The Kingdom
Interlinear
Translation
of the
GREEK
SCRIPTURES

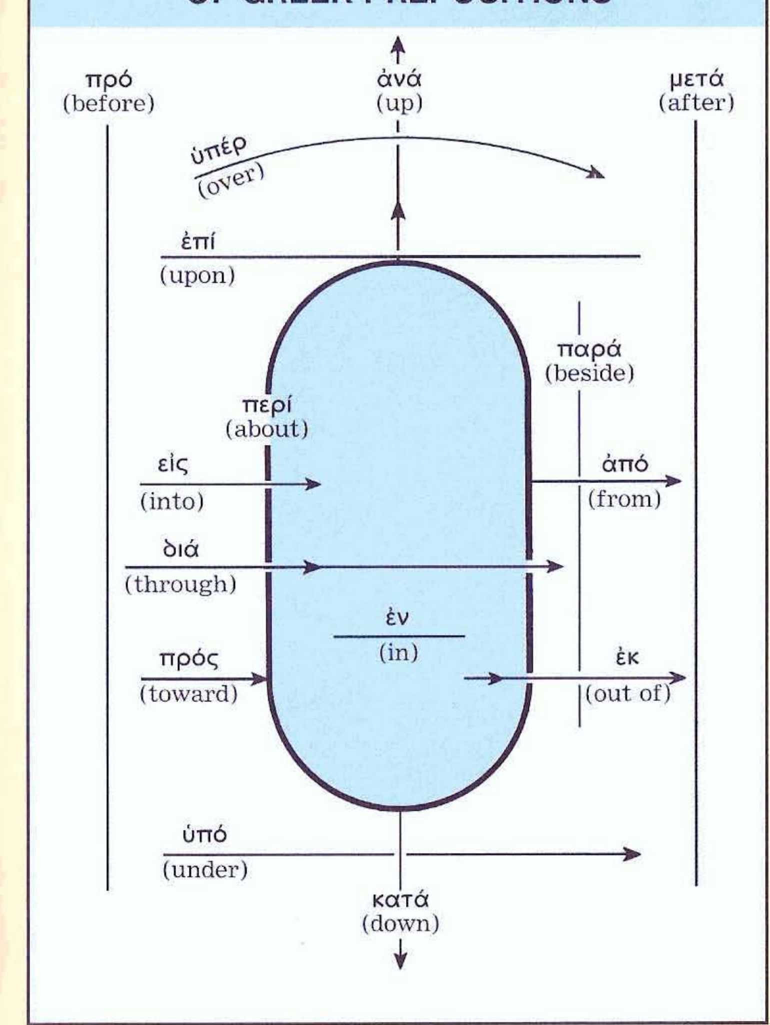
The Kingdom Interlinear Translation of the GREEK SCRIPTURES

THE GREEK ALPHABET

Capital Letters	Small Letters	Name	Transliteration and Pronunciation*
Α	α	*Al'pha*	*a*
Β	β, ϐ	*Be'ta*	*b*
Γ	γ	*Gam'ma*	*g*, hard, as in be*g*in#
Δ	δ	*Del'ta*	*d*
Ε	ε	*E'psi·lon*	*e*, short, as in met
Ζ	ζ	*Ze'ta*	*z*
Η	η	*E'ta*	*e*, long, as in they
Θ	θ, ϑ	*The'ta*	*th*
Ι	ι	*I·o'ta*	*i* as in machine
Κ	κ	*Kap'pa*	*k*
Λ	λ	*Lam'bda*	*l*
Μ	μ	*My*	*m*
Ν	ν	*Ny*	*n*
Ξ	ξ	*Xi*	*x*
Ο	ο	*O'mi·kron*	*o*, short, as in lot
Π	π	*Pi*	*p*
Ρ	ρ	*Rho*	*r*
Σ	σ, ς^	*Sig'ma*	*s*
Τ	τ	*Tau*	*t*
Υ	υ	*Y'psi·lon*	*y* or *u*,¤ French u or German ü
Φ	φ	*Phi*	*ph* as in *ph*ase
Χ	χ	*Khi*	*kh* as in el*kh*orn
Ψ	ψ	*Psi*	*ps* as in li*ps*
Ω	ω	*O·me'ga*	*o*, long, as in note

* Pronunciation shown here differs from modern Greek.
\# Before κ, ξ, χ, or another γ, it is nasal, and pronounced like *n* in thi*n*k.
^ Used only at the end of a word when *Sig'ma* occurs.
¤ *Y'psi·lon* is *u* when it is part of a diphthong.

DIAGRAM ILLUSTRATING BASIC MEANINGS OF GREEK PREPOSITIONS



The Kingdom Interlinear Translation of the Greek Scriptures

* * * **THREE BIBLE TEXTS** * * *

GREEK TEXT ABOVE

The New Testament in the Original Greek,
by B. F. Westcott and F. J. A. Hort — 1881

ENGLISH TEXT UNDERNEATH

An interlinear word-for-word translation
into English — 1969

ENGLISH TEXT ALONGSIDE

The *New World Translation of the Holy Scriptures,* Matthew through Revelation
— 1984 Revision

Rendered from the Original Greek Language
by the
NEW WORLD BIBLE TRANSLATION COMMITTEE
—1985 Edition—

"THIS IS WHAT THE SOVEREIGN LORD JEHOVAH [יהוה, *YHWH*] HAS SAID:
'. . . HERE I AM CREATING NEW HEAVENS AND A NEW EARTH;
AND THE FORMER THINGS WILL NOT BE CALLED TO MIND,
NEITHER WILL THEY COME UP INTO THE HEART.'"
—Isaiah 65:13, 17; also see 2 Peter 3:13.

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of the Greek Scriptures
English (*int*-E)

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BY WAY OF EXPLANATION

The Christian Greek Scriptures, completed near the end of the first century of our Common Era, are an indispensable part of the Sacred Scriptures inspired by the Creator of heaven and earth. In fact, the original Greek Scriptures give us the key to the proper understanding of the first and larger part of the Holy Bible, that is, the inspired Hebrew Scriptures, commonly called "The Old Testament." Comparatively few persons in this latter half of the 20th century have studied the original language of the inspired Greek Scriptures so as to be able to enjoy directly the basic thoughts of the original written text. The inspired Greek Scriptures were written in *koi·ne′* (common) Greek of the first century of our Common Era, the international language of that period of time.

Sincere searchers for eternal, life-giving truth desire an accurate understanding of the faith-inspiring Greek Scriptures, an understanding that is fortified by the knowledge of what the original language says and means. The purpose behind the publishing of *The Kingdom Interlinear Translation of the Greek Scriptures* is to aid such seekers of truth and life. Its literal interlinear English translation is specially designed to open up to the student of the Sacred Scriptures what the original *koi·ne′* Greek basically or literally says.

In the broad left-hand column of the pages will be found the Greek text edited by B. F. Westcott and F. J. A. Hort, and published in 1881. Between the lines of the Greek text will be found the word-for-word English translation of 1969. In the narrower right-hand column of the pages will be found the 20th-century language *New World Translation of the Holy Scriptures*, Matthew to Revelation, in its 1984 revision. The word-for-word interlinear translation and the *New World Translation* are arranged in parallel on the page, so that comparisons can be made between the two readings. Thus, the accuracy of any modern translation can be determined.

The interlinear word-for-word rendering has not been made by taking the English word or phrase from the modern translation in the right-hand column and transferring it to a position under the Greek word to which it corresponds. Rather, the translation under each Greek word sets out what the Greek word itself says according to its root meanings (where the Greek word is made up of two or more particles) and according to its grammatical form. So in many cases the reading in the English word-for-word interlinear translation is not the same as that found in the right-hand column. This helps one to determine what the Greek text actually, basically says. In using these interlinear readings, one will find a greater demand for scrutiny than when reading the

parallel flowing translation into English. Yet in doing so, one is rewarded with increased Bible comprehension.

PARENTHESES: In the English interlinear readings, parentheses occur. These denote that the English word or words enclosed are implied in the meaning of the Greek word above, according to its gender, number, antecedents, or relation to context.

BRACKETS: In the English readings (interlinear and main), brackets occur. These denote that the word or words enclosed have been inserted by the translators to make some application that is shown by the Greek word or to show something that is understood along with the Greek word because of its grammatical form. For example, the Greek definite article for "the" may be used just by itself to denote a person. But this article may be in the feminine gender, and according to the context it applies to a woman. Accordingly, for the enlightenment of the reader who is not familiar with Greek, the word "woman" is inserted enclosed in brackets in the English reading.

DOUBLE BRACKETS: In the Greek text and also in the English renderings, double brackets are to be found. These enclose matter that coeditors Westcott and Hort considered to be interpolations. Such interpolations may be things omitted by certain recognized Greek manuscripts or may be "important matter apparently derived from extraneous sources," as, for instance, the alternate conclusions to Mark's Gospel.—See *The New Testament in the Original Greek,* by Westcott and Hort, London, 1881, Vol. I, p. 565.

SECOND PERSON PLURALS: Where "YOU" is printed in small capital letters, it shows that the pronoun is plural. Also, where the plural number of a verb is not apparent, its plurality is indicated by printing it in small capital letters. If the context already clearly indicates plurality, then no special capitalization is used.

OMITTED VERSES: Verses found in the *King James Version* of 1611 but not found in the Westcott and Hort Greek text are omitted and are indicated by the verse number followed by a long dash.

FOOTNOTES: In this edition we have updated the footnotes. These footnotes use symbols that are explained in the section entitled "Explanation of the Symbols Used" (pages 13-15).

In the firm conviction that this work will be of great aid to readers in the understanding of the original inspired Greek Scriptures, we take pleasure in offering it to the public.

THE PUBLISHERS

FOREWORD

The original writings of the Christian* Greek Scriptures, commonly called "The New Testament," were inspired. No translation of these sacred writings into another language, except by the original writers, is inspired. In copying the inspired originals by hand, the element of human frailty entered in, and so none of the thousands of copies in existence today in the original language are perfect duplicates. The result is that no two copies are exactly alike. Since this is the case with handwritten copies of the Scriptures, it is to be expected that no translation of them could be perfect. It could not accurately render the precise meaning of the inspired originals. Especially so when the translation is made from an imperfect copy. From this fact arises the need for a fresh translation from time to time, as better understanding of the original languages, now dead, becomes possible and as the light of the truth on the inspired Scriptures becomes brighter.

From the time of the Roman Catholic clergyman John Wycliffe, of the 14th century, until the final decades of this 20th century, many English translations of the inspired writings of Christ's disciples have been made. All of these have had their own commendable features. They have considerably met the needs of the day for a rendering of God's Word into the common language of the people. Much good has been accomplished by them and will yet be. However, it is to be noted that, while each of them has its points of merit, they have fallen victim to the power of religious traditions in varying degrees. Consequently, religious traditions, hoary with age, have been taken for granted and gone unchallenged and uninvestigated. These have been interwoven into the translations to color the thought. In support of a preferred religious view, inconsistency and unreasonable-

* Called "Christian" to distinguish them from the pre-Christian Greek *Septuagint* translation of the inspired Hebrew Scriptures.

ness have been insinuated into the teachings of the inspired writings.

The Son of God taught that the traditions of creed-bound men made the commandments and teachings of God to be without power or effect. The endeavor of the New World Bible Translation Committee has been to avoid this snare of religious traditionalism. This very effort distinguishes this work as a translation of the "Christian Greek Scriptures." It is a traditional mistake to divide God's written Word into two sections and call the second section, from Matthew to Revelation (or Apocalypse), "The New Testament."—See Appendix 5D.

No uninspired translator or committee of translators can claim any direct command from the Most High God to engage in translating the divine Word into another language. But translation of it is necessary, and that into many languages, if Christ's command for this momentous day is to be fulfilled: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matthew 24:14) So, to do the work of translating is a privilege. In presenting this translation of the Christian Greek Scriptures, our confidence has been in the help of the great Author of The Book. Our primary desire has been to seek not the approval of men but that of God, by rendering the truth of his inspired Word as purely and as consistently as our dedicated abilities make possible. There is no benefit in self-deception. More than that, those who provide a translation for the spiritual instruction of others come under a special responsibility as teachers before the Divine Judge. Hence, we are aware of the need to be careful.

*

GREEK TEXT: The Greek text that we have used as the basis for the *New World Translation* is the widely accepted

Westcott and Hort text (1881), by reason of its acknowledged excellence.[*] But we have also taken into consideration other texts, including those prepared by D. Eberhard Nestle,[#] the Spanish Jesuit scholar José María Bover,[△] and another Jesuit scholar, A. Merk.[⊠] The UBS text of 1975 and the Nestle-Aland text of 1979 were consulted to update the critical apparatus of this edition.

We have disposed of archaic language altogether, even in prayers and addresses to God. This means we have dropped using the now-sanctimonious formal pronouns *thou, thy, thine, thee,* and *ye,* with their corresponding verb inflections. The original Bible was written in the living languages of the people of the day, Hebrew, Aramaic, and Greek; and so the Bible characters addressed God and prayed to him in the same everyday language that they employed in speaking to their fellow creatures on earth. The translation of the Scriptures into a modern language should be rendered in the same style, in the speech forms current among the people. We offer no paraphrase of the Scriptures. Our endeavor throughout has been to give as literal a translation as possible where the modern English idiom allows for it or where the thought content is not hidden due to any awkwardness in the literal rendition. In this way, we can best meet the desire of those who are scrupulous for getting, as nearly as possible word for word, the exact statement of the original. We realize that sometimes the use of so small a thing as the definite or indefinite article or the omission of such may alter the correct sense of the original passage.

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[*] Besides using the 1948 Macmillan Company edition of this text, we have availed ourselves of the two exhaustive volumes on Matthew and Mark, prepared under the supervision of S. C. E. Legg, A.M., and published by the Oxford Clarendon Press, *Novum Testamentum Graece Secundum Textum Westcotto-Hortianum—Evangelium Secundum Matthaeum* (1940) and *Evangelium Secundum Marcum* (1935).

[#] The 18th edition of *Novum Testamentum Graece* by D. Eberhard Nestle, elaborated by D. Erwin Nestle, published in 1948 by the Württemberg Bible Society, Stuttgart, Germany.

[△] *Novi Testamenti Biblia Graeca et Latina* by José M. Bover, S.J., dated 1943 and published at Barcelona, Spain.

[⊠] The 1948 printing of the sixth edition of *Novum Testamentum Graece et Latine* by Augustinus Merk, S.J., and printed at Rome, Italy.

Close watch has been kept against taking liberties with texts merely for the sake of brevity or shortcuts and against substitution of a modern parallel where the rendering of the original idea makes good sense. To each major word we have assigned one meaning and have held to that meaning as far as the context permitted. This, indeed, has imposed a restriction upon our diction, yet it makes for good cross-reference work and for a more reliable comparison of related texts or verses. At the same time, in order to bring out the richness and variety of the language of the inspired writers, we have avoided the rendering of two or more Greek words by the same English word, for this hides the distinction in shade of meaning between the several words thus rendered. Attention has been given to the tenses of verbs to bring out the intended description of the action, position, or state. As the reader becomes familiar with our translation he will discern more and more the harmony and interagreement of our renderings in all these respects.

CHAPTER AND VERSE NUMBERING: This follows that of the *King James Version,* thus making possible easy comparison. But, instead of making each verse a separate paragraph in itself, we have grouped verses into paragraphs for the proper development of a complete thought in all its context. Mindful of the Hebrew background of the Christian Greek Scriptures, we have followed mainly the Hebrew spelling of the names of persons and places, rather than that of the Greek text, which imitates the Greek *Septuagint* translation (*LXX*) of the Hebrew Scriptures.

RESTORING THE DIVINE NAME, JEHOVAH: The evidence is that the original text of the Christian Greek Scriptures has been tampered with, the same as the text of the *LXX* has been. (See App 1A, B.) Sometime during the second or third centuries C.E., the Tetragrammaton (*YHWH,* or *JHVH*) was eliminated from the Greek text by copyists who did not understand or appreciate the divine name or who developed an aversion to it, possibly under the influence of anti-

Semitism. Instead of *YHWH* (or, *JHVH*) they substituted the words *Ky′ri·os,* "Lord," and *The·os′,* "God."

In view of this, what is the modern translator to do? Is he justified or authorized in entering the divine name, Jehovah, into a translation of the Christian Greek Scriptures? In the *LXX* the Greek words *Ky′ri·os* and *The·os′* have been used to crowd out the distinctive name of the Supreme Deity. Every comprehensive Greek-English dictionary states that these two Greek words have been used as equivalents of the divine name.* Hence, the modern translator is warranted in using the divine name as an equivalent of those two Greek words, that is, at places where the writers of the Christian Greek Scriptures quote verses, passages, and expressions from the Hebrew Scriptures or from the *LXX* where the divine name occurs.

Throughout the centuries many translations of parts or of all the Christian Greek Scriptures have been made into Hebrew. Such translations, designated in this work by "J" with a superior number, have restored the divine name to the Christian Greek Scriptures in various places. They have restored the divine name not only when coming upon quotations from the Hebrew Scriptures but also in other places where the texts called for such restoration.

How may modern translators determine when to render the Greek words *Ky′ri·os* and *The·os′* as the divine name? By determining where the inspired Christian writers have quoted from the Hebrew Scriptures. Then they must refer

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* *A Greek and English Lexicon to the New Testament,* by J. Parkhurst, revised ed. of 1845, says, on p. 347, under ΚΥ′ΡΙΟΣ: "III. In LXX it answers to the several names or titles of God, אדני, אל, אלוה, אלהים, צור, שדי, but far most frequently to יהוה: . . . In the N. T., likewise Κύριος, when used as a name of God, though it sometimes answers to אדני, . . . yet it most usually corresponds to יהוה *Jehovah,* and in this sense is applied."

A Greek-English Lexicon of the New Testament, by J. H. Thayer, 1889 ed., p. 365, says under κύριος: "c. this title is given α. to GOD, the ruler of the universe (so the Sept. for אדני, אלוה, אלהים, יהוה and יה [*'adho·nai′, 'eloh′ah, 'elo·him′,* Jehovah, and Jah])." On p. 287 it says, under θεός: "Sept. for אל, אלהים and יהוה [*'el, 'elo·him′,* and Jehovah]."

Says *A Greek-English Lexicon,* by Liddell and Scott, 1968 ed., on p. 1013, under κύριος: "B. . . . 4. ὁ Κύριος,=Hebr. *Yahweh,* Lxx *Ge.*ii.5, al."

back to the Hebrew text to locate whether the divine name appears there. In this way they can determine the identity to be given to *Ky′ri·os* and *The·os′*, and make appropriate use of the personal name.

To avoid overstepping the bounds of a translator into the field of exegesis, we have tried to be most cautious about rendering the divine name, always carefully considering the Hebrew Scriptures as a background. We have looked for some agreement with us by the Hebrew versions we consulted to confirm our rendering. Thus, out of the 237 times that we have restored Jehovah's name in the body of our translation, there is only one instance wherein we have no support or agreement from any of the Hebrew versions. But in this one instance, namely, at 1 Corinthians 7:17, the context and related texts strongly support restoring the divine name.

While many are inclined to view the pronunciation "Yahweh" as the more correct way, we have retained the form "Jehovah" because of people's familiarity with it for centuries. Moreover, it preserves, equally with other forms, the four letters of the divine name, *YHWH* (or, *JHVH*).

We count ourselves happy to be privileged to present this revision of *The Kingdom Interlinear Translation of the Greek Scriptures* in the interest of Bible education, at this time of the dawn of a righteous "new heavens and a new earth," where the name of the Author of the Holy Scriptures will be known and honored by all. We shall be grateful if it guides many to right Scriptural understanding and action at this critical time when "everyone who calls on the name of Jehovah will be saved."—2 Peter 3:13; Acts 2:21.

New World Bible Translation Committee

January 1, 1985, New York, N.Y.

EXPLANATION OF THE SYMBOLS USED

TEXTUAL SYMBOLS: Throughout our footnotes, when giving textual information, it has been necessary to refer to many early manuscripts, papyruses, and codices. Following is a chart of the major symbols that are referenced in the footnotes of this publication.

א (*'A'leph*)	Codex Sinaiticus, Gr., fourth cent. C.E., British Museum, H.S., G.S.
A	Codex Alexandrinus, Gr., fifth cent. C.E., British Museum, H.S., G.S.
Arm	Armenian Version, fourth to thirteenth cent. C.E.; H.S., G.S.
B	Vatican ms 1209, Gr., fourth cent. C.E., Vatican City, Rome, H.S., G.S.
C	Codex Ephraemi rescriptus, Gr., fifth cent. C.E., Paris, H.S., G.S.
D	Bezae Codices, Gr. and Lat., fifth and sixth cent. C.E., Cambridge, England, G.S.
It	Old Latin Versions, Itala, second to fourth cent. C.E.; H.S., G.S.
J^1	Matthew, Heb., edited by J. du Tillet, with a Lat. translation by J. Mercier, Paris, 1555.
J^2	Matthew, Heb., incorporated as a separate chapter in *'E'ven bo'chan* ["Tried Stone"], by Shem-Tob ben Isaac Ibn Shaprut, 1385. Mss of 16th and 17th cent., Jewish Theological Seminary, New York.
J^3	Matthew and Hebrews, Heb. and Lat., by Sebastian Münster, Basel, 1537 and 1557 respectively.
J^4	Matthew, Heb., by J. Quinquarboreus, Paris, 1551.
J^5	Liturgical Gospels, Heb., by F. Petri, Wittemberg, 1573.
J^6	Liturgical Gospels, German, Lat., Gr., and Heb., by Johann Clajus, Leipzig, 1576.
J^7	Christian Greek Scriptures in 12 languages, including Heb., by Elias Hutter, Nuremberg, 1599.
J^8	Christian Greek Scriptures, Heb., by William Robertson, London, 1661.
J^9	Gospels, Heb. and Lat., by Giovanni Battista Jona, Rome, 1668.

J^{10}	*The New Testament . . . in Hebrew and English,* by Richard Caddick, Vol. I-III, containing Matthew–1 Corinthians, London, 1798-1805.
J^{11}	Christian Greek Scriptures, Heb., by Thomas Fry and others, London, 1817.
J^{12}	Christian Greek Scriptures, Heb., by William Greenfield, London, 1831.
J^{13}	Christian Greek Scriptures, Heb., by A. McCaul, M. S. Alexander, J. C. Reichardt, and S. Hoga, London, 1838.
J^{14}	Christian Greek Scriptures, Heb., by J. C. Reichardt, London, 1846.
J^{15}	Luke, Acts, Romans, and Hebrews, Heb., by J. H. R. Biesenthal, Berlin, 1855, 1867, 1853, and 1858 respectively.
J^{16}	Christian Greek Scriptures, Heb., by J. C. Reichardt and J. H. R. Biesenthal, London, 1866.
J^{17}	Christian Greek Scriptures, Heb., by Franz Delitzsch, London, 1981 ed.
J^{18}	Christian Greek Scriptures, Heb., by Isaac Salkinson and C. D. Ginsburg, London.
J^{19}	John, Heb., by Moshe I. Ben Maeir, Denver, Colorado, 1957.
J^{20}	*A Concordance to the Greek Testament,* by W. F. Moulton and A. S. Geden, fourth ed., Edinburgh, 1963.
J^{21}	*The Emphatic Diaglott* (Greek-English interlinear), by Benjamin Wilson, New York, 1864, reprint by Watch Tower Bible and Tract Society, Brooklyn, 1942.
J^{22}	Christian Greek Scriptures, Heb., by United Bible Societies, Jerusalem, 1979.
J^{23}	Christian Greek Scriptures, Heb., by J. Bauchet, Rome, 1975.
J^{24}	*A Literal Translation of the New Testament . . . From the Text of the Vatican Manuscript,* by Herman Heinfetter, London, 1863.
J^{25}	*St. Paul's Epistle to the Romans,* by W. G. Rutherford, London, 1900.
J^{26}	Psalms and Matthew 1:1–3:6, Heb., by Anton Margaritha, Leipzig, 1533.
J^{27}	*Die heilige Schrift des neuen Testaments,* by Dominik von Brentano, third ed., Vienna and Prague, 1796.

L	Uncial ms, Gr., ninth cent., Rome, G.S.
LXX	*Septuagint,* Gr., originally produced in the third and second cent. B.C.E., H.S. (A. Rahlfs, Deutsche Bibelgesellschaft, Stuttgart, 1935).
Nestle-Aland	*Novum Testamentum Graece,* 26th ed., Stuttgart, 1979.
NW	*New World Translation of the Holy Scriptures,* published by Watchtower Bible and Tract Society, Brooklyn, 1984.
NW Ref. Bi.	*New World Translation of the Holy Scriptures, With References,* published by Watchtower Bible and Tract Society, Brooklyn, 1984.
P^{45}	Papyrus Chester Beatty 1, Gr., third cent., C.E., Dublin, G.S.
P^{46}	Papyrus Chester Beatty 2, Gr., c. 200 C.E., Dublin, Ann Arbor, Michigan, U.S.A., G.S.
P^{47}	Papyrus Chester Beatty 3, Gr., third cent. C.E., Dublin, G.S.
P^{66}	Papyrus Bodmer 2, Gr., c. 200 C.E., Geneva, G.S.
P^{74}	Papyrus Bodmer 17, Gr., seventh cent. C.E., Geneva, G.S.
P^{75}	Papyrus Bodmer 14, 15, Gr., c. 200 C.E., Geneva, G.S.
Sy, Sy^{p}	Syriac *Peshitta,* Christian Aram., originally produced in the fifth cent. C.E. (edited by S. Lee, London, 1826, and reprinted by United Bible Societies, 1979).
Sy^{c}	Curetonian Syriac, originally produced in the fifth cent. (Edition: *The Curetonian Version of the Four Gospels,* by F. Crawford Burkitt, Vol. 1, Cambridge, England, 1904.)
Sy^{h}	Philoxenian-Harclean Syriac Version, sixth and seventh cent. C.E.; G.S.
Sy^{hi}	Jerusalem (Hierosolymitanum) Version, Old Syriac, sixth cent. C.E.; G.S.
Sy^{s}	Sinaitic Syriac codex, fourth and fifth cent. C.E., Gospels.
UBS	*The Greek New Testament,* by United Bible Societies, third ed., 1975.
Vg	Latin *Vulgate,* by Jerome, originally produced c. 400 C.E. (*Iuxta Vulgatam Versionem,* Württembergische Bibelanstalt, Stuttgart, 1975).
Vg^{c}	Latin *Vulgate,* Clementine recension (S. Bagster & Sons, London, 1977).
Vg^{s}	Latin *Vulgate,* Sixtine recension, 1590.

NAMES AND ORDER OF THE BOOKS
of the Christian Greek Scriptures

ΚΑΤΑ ΜΑΘΘΑΙΟΝ

According to Matthew

1 Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ
Book of origin of Jesus Christ son
Δαυεὶδ υἱοῦ Ἀβραάμ.
of David son of Abraham.
2 Ἀβραὰμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαὰκ
Abraham generated the Isaac, Isaac
δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακὼβ δὲ
but generated the Jacob, Jacob but
ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς
generated the Judah and the brothers
αὐτοῦ, 3 Ἰούδας δὲ ἐγέννησεν τὸν
of him, Judah but generated the
Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ, Φαρὲς
Perez and the Zerah out of the Tamar, Perez
δὲ ἐγέννησεν τὸν Ἑσρώμ, Ἑσρὼμ δὲ ἐγέννησεν
but generated the Hezron, Hezron but generated
τὸν Ἀράμ, 4 Ἀρὰμ δὲ ἐγέννησεν τὸν
the Ram, Ram but generated the
Ἀμιναδάβ, Ἀμιναδὰβ δὲ ἐγέννησεν τὸν
Amminadab, Amminadab but generated the
Ναασσών, Ναασσὼν δὲ ἐγέννησεν τὸν Σαλμών,
Nahshon, Nahshon but generated the Salmon,
5 Σαλμὼν δὲ ἐγέννησεν τὸν Βοὲς ἐκ τῆς
Salmon but generated the Boaz out of the
Ῥαχάβ, Βοὲς δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς
Rahab, Boaz but generated the Obed out of the
Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί,
Ruth, Obed but generated the Jesse,
6 Ἰεσσαὶ δὲ ἐγέννησεν τὸν Δαυεὶδ τὸν
Jesse but generated the David the
βασιλέα.
king.
Δαυεὶδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ
David but generated the Solomon out of
τῆς τοῦ Οὐρίου, 7 Σολομὼν δὲ ἐγέννησεν
the [wife] of Uriah, Solomon but generated
τὸν Ῥοβοάμ, Ῥοβοὰμ δὲ ἐγέννησεν τὸν
the Rehoboam, Rehoboam but generated the
Ἀβιά, Ἀβιὰ δὲ ἐγέννησεν τὸν Ἀσάφ,
Abijah, Abijah but generated the Asa,
8 Ἀσὰφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ,
Asa but generated the Jehoshaphat,

1 The book of the history* of Jesus Christ, son of David, son of Abraham:
2 Abraham became father to Isaac; Isaac became father to Jacob; Jacob became father to Judah and his brothers;
3 Judah became father to Pe'rez and to Ze'rah by Ta'mar; Pe'rez became father to Hez'ron; Hez'ron became father to Ram;
4 Ram became father to Am·min'a·dab; Am·min'a·dab became father to Nah'shon; Nah'shon became father to Sal'mon;
5 Sal'mon became father to Bo'az by Ra'hab; Bo'az became father to O'bed by Ruth; O'bed became father to Jes'se;
6 Jes'se became father to David the king.
David became father to Sol'o·mon by the wife of U·ri'ah;
7 Sol'o·mon became father to Re·ho·bo'am; Re·ho·bo'am became father to A·bi'jah; A·bi'jah became father to A'sa;
8 A'sa became father to Je·hosh'a·phat;

1* Or, "line of descent; origin"; generation (*ge·ne·ra·ti·o'nis*), Vg.

ʼΙωσαφὰτ δὲ ἐγέννησεν τὸν ʼΙωράμ, ʼΙωρὰμ
Jehoshaphat but generated the Jehoram, Jehoram
δὲ ἐγέννησεν τὸν ʼΟζείαν, 9 ʼΟζείας δὲ
but generated the Uzziah, Uzziah but
ἐγέννησεν τὸν ʼΙωαθάμ, ʼΙωαθὰμ δὲ ἐγέννησεν
generated the Jotham, Jotham but generated
τὸν ʼΑχας, ʼΑχας δὲ ἐγέννησεν τὸν ʼΕζεκίαν,
the Ahaz, Ahaz but generated the Hezekiah,
10 ʼΕζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ,
Hezekiah but generated the Manasseh,
Μανασσῆς δὲ ἐγέννησεν τὸν ʼΑμώς, ʼΑμὼς δὲ
Manasseh but generated the Amon, Amon but
ἐγέννησεν τὸν ʼΙωσείαν, 11 ʼΙωσείας δὲ
generated the Josiah, Josiah but
ἐγέννησεν τὸν ʼΙεχονίαν καὶ τοὺς ἀδελφοὺς
generated the Jechoniah and the brothers
αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.
of him upon the deportation of Babylon.

12 Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος
After but the deportation of Babylon
ʼΙεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιὴλ
Jechoniah generated the Shealtiel, Shealtiel
δὲ ἐγέννησεν τὸν Ζοροβάβελ, 13 Ζοροβάβελ
but generated the Zerubbabel, Zerubbabel
δὲ ἐγέννησεν τὸν ʼΑβιούδ, ʼΑβιοὺδ δὲ ἐγέννησεν
but generated the Abiud, Abiud but generated
τὸν ʼΕλιακείμ, ʼΕλιακεὶμ δὲ ἐγέννησεν τὸν
the Eliakim, Eliakim but generated the
ʼΑζώρ, 14 ʼΑζὼρ δὲ ἐγέννησεν τὸν Σαδώκ,
Azor, Azor but generated the Zadok,
Σαδὼκ δὲ ἐγέννησεν τὸν ʼΑχείμ, ʼΑχεὶμ δὲ
Zadok but generated the Achim, Achim but
ἐγέννησεν τὸν ʼΕλιούδ, 15 ʼΕλιοὺδ δὲ ἐγέννησεν
generated the Eliud, Eliud but generated
τὸν ʼΕλεάζαρ, ʼΕλεάζαρ δὲ ἐγέννησεν τὸν
the Eleazar, Eleazar but generated the
Μαθθάν, Μαθθὰν δὲ ἐγέννησεν τὸν ʼΙακώβ,
Matthan, Matthan but generated the Jacob,
16 ʼΙακὼβ δὲ ἐγέννησεν τὸν ʼΙωσὴφ τὸν
Jacob but generated the Joseph the
ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη
husband of Mary, out of whom was generated
ʼΙησοῦς ὁ λεγόμενος Χριστός.
Jesus the (one) being said Christ.
17 Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ
All therefore the generations from
ʼΑβραὰμ ἕως Δαυεὶδ γενεαὶ δεκατέσσαρες,
Abraham until David generations fourteen,
καὶ ἀπὸ Δαυεὶδ ἕως τῆς μετοικεσίας
and from David until the deportation

Je·hosh'a·phat became
father to Je·ho'ram;
Je·ho'ram became
father to Uz·zi'ah;
9 Uz·zi'ah became
father to Jo'tham; Jo'-
tham became father to
A'haz; A'haz became
father to Hez·e·ki'ah;
10 Hez·e·ki'ah became
father to Ma·nas'seh;
Ma·nas'seh became
father to A'mon;
A'mon became father
to Jo·si'ah; 11 Jo·si'-
ah became father to
Jec·o·ni'ah and to his
brothers at the time
of the deportation to
Babylon.
12 After the de-
portation to Babylon
Jec·o·ni'ah became
father to She·al'ti·el;
She·al'ti·el became
father to Ze·rub'ba·bel;
13 Ze·rub'ba·bel
became father to
A·bi'ud; A·bi'ud
became father to
E·li'a·kim; E·li'a·kim
became father to
A'zor; 14 A'zor
became father to
Za'dok; Za'dok became
father to A'chim;
A'chim became father
to E·li'ud; 15 E·li'ud
became father to El·e-
a'zar; El·e·a'zar became
father to Mat'than;
Mat'than became
father to Jacob;
16 Jacob became
father to Joseph the
husband of Mary, of
whom Jesus was born,
who is called Christ.
17 All the gener-
ations, then, from
Abraham until David
were fourteen genera-
tions, and from David
until the deportation

Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ
of Babylon generations fourteen, and
ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ
from the deportation of Babylon until the
χριστοῦ γενεαὶ δεκατέσσαρες.
Christ generations fourteen.
18 Τοῦ δὲ ʼΙησοῦ Χριστοῦ ἡ γένεσις οὕτως
Of the but Jesus Christ the origin thus
ἦν. Μνηστευθείσης τῆς
was. Having been promised in marriage of the
μητρὸς αὐτοῦ Μαρίας τῷ ʼΙωσήφ, πρὶν
mother of him Mary to the Joseph, before
ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν
or to come together them she was found in
γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου.
belly having out of spirit holy.
19 ʼΙωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος
Joseph but the husband of her, righteous
ὢν καὶ μὴ θέλων αὐτὴν
being and not willing her
δειγματίσαι, ἐβουλήθη λάθρᾳ
to make a public spectacle of, intended secretly
ἀπολῦσαι αὐτήν. 20 Ταῦτα δὲ αὐτοῦ
to release her. These (things) but of him
ἐνθυμηθέντος ἰδοὺ ἄγγελος Κυρίου κατ'
having thought look! angel of Lord according to
ὄναρ ἐφάνη αὐτῷ λέγων ʼΙωσὴφ υἱὸς
dream appeared to him saying Joseph son
Δαυείδ, μὴ φοβηθῇς παραλαβεῖν
of David, not you should be afraid to take along
Μαρίαν τὴν γυναῖκά σου, τὸ γὰρ ἐν
Mary the wife of you, the (thing) for in
αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου·
her generated out of spirit is holy;
21 τέξεται δὲ υἱὸν καὶ καλέσεις
she will give birth to but son and you will call
τὸ ὄνομα αὐτοῦ ʼΙησοῦν, αὐτὸς γὰρ σώσει
the name of him Jesus, he for will save
τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.
the people of him from the sins of them.
22 Τοῦτο δὲ ὅλον γέγονεν ἵνα
This but whole has happened in order that
πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου
might be fulfilled the (thing) spoken by Lord
διὰ τοῦ προφήτου λέγοντος 23 ʼΙδοὺ
through the prophet saying Look!

to Babylon fourteen
generations, and
from the deportation
to Babylon until
the Christ fourteen
generations.
18 But the birth
of Jesus Christ was
in this way. During
the time his mother
Mary was promised in
marriage to Joseph,
she was found to be
pregnant by holy
spirit before they were
united. 19 However,
Joseph her husband,
because he was
righteous and did not
want to make her
a public spectacle,
intended to divorce*
her secretly. 20 But
after he had thought
these things over,
look! Jehovah's* angel
appeared to him in
a dream, saying:
"Joseph, son of David,
do not be afraid to
take Mary your wife
home, for that which
has been begotten in
her is by holy spirit.
21 She will give birth
to a son, and you
must call his name
Jesus,* for he will
save his people from
their sins." 22 All
this actually came
about for that to be
fulfilled which was
spoken by Jehovah*
through his prophet,
saying: 23 "Look!

19* Or, "to release." Literally, "to loose off." 20* Jehovah's (יהוה), J3,4,7-14,16-18,22-24; Lord's (Κυρίου), אB. See Foreword under "Restoring the Divine Name." See App 1A, 1B. 21* Jesus (ʼΙησοῦν), אB; ישוע, Ye·shu'a', meaning "Jehovah Is Salvation," J1-14,16-18,22. 22* Jehovah, J1-4,7-14,16-18,22-24,26; Lord, אB.

ἡ παρθένος ἐν γαστρὶ ἕξει καὶ
The virgin in belly will have and
τέξεται υἱόν, καὶ καλέσουσιν τὸ
will give birth to son, and they will call the
ὄνομα αὐτοῦ Ἐμμανουήλ· ὅ ἐστιν
name of him Immanuel; which is
μεθερμηνευόμενον Μεθ' ἡμῶν ὁ Θεός.
being translated With us the God.
24 Ἐγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ
Having been awakened but the Joseph from
τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ
the sleep did as directed to him
ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν
the angel of Lord and he took along the
γυναῖκα αὐτοῦ· 25 καὶ οὐκ ἐγίνωσκεν
woman of him; and not he was knowing
αὐτὴν ἕως οὗ ἔτεκεν υἱόν· καὶ
her until when she gave birth to son; and
ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.
he called the name of him Jesus.
2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν
Of the but Jesus having been generated in
Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις
Bethlehem of the Judea in days
Ἡρῴδου τοῦ βασιλέως, ἰδοὺ μάγοι ἀπὸ
of Herod the king, look! magi from
ἀνατολῶν παρεγένοντο εἰς
eastern parts came to be alongside into
Ἰεροσόλυμα 2 λέγοντες Ποῦ ἐστὶν ὁ
Jerusalem saying Where is the (one)
τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ
born king of the Jews? We saw for
αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἤλθομεν
of him the star in the east and we came
προσκυνῆσαι αὐτῷ. 3 Ἀκούσας δὲ ὁ
to do obeisance to him. Having heard but the
βασιλεὺς Ἡρῴδης ἐταράχθη καὶ πᾶσα
King Herod was agitated and all
Ἰεροσόλυμα μετ' αὐτοῦ, 4 καὶ
Jerusalem with him, and
συναγαγὼν πάντας τοὺς ἀρχιερεῖς
having led together all the chief priests
καὶ γραμματεῖς τοῦ λαοῦ ἐπυνθάνετο
and scribes of the people he was inquiring
παρ' αὐτῶν ποῦ ὁ χριστὸς γεννᾶται.
beside them where the Christ is generated.
5 οἱ δὲ εἶπαν αὐτῷ Ἐν Βηθλεὲμ
The (ones) but said to him In Bethlehem

The virgin will
become pregnant and
will give birth to a
son, and they will call
his name Im·man'u·el,"
which means, when
translated, "With Us
Is God."
24 Then Joseph
woke up from his
sleep and did as the
angel of Jehovah* had
directed him, and he
took his wife home.
25 But he had no
intercourse with her
until she gave birth to
a son; and he called
his name Jesus.
2 After Jesus had
been born in Beth'-
le·hem of Ju·de'a in
the days of Herod the
king, look! astrologers
from eastern parts
came to Jerusalem,
2 saying: "Where is
the one born king
of the Jews? For we
saw his star [when
we were] in the east,*
and we have come to
do him obeisance."
3 At hearing this
King Herod was
agitated, and all
Jerusalem along
with him; 4 and on
gathering together
all the chief priests
and scribes of the
people he began to
inquire of them where
the Christ* was to be
born. 5 They said to
him: "In Beth'le·hem

24* Jehovah, J[1-4,7-14,16-18,22-24]; Lord, ℵB. 2* Or, "star from the east." 4* The Christ (ὁ χριστός), ℵB; the Messiah, or, the Anointed One (המשיח), J[1-14,16-18,22].

τῆς Ἰουδαίας· οὕτως γὰρ γέγραπται
of the Judea; thus for it has been written
διὰ τοῦ προφήτου 6 Καὶ σύ, Βηθλεὲμ
through the prophet And you, Bethlehem
γῆ Ἰούδα, οὐδαμῶς ἐλαχίστη εἶ
land of Judah, by no means least are
ἐν τοῖς ἡγεμόσιν Ἰούδα· ἐκ σοῦ
in the governors of Judah; out of you
γὰρ ἐξελεύσεται ἡγούμενος, ὅστις
for will come forth governing one, who
ποιμανεῖ τὸν λαόν μου τὸν Ἰσραήλ.
will shepherd the people of me the Israel.
7 Τότε Ἡρῴδης λάθρᾳ καλέσας τοὺς
Then Herod secretly having called the
μάγους ἠκρίβωσεν παρ' αὐτῶν τὸν
magi carefully ascertained beside them the
χρόνον τοῦ φαινομένου ἀστέρος, 8 καὶ
time of the appearing star, and
πέμψας αὐτοὺς εἰς Βηθλεὲμ εἶπεν
having sent them into Bethlehem he said
Πορευθέντες ἐξετάσατε ἀκριβῶς περὶ
Having gone on way search you carefully about
τοῦ παιδίου· ἐπὰν δὲ εὕρητε
the young child; whenever but you might find
ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν
report back to me, so that also I having come
προσκυνήσω αὐτῷ. 9 οἱ δὲ
might do obeisance to it. The (ones) but
ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν, καὶ
having heard of the king went their way, and
ἰδοὺ ὁ ἀστὴρ ὃν εἶδον ἐν τῇ ἀνατολῇ
look! the star which they saw in the east
προῆγεν αὐτούς, ἕως ἐλθὼν ἐστάθη
went ahead of them, until having come it stood
ἐπάνω οὗ ἦν τὸ παιδίον. 10 ἰδόντες
above where was the young child. Having seen
δὲ τὸν ἀστέρα ἐχάρησαν χαρὰν μεγάλην
but the star they rejoiced joy great
σφόδρα. 11 καὶ ἐλθόντες εἰς τὴν οἰκίαν
very much. And having come into the house
εἶδον τὸ παιδίον μετὰ Μαρίας τῆς
they saw the young child with Mary the
μητρὸς αὐτοῦ, καὶ πεσόντες
mother of it, and having fallen down
προσεκύνησαν αὐτῷ, καὶ ἀνοίξαντες
they did obeisance to it, and having opened
τοὺς θησαυροὺς αὐτῶν προσήνεγκαν αὐτῷ
the treasures of them they presented to it
δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν.
gifts, gold and frankincense and myrrh.

of Ju·de'a; for this
is how it has been
written through the
prophet, 6 'And you,
O Beth'le·hem of the
land of Judah, are by
no means the most
insignificant [city]
among the governors
of Judah; for out of
you will come forth
a governing one, who
will shepherd my
people, Israel.'"
7 Then Herod
secretly summoned
the astrologers and
carefully ascertained
from them the time of
the star's appearing;
8 and, when sending
them to Beth'le·hem,
he said: "Go make
a careful search for
the young child, and
when YOU have found
it report back to me,
that I too may go
and do it obeisance."
9 When they had
heard the king, they
went their way; and,
look! the star they
had seen [when they
were] in the east went
ahead of them, until it
came to a stop above
where the young child
was. 10 On seeing
the star they rejoiced
very much indeed.
11 And when they
went into the house
they saw the young
child with Mary its
mother, and, falling
down, they did obei-
sance to it. They also
opened their treasures
and presented it with
gifts, gold and frank-
incense and myrrh.

12 καὶ χρηματισθέντες
And having been given divine warning
κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρῴδην
according to dream not to return toward Herod
δι' ἄλλης ὁδοῦ ἀνεχώρησαν εἰς τὴν
through another way they withdrew into the
χώραν αὐτῶν.
country of them.
13 Ἀναχωρησάντων δὲ αὐτῶν ἰδοὺ
Having withdrawn but of them look!
ἄγγελος Κυρίου φαίνεται κατ' ὄναρ
angel of Lord appears according to dream
τῷ Ἰωσὴφ λέγων Ἐγερθεὶς παράλαβε
to the Joseph saying Having got up take along
τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ
the young child and the mother of it and
φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ ἕως
be fleeing into Egypt, and be there until
ἂν εἴπω σοι· μέλλει γὰρ Ἡρῴδης
likely I might speak to you; is about for Herod
ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτό.
to seek the young child of the to destroy it.
14 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ
The (one) but having got up took along the
παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς καὶ
young child and the mother of it of night and
ἀνεχώρησεν εἰς Αἴγυπτον, 15 καὶ ἦν ἐκεῖ
withdrew into Egypt, and was there
ἕως τῆς τελευτῆς Ἡρῴδου· ἵνα
until the decease of Herod; in order that
πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου
might be fulfilled the (thing) spoken by Lord
διὰ τοῦ προφήτου λέγοντος Ἐξ Αἰγύπτου
through the prophet saying Out of Egypt
ἐκάλεσα τὸν υἱόν μου.
I called the son of me.
16 Τότε Ἡρῴδης ἰδὼν ὅτι
Then Herod having seen that
ἐνεπαίχθη ὑπὸ τῶν μάγων ἐθυμώθη
he was outwitted by the magi was enraged
λίαν, καὶ ἀποστείλας ἀνεῖλεν πάντας
greatly, and having sent off he took up all
τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν
the boys the (ones) in Bethlehem and in
πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς
all the districts of it from two years
καὶ κατωτέρω, κατὰ τὸν χρόνον ὃν
and down more, according to the time which

12 However, because
they were given divine
warning in a dream
not to return to
Herod, they withdrew
to their country by
another way.
13 After they had
withdrawn, look!
Jehovah's* angel
appeared in a dream
to Joseph, saying:
"Get up, take the
young child and its
mother and flee into
Egypt, and stay there
until I give you word;
for Herod is about to
search for the young
child to destroy it."
14 So he got up and
took along the young
child and its mother
by night and withdrew
into Egypt, 15 and
he stayed there until
the decease of Herod,
for that to be fulfilled
which was spoken by
Jehovah* through his
prophet, saying: "Out
of Egypt I called my
son."
16 Then Herod,
seeing he had been
outwitted by the
astrologers, fell into
a great rage, and he
sent out and had all
the boys in Beth'le-
hem and in all its dis-
tricts done away with,
from two years of age
and under, according
to the time that

13* Jehovah's, $J^{1-4,6-14,16-18,22-24}$; Lord's, ℵB. 15* Jehovah, $J^{1,3,4,6-14,16-18,22-24}$; Lord, ℵB.

ἠκρίβωσεν παρὰ τῶν μάγων.
he carefully ascertained beside of the magi.
17 Τότε ἐπληρώθη τὸ ῥηθὲν διὰ
Then was fulfilled the (thing) spoken through
Ἰερεμίου τοῦ προφήτου λέγοντος 18 Φωνὴ
Jeremiah the prophet saying Voice
ἐν Ῥαμὰ ἠκούσθη, κλαυθμὸς καὶ ὀδυρμὸς
in Ramah was heard, weeping and wailing
πολύς· Ῥαχὴλ κλαίουσα τὰ τέκνα αὐτῆς,
much; Rachel weeping for the children of her,
καὶ οὐκ ἤθελεν παρακληθῆναι ὅτι οὐκ
and not was willing to be comforted because not
εἰσίν.
they are.
19 Τελευτήσαντος δὲ τοῦ Ἡρῴδου ἰδοὺ
Having deceased but of the Herod look!
ἄγγελος Κυρίου φαίνεται κατ' ὄναρ
angel of Lord appears according to dream
τῷ Ἰωσὴφ ἐν Αἰγύπτῳ 20 λέγων
to the Joseph in Egypt saying
Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ
Having got up take along the young child and
τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς
the mother of it and be on your way into
γῆν Ἰσραήλ, τεθνήκασιν γὰρ οἱ
earth of Israel, have died for the (ones)
ζητοῦντες τὴν ψυχὴν τοῦ παιδίου.
seeking the soul of the young child.
21 ὁ δὲ ἐγερθεὶς παρέλαβε τὸ
The (one) but having got up took along the
παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν
young child and the mother of it and entered
εἰς γῆν Ἰσραήλ. 22 ἀκούσας δὲ ὅτι
into earth of Israel. Having heard but that
Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ
Archelaus is reigning of the Judea instead of
τοῦ πατρὸς αὐτοῦ Ἡρῴδου ἐφοβήθη ἐκεῖ
the father of him Herod he became afraid there
ἀπελθεῖν· χρηματισθεὶς δὲ
to depart; having been given divine warning but
κατ' ὄναρ ἀνεχώρησεν εἰς τὰ μέρη
according to dream he withdrew into the parts
τῆς Γαλιλαίας, 23 καὶ ἐλθὼν κατῴκησεν
of the Galilee, and having come he settled
εἰς πόλιν λεγομένην Ναζαρέτ, ὅπως
into city being said Nazareth, so that
πληρωθῇ τὸ ῥηθὲν διὰ τῶν
might be fulfilled the (thing) spoken through the

he had carefully
ascertained from the
astrologers. 17 Then
that was fulfilled
which was spoken
through Jeremiah
the prophet, saying:
18 "A voice was heard
in Ra'mah, weeping
and much wailing; it
was Rachel weeping
for her children, and
she was unwilling to
take comfort, because
they are no more."
19 When Herod
had deceased, look!
Jehovah's* angel
appeared in a dream
to Joseph in Egypt
20 and said: "Get up,
take the young child
and its mother and
be on your way into
the land of Israel, for
those who were seek-
ing the soul* of the
young child are dead."
21 So he got up and
took the young child
and its mother and
entered into the land
of Israel. 22 But
hearing that Ar·che-
la'us ruled as king of
Ju·de'a instead of his
father Herod, he be-
came afraid to depart
for there. Moreover,
being given divine
warning in a dream,
he withdrew into the
territory of Gal'i·lee,
23 and came and
dwelt in a city
named Naz'a·reth,*
that there might be
fulfilled what was
spoken through the

19* Jehovah's, $J^{1-4,6-14,16-18,22-24}$; Lord's, ℵB. 20* Or, "life." See App 4A. 23* Or, "Sprout-town" (*Na·za·ret'*); *Na·tse'reth*, J^{22}.

προφητῶν ὅτι Ναζωραῖος κληθήσεται.
prophets that Nazarene he will be called.
3 Ἐν δὲ ταῖς ἡμέραις ἐκείναις
In but the days those
παραγίνεται Ἰωάνης ὁ Βαπτιστὴς
comes to be alongside John the Baptist
κηρύσσων ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας
preaching in the wilderness of the Judea
2 λέγων Μετανοεῖτε, ἤγγικεν γὰρ ἡ
saying Be you repenting, has drawn near for the
βασιλεία τῶν οὐρανῶν. 3 Οὗτος γάρ ἐστιν
kingdom of the heavens. This for is
ὁ ῥηθεὶς διὰ Ἠσαίου τοῦ προφήτου
the (one) spoken of through Isaiah the prophet
λέγοντος Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
saying Voice of one crying out in the wilderness
Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας
Make you ready the way of Lord, straight
ποιεῖτε τὰς τρίβους αὐτοῦ. 4 Αὐτὸς δὲ ὁ
be making the roads of him. He but the
Ἰωάνης εἶχεν τὸ ἔνδυμα αὐτοῦ ἀπὸ
John was having the clothing of him from
τριχῶν καμήλου καὶ ζώνην δερματίνην περὶ
hairs of camel and girdle leathern around
τὴν ὀσφὺν αὐτοῦ, ἡ δὲ τροφὴ ἦν αὐτοῦ
the loin of him, the but food was of him
ἀκρίδες καὶ μέλι ἄγριον. 5 Τότε
locusts and honey wild. Then
ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα
was making way out toward him Jerusalem
καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ
and all the Judea and all the
περίχωρος τοῦ Ἰορδάνου, 6 καὶ
country around of the Jordan, and
ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ποταμῷ
were being baptized in the Jordan River
ὑπ' αὐτοῦ ἐξομολογούμενοι τὰς
by him (they) openly confessing the
ἁμαρτίας αὐτῶν.
sins of them.
7 Ἰδὼν δὲ πολλοὺς τῶν Φαρισαίων
Having seen but many of the Pharisees
καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα
and Sadducees coming upon the baptism
εἶπεν αὐτοῖς Γεννήματα ἐχιδνῶν, τίς
he said to them Generated ones of vipers, who
ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης
showed to YOU to flee from the about to come

prophets: "He will be
called a Naz·a·rene'."
3 In those days
John* the Baptist
came preaching in the
wilderness of Ju·de'a,
2 saying: "REPENT,
for the kingdom
of the heavens has
drawn near." 3 This,
in fact, is the one
spoken of through
Isaiah the prophet in
these words: "Listen!
Someone is crying
out in the wilderness,
'Prepare the way of
Jehovah,* YOU people!
Make his roads
straight.'" 4 But
this very John had
his clothing of camel's
hair and a leather gir-
dle around his loins;
his food too was in-
sect locusts and wild
honey. 5 Then Jeru-
salem and all Ju·de'a
and all the country
around the Jordan
made their way out to
him, 6 and people
were baptized by him
in the Jordan River,
openly confessing
their sins.
7 When he caught
sight of many of the
Pharisees and Sad-
ducees coming to the
baptism, he said to
them: "YOU offspring
of vipers, who has
intimated to YOU to
flee from the coming

1* John (Ἰωάνης), BD; יוחנן, *Yoh·cha·nan'*, meaning "Jehovah Has Been Gracious," J1-14,16-18,22. 3* Jehovah, J1-4,7-14,16-18,20,22-24,26; Lord, ℵB.

ὀργῆς; 8 ποιήσατε οὖν καρπὸν ἄξιον
wrath? Make YOU therefore fruit worthy
τῆς μετανοίας· 9 καὶ μὴ δόξητε
of the repentance; and not YOU should presume
λέγειν ἐν ἑαυτοῖς Πατέρα ἔχομεν τὸν
to be saying in selves Father we have the
Ἀβραάμ, λέγω γὰρ ὑμῖν ὅτι δύναται ὁ
Abraham, I am saying for to YOU that is able the
θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα
God out of the stones these to raise up children
τῷ Ἀβραάμ. 10 ἤδη δὲ ἡ ἀξίνη πρὸς
to the Abraham. Already but the ax toward
τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν
the root of the trees is lying; every
οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν
therefore tree not making fruit fine
ἐκκόπτεται καὶ εἰς πῦρ βάλλεται. 11 ἐγὼ
is cut out and into fire is thrown. I
μὲν ὑμᾶς βαπτίζω ἐν ὕδατι εἰς
indeed YOU I baptize in water into
μετάνοιαν· ὁ δὲ ὀπίσω μου ἐρχόμενος
repentance; the (one) but behind me coming
ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ
stronger of me is, of whom not I am
ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς
fit the sandals to carry off; he
ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρί·
YOU will baptize in spirit holy and fire;
12 οὗ τὸ πτύον ἐν τῇ χειρὶ
whose the winnowing shovel in the hand
αὐτοῦ, καὶ διακαθαριεῖ τὴν
of him, and he will completely clean up the
ἅλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον
threshing floor of him, and will gather the wheat
αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον
of him into the storehouse, the but chaff
κατακαύσει πυρὶ ἀσβέστῳ.
he will burn up to fire inextinguishable.
13 Τότε παραγίνεται ὁ Ἰησοῦς
Then comes to be alongside the Jesus
ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς
from the Galilee upon the Jordan toward
τὸν Ἰωάνην τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.
the John of the to be baptized by him.
14 ὁ δὲ διεκώλυεν αὐτὸν λέγων
The (one) but was preventing him saying
Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ
I need I have by you to get baptized, and
σὺ ἔρχῃ πρός με; 15 ἀποκριθεὶς δὲ
you are coming toward me? Having replied but

wrath? 8 So then
produce fruit that
befits repentance;
9 and do not presume
to say to yourselves,
'As a father we have
Abraham.' For I say
to YOU that God is
able to raise up chil-
dren to Abraham from
these stones. 10 Al-
ready the ax is lying
at the root of the
trees; every tree, then,
that does not produce
fine fruit is to be cut
down and thrown into
the fire. 11 I, for
my part, baptize YOU
with water because of
YOUR repentance; but
the one coming after
me is stronger than I
am, whose sandals I
am not fit to take off.
That one will baptize
YOU people with holy
spirit and with fire.
12 His winnowing
shovel is in his hand,
and he will completely
clean up his threshing
floor, and will gather
his wheat into the
storehouse, but the
chaff he will burn up
with fire that cannot
be put out."
13 Then Jesus came
from Gal'i·lee to the
Jordan to John, in
order to be baptized
by him. 14 But the
latter tried to prevent
him, saying: "I am
the one needing to
be baptized by you,
and are you coming
to me?" 15 In reply

ὁ Ἰησοῦς εἶπεν αὐτῷ Ἄφες ἄρτι, οὕτω
the Jesus said to him Let go right now, thus
γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν
for suitable is to us to fulfill all
δικαιοσύνην. τότε ἀφίησιν αὐτόν.
righteousness. Then he let go him.
16 βαπτισθεὶς δὲ ὁ Ἰησοῦς εὐθὺς
Having been baptized but the Jesus immediately
ἀνέβη ἀπὸ τοῦ ὕδατος· καὶ ἰδοὺ
came up from the water; and look!
ἠνεῴχθησαν οἱ οὐρανοί, καὶ εἶδεν πνεῦμα
were opened up the heavens, and he saw spirit
θεοῦ καταβαῖνον ὡσεὶ περιστερὰν ἐρχόμενον
of God descending as if dove coming
ἐπ' αὐτόν· 17 καὶ ἰδοὺ φωνὴ ἐκ τῶν
upon him; and look! voice out of the
οὐρανῶν λέγουσα Οὗτός ἐστιν ὁ υἱός μου
heavens saying This is the Son of me
ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.
the beloved, in whom I found good pleasure.

4 Τότε ὁ Ἰησοῦς ἀνήχθη εἰς τὴν
Then the Jesus was led up into the
ἔρημον ὑπὸ τοῦ πνεύματος, πειρασθῆναι
wilderness by the spirit, to be tempted
ὑπὸ τοῦ διαβόλου. 2 καὶ νηστεύσας ἡμέρας
by the Devil. And having fasted days
τεσσεράκοντα καὶ νύκτας τεσσεράκοντα
forty and nights forty
ὕστερον ἐπείνασεν. 3 Καὶ
latterly he felt hungry. And
προσελθὼν ὁ πειράζων εἶπεν αὐτῷ
having come toward the tempter said to him
Εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπὸν ἵνα οἱ
If son you are of the God, say in order that the
λίθοι οὗτοι ἄρτοι γένωνται.
stones these loaves of bread should become.
4 ὁ δὲ ἀποκριθεὶς εἶπεν
The (one) but having replied said
Γέγραπται Οὐκ ἐπ' ἄρτῳ μόνῳ
It has been written Not upon bread alone
ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ
will live the man, but upon every
ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ.
utterance coming forth through mouth of God.
5 Τότε παραλαμβάνει αὐτὸν ὁ
Then takes along him the
διάβολος εἰς τὴν ἁγίαν πόλιν, καὶ ἔστησεν
Devil into the holy city, and stationed

Jesus said to him:
"Let it be, this time,
for in that way it
is suitable for us to
carry out all that
is righteous." Then
he quit preventing
him. 16 After
being baptized Jesus
immediately came up
from the water; and,
look! the heavens were
opened up, and he
saw descending like
a dove God's spirit
coming upon him.
17 Look! Also, there
was a voice from the
heavens that said:
"This is my Son, the
beloved, whom I have
approved."

4 Then Jesus was
led by the spirit
up into the wilderness
to be tempted by the
Devil. 2 After he had
fasted forty days and
forty nights, then he
felt hungry. 3 Also,
the Tempter came and
said to him: "If you
are a son of God, tell
these stones to be-
come loaves of bread."
4 But in reply he
said: "It is written,
'Man must live, not
on bread alone, but
on every utterance
coming forth through
Jehovah's* mouth.'"
5 Then the Devil
took him along
into the holy city,
and he stationed

4* Jehovah's, J[1-14,17,18,20,22,23]; God's, ℵB; Lord's, Sy[c,s].

αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, 6 καὶ
him upon the battlement of the temple, and
λέγει αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ,
he is saying to him If Son you are of the God,
βάλε σεαυτὸν κάτω· γέγραπται γὰρ
hurl yourself down; it has been written for
ὅτι Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται
that To the angels of him he will give charge
περὶ σοῦ καὶ ἐπὶ χειρῶν ἀροῦσίν σε,
about you and upon hands they will lift you,
μή ποτε προσκόψῃς πρὸς λίθον τὸν
not ever you should strike toward stone the
πόδα σου. 7 ἔφη αὐτῷ ὁ Ἰησοῦς Πάλιν
foot of you. Said to him the Jesus Again
γέγραπται Οὐκ ἐκπειράσεις
it has been written Not you shall put to the test
Κύριον τὸν θεόν σου.
Lord the God of you.
8 Πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος
Again takes along him the Devil
εἰς ὄρος ὑψηλὸν λίαν, καὶ
into mountain high unusually, and
δείκνυσιν αὐτῷ πάσας τὰς βασιλείας
shows to him all the kingdoms
τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν, 9 καὶ
of the world and the glory of them, and
εἶπεν αὐτῷ Ταῦτά σοι πάντα
said to him These (things) to you all
δώσω ἐὰν πεσὼν
I shall give if ever having fallen down
προσκυνήσῃς μοι. 10 τότε
you should do act of worship to me. Then
λέγει αὐτῷ ὁ Ἰησοῦς Ὕπαγε,
is saying to him the Jesus Be going away,
Σατανᾶ· γέγραπται γάρ Κύριον τὸν
Satan; it has been written for Lord the
θεόν σου προσκυνήσεις καὶ αὐτῷ μόνῳ
God of you you shall worship and to him alone
λατρεύσεις. 11 Τότε ἀφίησιν
you shall render sacred service. Then he lets go
αὐτὸν ὁ διάβολος καὶ ἰδοὺ ἄγγελοι
him the Devil and look! angels
προσῆλθον καὶ διηκόνουν αὐτῷ.
came toward and were ministering to him.
12 Ἀκούσας δὲ ὅτι Ἰωάνης
Having heard but that John
παρεδόθη ἀνεχώρησεν εἰς τὴν Γαλιλαίαν.
was given over he retired into the Galilee.

him upon the battle-
ment of the temple
6 and said to him: "If
you are a son of God,
hurl yourself down;
for it is written, 'He
will give his angels
a charge concerning
you, and they will
carry you on their
hands, that you may
at no time strike your
foot against a stone.'"
7 Jesus said to him:
"Again it is written,
'You must not put
Jehovah* your God to
the test.'"
8 Again the Devil
took him along to
an unusually high
mountain, and showed
him all the kingdoms
of the world and their
glory, 9 and he said
to him: "All these
things I will give you
if you fall down and
do an act of worship
to me." 10 Then
Jesus said to him: "Go
away, Satan! For it
is written, 'It is Je-
hovah* your God you
must worship, and it
is to him alone you
must render sacred
service.'"″ 11 Then
the Devil left him,
and, look! angels came
and began to minister
to him.
12 Now when he
heard that John
had been arrested,
he withdrew
into Gal'i·lee.

7* Jehovah, J[1-14,16-18,20,22-24]; Lord, ℵB. 10* Jehovah, J[1-14,16-18,20,22-24]; Lord, ℵB.
10″ You must serve (worship), J[17,18,22].

13 καὶ καταλιπὼν τὴν Ναζαρὰ ἐλθὼν
And having left the Nazareth having come
κατῴκησεν εἰς Καφαρναοὺμ τὴν
he took up residence into Capernaum the
παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ
beside the sea in districts of Zebulun and
Νεφθαλείμ· 14 ἵνα πληρωθῇ
Naphtali; in order that might be fulfilled
τὸ ῥηθὲν διὰ Ἠσαίου τοῦ προφήτου
the (thing) spoken through Isaiah the prophet
λέγοντος 15 Γῆ Ζαβουλὼν καὶ γῆ
saying Earth of Zebulun and earth
Νεφθαλείμ, ὁδὸν θαλάσσης, πέραν τοῦ
of Naphtali, way of sea, on other side of the
Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν, 16 ὁ
Jordan, Galilee of the nations, the
λαὸς ὁ καθήμενος ἐν σκοτίᾳ φῶς εἶδεν
people the (one) sitting in darkness light saw
μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ
great, and to the (ones) sitting in region and
σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.
shadow of death light rose up to them.
17 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν
From then started the Jesus to be preaching
καὶ λέγειν Μετανοεῖτε, ἤγγικεν
and to be saying Be you repenting, has drawn near
γὰρ ἡ βασιλεία τῶν οὐρανῶν.
for the kingdom of the heavens.

18 Περιπατῶν δὲ παρὰ τὴν θάλασσαν
Walking but beside the sea
τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα
of the Galilee he saw two brothers, Simon
τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν
the (one) being said Peter and Andrew
τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον
the brother of him, casting fishing net
εἰς τὴν θάλασσαν, ἦσαν γὰρ ἁλεεῖς·
into the sea, they were for fishers;
19 καὶ λέγει αὐτοῖς Δεῦτε ὀπίσω μου, καὶ
and is saying to them Hither behind me, and
ποιήσω ὑμᾶς ἁλεεῖς ἀνθρώπων. 20 οἱ
I shall make you fishers of men. The (ones)
δὲ εὐθέως ἀφέντες τὰ δίκτυα ἠκολούθησαν
but at once having let go the nets they followed
αὐτῷ. 21 Καὶ προβὰς ἐκεῖθεν εἶδεν
to him. And having gone on from there he saw
ἄλλους δύο ἀδελφούς, Ἰάκωβον τὸν
others two brothers, James the (one)
τοῦ Ζεβεδαίου καὶ Ἰωάνην τὸν ἀδελφὸν
of the Zebedee and John the brother

13 Further, after
leaving Naz'a·reth,
he came and took up
residence in Ca·per'na-
um beside the sea in
the districts of Zeb'-
u·lun and Naph'ta·li,
14 that there might
be fulfilled what
was spoken through
Isaiah the prophet,
saying: 15 "O land
of Zeb'u·lun and land
of Naph'ta·li, along
the road of the sea,
on the other side of
the Jordan, Gal'i·lee of
the nations! 16 the
people sitting in
darkness saw a great
light, and as for those
sitting in a region of
deathly shadow, light
rose upon them."
17 From that time
on Jesus commenced
preaching and saying:
"Repent, YOU people,
for the kingdom of the
heavens has drawn
near."
18 Walking
alongside the sea of
Gal'i·lee he saw two
brothers, Simon who
is called Peter and
Andrew his brother,
letting down a fishing
net into the sea, for
they were fishers.
19 And he said to
them: "Come after
me, and I will make
YOU fishers of men."
20 At once abandon-
ing the nets, they fol-
lowed him. 21 Going
on also from there
he saw two others
[who were] brothers,
James [the son] of
Zeb'e·dee and John

αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ
of him, in the boat with Zebedee the
πατρὸς αὐτῶν καταρτίζοντας τὰ δίκτυα
father of them repairing the nets
αὐτῶν, καὶ ἐκάλεσεν αὐτούς. 22 οἱ δὲ
of them, and he called them. The (ones) but
εὐθέως ἀφέντες τὸ πλοῖον καὶ τὸν πατέρα
at once having let go the boat and the father
αὐτῶν ἠκολούθησαν αὐτῷ.
of them they followed to him.

23 Καὶ περιῆγεν ἐν ὅλῃ τῇ
And he was going around in whole the
Γαλιλαίᾳ, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
Galilee, teaching in the synagogues of them
καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
and preaching the good news of the kingdom
καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν
and curing every disease and every
μαλακίαν ἐν τῷ λαῷ. 24 καὶ ἀπῆλθεν
infirmity in the people. And went off
ἡ ἀκοὴ αὐτοῦ εἰς ὅλην τὴν Συρίαν· καὶ
the hearing of him into whole the Syria; and
προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς
they brought to him all the badly
ἔχοντας ποικίλαις νόσοις καὶ βασάνοις
having to various diseases and torments
συνεχομένους, δαιμονιζομένους καὶ
being afflicted, being demon-possessed and
σεληνιαζομένους καὶ παραλυτικούς, καὶ
being moonstruck and paralytics, and
ἐθεράπευσεν αὐτούς. 25 καὶ ἠκολούθησαν
he cured them. And followed
αὐτῷ ὄχλοι πολλοὶ ἀπὸ τῆς Γαλιλαίας
to him crowds many from the Galilee
καὶ Δεκαπόλεως καὶ Ἱεροσολύμων καὶ Ἰουδαίας
and Decapolis and Jerusalem and Judea
καὶ πέραν τοῦ Ἰορδάνου.
and the other side of the Jordan.

5 Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς
Having seen but the crowds he went up into
τὸ ὄρος· καὶ καθίσαντος αὐτοῦ
the mountain; and having sat down of him
προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ· 2 καὶ
came toward to him the disciples of him; and
ἀνοίξας τὸ στόμα αὐτοῦ ἐδίδασκεν
having opened the mouth of him he was teaching
αὐτοὺς λέγων
them saying
3 Μακάριοι οἱ πτωχοὶ τῷ πνεύματι,
Happy the poor ones (as) to the spirit,

his brother, in the
boat with Zeb'e·dee
their father, mending
their nets, and he
called them. 22 At
once leaving the boat
and their father, they
followed him.
23 Then he went
around throughout
the whole of Gal'i·lee,
teaching in their syn-
agogues and preaching
the good news of the
kingdom and curing
every sort of disease
and every sort of
infirmity among the
people. 24 And the
report about him went
out into all Syria;
and they brought
him all those faring
badly, distressed
with various diseases
and torments,
demon-possessed
and epileptic and
paralyzed persons,
and he cured them.
25 Consequently
great crowds followed
him from Gal'i·lee
and De·cap'o·lis and
Jerusalem and Ju·de'a
and from the other
side of the Jordan.
5 When he saw the
crowds he went up
into the mountain;
and after he sat down
his disciples came
to him; 2 and he
opened his mouth and
began teaching them,
saying:
3 "Happy are
those conscious of
their spiritual need,

ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν.
that of them is the kingdom of the heavens.
4 μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ
Happy the (ones) mourning, that they
παρακληθήσονται.
will be comforted.
5 μακάριοι οἱ πραεῖς, ὅτι
Happy the mild-tempered (ones), that
αὐτοὶ κληρονομήσουσι τὴν γῆν.
they will inherit the earth.
6 μακάριοι οἱ πεινῶντες καὶ
Happy the (ones) hungering for and
διψῶντες τὴν δικαιοσύνην, ὅτι αὐτοὶ
thirsting for the righteousness, that they
χορτασθήσονται.
will be satisfied.
7 μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ
Happy the merciful ones, that they
ἐλεηθήσονται.
will be shown mercy.
8 μακάριοι οἱ καθαροὶ τῇ καρδίᾳ,
Happy the pure ones (as) to the heart,
ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
that they the God will see.
9 μακάριοι οἱ εἰρηνοποιοί, ὅτι αὐτοὶ υἱοὶ
Happy the peacemakers, that they sons
θεοῦ κληθήσονται.
of God will be called.
10 μακάριοι οἱ δεδιωγμένοι
Happy the (ones) having been persecuted
ἕνεκεν δικαιοσύνης, ὅτι αὐτῶν ἐστιν
on account of righteousness, that of them is
ἡ βασιλεία τῶν οὐρανῶν.
the kingdom of the heavens.
11 μακάριοί ἐστε ὅταν
Happy are YOU whenever
ὀνειδίσωσιν ὑμᾶς καὶ διώξωσιν καὶ
they might reproach YOU and might persecute and
εἴπωσιν πᾶν πονηρὸν καθ' ὑμῶν
might say every wicked (thing) down YOU
ψευδόμενοι ἕνεκεν ἐμοῦ· 12 χαίρετε καὶ
lying on account of me; be rejoicing and
ἀγαλλιᾶσθε, ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν
be exulting, that the reward of YOU much in
τοῖς οὐρανοῖς· οὕτως γὰρ ἐδίωξαν τοὺς
the heavens; thus for they persecuted the
προφήτας τοὺς πρὸ ὑμῶν.
prophets the (ones) before YOU.
13 Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν
You are the salt of the earth; if ever

since the kingdom of
the heavens belongs
to them.
4 "Happy are those
who mourn, since they
will be comforted.
5 "Happy are the
mild-tempered ones,
since they will inherit
the earth.
6 "Happy are those
hungering and thirst-
ing for righteousness,
since they will be
filled.
7 "Happy are the
merciful, since they
will be shown mercy.
8 "Happy are the
pure in heart, since
they will see God.
9 "Happy are the
peaceable, since they
will be called 'sons of
God.'
10 "Happy are
those who have
been persecuted for
righteousness' sake,
since the kingdom of
the heavens belongs
to them.
11 "Happy are YOU
when people reproach
YOU and persecute
YOU and lyingly say
every sort of wicked
thing against YOU for
my sake. 12 Rejoice
and leap for joy, since
YOUR reward is great
in the heavens; for in
that way they perse-
cuted the prophets
prior to YOU.
13 "You are the salt
of the earth; but if

δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι
but the salt should lose strength, in what
ἁλισθήσεται; εἰς οὐδὲν ἰσχύει
will it be made salty? Into nothing it is strong
ἔτι εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι
yet if not thrown outside to be trampled on
ὑπὸ τῶν ἀνθρώπων.
by the men.
14 ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ
You are the light of the world. Not
δύναται πόλις κρυβῆναι ἐπάνω ὄρους
is able city to be hid on top of mountain
κειμένη· 15 οὐδὲ καίουσιν λύχνον καὶ τιθέασιν
lying; neither they light lamp and they set
αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τὴν
it under the measuring basket but upon the
λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν
lampstand, and it shines to all the (ones) in
τῇ οἰκίᾳ. 16 οὕτως λαμψάτω τὸ φῶς ὑμῶν
the house. Thus let shine the light of YOU
ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν
in front of the men, so that they might see
ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν
of YOU the fine works and they might glorify the
πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.
Father of YOU the (one) in the heavens.
17 Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι
Not should YOU think that I came to destroy
τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον
the Law or the Prophets; not I came
καταλῦσαι ἀλλὰ πληρῶσαι· 18 ἀμὴν γὰρ
to destroy but to fulfill; amen for
λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ
I am saying to YOU, until likely might pass away the
οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἓν ἢ μία
heaven and the earth, iota one or one
κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου
little horn not not should pass away from the Law
ἕως ἂν πάντα γένηται. 19 ὃς
until likely all (things) should take place. Who
ἐὰν οὖν λύσῃ μίαν τῶν
if ever therefore should loose one of the
ἐντολῶν τούτων τῶν ἐλαχίστων καὶ
commandments these the least ones and
διδάξῃ οὕτως τοὺς ἀνθρώπους, ἐλάχιστος
should teach thus the men, least one
κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς
will be called in the kingdom of the heavens; who
δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας
but likely should do and should teach, this great

the salt loses its
strength, how will its
saltness be restored?
It is no longer usable
for anything but to be
thrown outside to be
trampled on by men.
14 "YOU are the
light of the world. A
city cannot be hid
when situated upon a
mountain. 15 People
light a lamp and
set it, not under the
measuring basket, but
upon the lampstand,
and it shines upon all
those in the house.
16 Likewise let YOUR
light shine before
men, that they may
see YOUR fine works
and give glory to YOUR
Father who is in the
heavens.
17 "Do not think I
came to destroy the
Law or the Prophets.
I came, not to destroy,
but to fulfill; 18 for
truly I say to YOU that
sooner would heaven
and earth pass away
than for one smallest
letter or one particle
of a letter to pass
away from the Law
by any means and not
all things take place.
19 Whoever, therefore,
breaks one of these
least commandments
and teaches mankind
to that effect, he
will be called 'least'
in relation to the
kingdom of the heav-
ens. As for anyone
who does them and
teaches them, this one

κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.
will be called in the kingdom of the heavens.
20 λέγω γὰρ ὑμῖν ὅτι ἐὰν μὴ
I am saying for to you that if ever not
περισσεύσῃ ὑμῶν ἡ δικαιοσύνη πλεῖον
might abound of you the righteousness more
τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ
of the scribes and Pharisees, not not
εἰσέλθητε εἰς τὴν βασιλείαν τῶν
you should enter into the kingdom of the
οὐρανῶν.
heavens.

21 Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις
You heard that it was said to the ancients
Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ,
Not you shall murder; who but likely might murder,
ἔνοχος ἔσται τῇ κρίσει. 22 Ἐγὼ δὲ
accountable will be to the judgment. I but
λέγω ὑμῖν ὅτι πᾶς ὁ ὀργιζόμενος
am saying to you that everyone the being wrathful
τῷ ἀδελφῷ αὐτοῦ ἔνοχος ἔσται τῇ
to the brother of him accountable will be to the
κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ
judgment; who but likely might say to the brother
αὐτοῦ Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ·
of him Raca, accountable will be to the Sanhedrin;
ὃς δ' ἂν εἴπῃ Μωρέ, ἔνοχος
who but likely might say Fool, accountable
ἔσται εἰς τὴν γέενναν τοῦ πυρός.
will be into the Gehenna of the fire.

23 ἐὰν οὖν προσφέρῃς
If ever therefore you might bring toward
τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον κἀκεῖ
the gift of you upon the altar and there
μνησθῇς ὅτι ὁ ἀδελφός σου
you might remember that the brother of you
ἔχει τι κατὰ σοῦ, 24 ἄφες ἐκεῖ
is having something down on you, let go off there
τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου,
the gift of you in front of the altar,
καὶ ὕπαγε πρῶτον διαλλάγηθι τῷ ἀδελφῷ
and go away first be reconciled to the brother
σου, καὶ τότε ἐλθὼν πρόσφερε
of you, and then having come be bringing toward
τὸ δῶρόν σου.
the gift of you.

will be called 'great'
in relation to the
kingdom of the heav-
ens. 20 For I say
to YOU that if YOUR
righteousness does
not abound more than
that of the scribes and
Pharisees, YOU will by
no means enter into
the kingdom of the
heavens.
21 "YOU heard that
it was said to those
of ancient times, 'You
must not murder; but
whoever commits a
murder will be ac-
countable to the court
of justice.' 22 How-
ever, I say to YOU that
everyone who contin-
ues wrathful with his
brother will be ac-
countable to the court
of justice; but whoever
addresses his brother
with an unspeakable
word of contempt will
be accountable to
the Supreme Court;
whereas whoever says,
'You despicable fool!'
will be liable to the
fiery Ge·hen'na.*
23 "If, then, you
are bringing your
gift to the altar and
you there remember
that your brother has
something against
you, 24 leave your
gift there in front
of the altar, and go
away; first make
your peace with
your brother, and
then, when you have
come back, offer up
your gift.

22* Ge·hen'na (γέενναν), אB; valley of Hin'nom (גיהנם, *geh·hin·nom'*), $J^{1-14,16-18}$. The place for burning refuse outside of Jerusalem. See App 4c.

25 ἴσθι εὐνοῶν τῷ ἀντιδίκῳ
Be well-minded to the adversary
σου ταχὺ ἕως ὅτου εἶ
of you quickly until when you are
μετ' αὐτοῦ ἐν τῇ ὁδῷ, μή ποτέ σε
with him in the way, not at any time you
παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ
might give over the adversary to the judge, and
ὁ κριτὴς τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν
the judge to the subordinate, and into prison
βληθήσῃ· 26 ἀμὴν λέγω σοι,
you might be thrown; amen I am saying to you,
οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως ἂν
not not you should come out from there until likely
ἀποδῷς τὸν ἔσχατον
you should have given back the last
κοδράντην.
quadrans.

27 Ἠκούσατε ὅτι ἐρρέθη Οὐ
You heard that it was said Not
μοιχεύσεις. 28 Ἐγὼ δὲ λέγω
you shall commit adultery. I but am saying
ὑμῖν ὅτι πᾶς ὁ βλέπων γυναῖκα
to you that everyone the (one) looking at woman
πρὸς τὸ ἐπιθυμῆσαι αὐτὴν ἤδη
toward the to desire her already
ἐμοίχευσεν αὐτὴν ἐν τῇ καρδίᾳ
he committed adultery with her in the heart
αὐτοῦ. 29 εἰ δὲ ὁ ὀφθαλμός σου ὁ
of him. If but the eye of you the
δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ
right stumbles you, take out it and
βάλε ἀπὸ σοῦ, συμφέρει γάρ σοι
throw away from you, it is advantageous for to you
ἵνα ἀπόληται ἓν τῶν μελῶν
in order that should be lost one of the members
σου καὶ μὴ ὅλον τὸ σῶμά σου
of you and not whole the body of you
βληθῇ εἰς γέενναν. 30 καὶ εἰ ἡ
should be thrown into Gehenna; and if the
δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον
right of you hand stumbles you, cut off
αὐτὴν καὶ βάλε ἀπὸ σοῦ, συμφέρει
it and throw away from you, it is advantageous
γάρ σοι ἵνα ἀπόληται ἓν
for to you in order that should be lost one
τῶν μελῶν σου καὶ μὴ ὅλον τὸ
of the members of you and not whole the

25 "Be about
settling matters
quickly with the one
complaining against
you at law, while you
are with him on the
way there, that some-
how the complainant
may not turn you over
to the judge, and the
judge to the court
attendant, and you get
thrown into prison.
26 I say to you for a
fact, You will certain-
ly not come out from
there until you have
paid over the last coin
of very little value.*
27 "You heard that
it was said, 'You must
not commit adultery.'
28 But I say to YOU
that everyone that
keeps on looking at a
woman so as to have
a passion for her has
already committed
adultery with her in
his heart. 29 If, now,
that right eye of yours
is making you stum-
ble, tear it out and
throw it away from
you. For it is more
beneficial to you for
one of your members
to be lost to you than
for your whole body
to be pitched into
Ge·hen'na.* 30 Also,
if your right hand is
making you stumble,
cut it off and throw
it away from you. For
it is more beneficial
to you for one of your
members to be lost
than for your whole

26* Literally, "the last quadrans"; $1/64$ denarius. 29* Ge·hen'na (γέενναν), אB; valley of Hin'nom (גיהנם, *geh·hin·nom'*), $J^{1-14,16-18}$. The place for burning refuse outside of Jerusalem. See App 4c.

σῶμά σου εἰς γέενναν ἀπέλθη.
body of you into Gehenna should go off.

31 Ἐρρέθη δέ Ὃς ἂν ἀπολύσῃ τὴν
It was said but Who likely might divorce the

γυναῖκα αὐτοῦ, δότω αὐτῇ
woman of him, let him give to her

ἀποστάσιον. 32 Ἐγὼ δὲ λέγω
certificate of divorce. I but am saying

ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν
to YOU that everyone the (one) divorcing the

γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας
woman of him except of word of fornication

ποιεῖ αὐτὴν μοιχευθῆναι, καὶ ὃς
is making her to commit adultery, and who

ἐὰν ἀπολελυμένην γαμήσῃ
if ever [woman] having been divorced might marry

μοιχᾶται.
commits adultery.

33 Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς
Again YOU heard that it was said to the

ἀρχαίοις Οὐκ ἐπιορκήσεις,
ancients Not you shall make oath falsely,

ἀποδώσεις δὲ τῷ κυρίῳ τοὺς ὅρκους
you shall give back but to the Lord the oaths

σου. 34 Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι
of you. I but am saying to YOU not to swear

ὅλως· μήτε ἐν τῷ οὐρανῷ, ὅτι θρόνος
wholly; neither in the heaven, because throne

ἐστὶν τοῦ θεοῦ· 35 μήτε ἐν τῇ γῇ, ὅτι
it is of the God; nor in the earth, because

ὑποπόδιόν ἐστιν τῶν ποδῶν αὐτοῦ· μήτε εἰς
footstool it is of the feet of him; nor into

Ἱεροσόλυμα, ὅτι πόλις ἐστὶν τοῦ μεγάλου
Jerusalem, because city it is of the great

Βασιλέως· 36 μήτε ἐν τῇ κεφαλῇ σου
King; nor in the head of you

ὀμόσῃς, ὅτι οὐ δύνασαι μίαν
you should swear, because not you are able one

τρίχα λευκὴν ποιῆσαι ἢ μέλαιναν. 37 ἔστω
hair white to make or black. Let be

δὲ ὁ λόγος ὑμῶν ναὶ ναί, οὒ οὔ· τὸ δὲ
but the word of YOU yes yes, no no; the but

περισσὸν τούτων ἐκ τοῦ
(thing) in excess of these out of the

πονηροῦ ἐστίν.
wicked (one) is.

body to land in
Ge·hen′na.*
31 "Moreover it
was said, 'Whoever
divorces his wife,
let him give her a
certificate of divorce.'
32 However, I say to
YOU that everyone
divorcing his wife,
except on account of
fornication, makes her
a subject for adultery,
and whoever marries
a divorced woman
commits adultery.
33 "Again YOU
heard that it was said
to those of ancient
times, 'You must not
swear without per-
forming, but you must
pay your vows to Je-
hovah.'* 34 However,
I say to YOU: Do not
swear at all, neither
by heaven, because
it is God's throne;
35 nor by earth,
because it is the foot-
stool of his feet; nor
by Jerusalem, because
it is the city of the
great King. 36 Nor
by your head must
you swear, because
you cannot turn one
hair white or black.
37 Just let YOUR word
Yes mean Yes, YOUR
No, No; for what is in
excess of these is from
the wicked one.

30* Ge·hen′na (γέενναν), אB; valley of Hin′nom (גיהנם, *geh-hin·nom′*), J[1-14,16-18]. The place for burning refuse outside of Jerusalem. See App 4c. 33* Jehovah, J[1-4,7-14,16-18,22,23]; the Lord, אB.

38 Ἠκούσατε ὅτι ἐρρέθη Ὀφθαλμὸν
You heard that it was said Eye

ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος.
instead of eye and tooth instead of tooth.

39 Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι
I but am saying to YOU not to resist

τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίζει
to the wicked (one); but whoever you slaps

εἰς τὴν δεξιὰν σιαγόνα σου, στρέψον αὐτῷ
into the right cheek of you, turn to him

καὶ τὴν ἄλλην· 40 καὶ τῷ θέλοντί
also the other; and to the (one) willing

σοι κριθῆναι καὶ τὸν χιτῶνά σου
to you to be judged also the inner garment of you

λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·
to take, let go off to him also the outer garment;

41 καὶ ὅστις σε ἀγγαρεύσει
and whoever you will impress into going

μίλιον ἕν, ὕπαγε μετ' αὐτοῦ δύο.
mile one, be going away with him two.

42 τῷ αἰτοῦντί σε δός, καὶ τὸν
To the (one) asking you give, and the (one)

θέλοντα ἀπὸ σοῦ δανίσασθαι μὴ
willing from you to borrow not

ἀποστραφῇς.
you should be turned away.

43 Ἠκούσατε ὅτι ἐρρέθη Ἀγαπήσεις
You heard that it was said You shall love

τὸν πλησίον σου καὶ μισήσεις τὸν ἐχθρόν
the neighbor of you and you shall hate the enemy

σου. 44 Ἐγὼ δὲ λέγω ὑμῖν, ἀγαπᾶτε
of you. I but am saying to YOU, be loving

τοὺς ἐχθροὺς ὑμῶν καὶ προσεύχεσθε ὑπὲρ
the enemies of YOU and be praying over

τῶν διωκόντων ὑμᾶς· 45 ὅπως
the (ones) persecuting YOU; so that

γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν
YOU might prove to be sons of the Father of YOU

τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ
of the (one) in heavens, because the sun of him

ἀνατέλλει ἐπὶ πονηροὺς καὶ
he is making rise upon wicked (ones) and

ἀγαθοὺς καὶ βρέχει ἐπὶ δικαίους
good (ones) and he is raining upon righteous (ones)

καὶ ἀδίκους. 46 ἐὰν γὰρ
and unrighteous (ones). If ever for

ἀγαπήσητε τοὺς ἀγαπῶντας ὑμᾶς, τίνα
YOU might love the (ones) loving YOU, what

μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι
reward are having YOU? Not also the tax collectors

38 "You heard that
it was said, 'Eye for
eye and tooth for
tooth.' 39 However,
I say to YOU: Do not
resist him that is
wicked; but whoever
slaps you on your
right cheek, turn the
other also to him.
40 And if a person
wants to go to court
with you and get pos-
session of your inner
garment, let your
outer garment also
go to him; 41 and
if someone under
authority impresses
you into service for
a mile, go with him
two miles. 42 Give
to the one asking you,
and do not turn away
from one that wants
to borrow from you
[without interest].
43 "You heard that
it was said, 'You must
love your neighbor
and hate your enemy.'
44 However, I say
to YOU: Continue to
love YOUR enemies
and to pray for those
persecuting YOU;
45 that YOU may
prove yourselves sons
of YOUR Father who
is in the heavens,
since he makes his
sun rise upon wicked
people and good and
makes it rain upon
righteous people and
unrighteous. 46 For
if YOU love those lov-
ing YOU, what reward
do YOU have? Are not
also the tax collectors

τὸ αὐτὸ ποιοῦσιν; 47 καὶ ἐὰν ἀσπάσησθε
the very are doing? And if ever you might greet
τοὺς ἀδελφοὺς ὑμῶν μόνον, τί
the brothers of you only, what
περισσὸν ποιεῖτε; οὐχὶ καὶ οἱ
(thing) in excess are doing you? Not also the
ἐθνικοὶ τὸ αὐτὸ ποιοῦσιν; 48 Ἔσεσθε
nationals the very are doing? You shall be
οὖν ὑμεῖς τέλειοι ὡς ὁ πατὴρ ὑμῶν ὁ
therefore you perfect as the Father of you the
οὐράνιος τέλειός ἐστιν.
heavenly perfect is.

6 Προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν
Be attentive but the righteousness of you
μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς
not to be doing in front of the men toward
τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν
the to be observed to them; if but not, reward
οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν
not you are having beside the Father of you
τῷ ἐν τοῖς οὐρανοῖς. 2 Ὅταν οὖν
the (one) in the heavens. Whenever therefore
ποιῇς ἐλεημοσύνην, μὴ
you may make gift of mercy, not
σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ
you should trumpet in front of you, as-even the
ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ
hypocrites are doing in the synagogues and
ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν
in the streets, so that they might be glorified
ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν,
by the men; amen I am saying to you,
ἀπέχουσιν τὸν μισθὸν αὐτῶν. 3 σοῦ
they have in full the reward of them. Of you
δὲ ποιοῦντος ἐλεημοσύνην μὴ γνώτω
but making gift of mercy not let know
ἡ ἀριστερά σου τί ποιεῖ ἡ
the left [hand] of you what is doing the
δεξιά σου, 4 ὅπως ᾖ σου
right [hand] of you, so that may be of you
ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ
the gift of mercy in the secret; and the Father
σου ὁ βλέπων ἐν τῷ κρυπτῷ
of you the (one) looking at in the secret
ἀποδώσει σοι.
will give back to you.
5 Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε
And whenever you might pray, not shall you be
ὡς οἱ ὑποκριταί· ὅτι φιλοῦσιν ἐν ταῖς
as the hypocrites; because they like in the

doing the same thing?
47 And if YOU greet
YOUR brothers only,
what extraordinary
thing are YOU doing?
Are not also the
people of the nations
doing the same thing?
48 YOU must accord-
ingly be perfect, as
YOUR heavenly Father
is perfect.

6 "Take good care
not to practice
YOUR righteousness in
front of men in order
to be observed by
them; otherwise YOU
will have no reward
with YOUR Father
who is in the heavens.
2 Hence when you go
making gifts of mercy,
do not blow a trumpet
ahead of you, just as
the hypocrites do in
the synagogues and in
the streets, that they
may be glorified by
men. Truly I say to
YOU, They are having
their reward in full.
3 But you, when
making gifts of mercy,
do not let your left
hand know what your
right is doing, 4 that
your gifts of mercy
may be in secret; then
your Father who is
looking on in secret
will repay you.
5 "Also, when YOU
pray, YOU must not
be as the hypocrites;
because they like

συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν
synagogues and in the corners of the
πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως
broad ways standing to pray, so that
φανῶσιν τοῖς ἀνθρώποις· ἀμὴν
they might appear to the men; amen
λέγω ὑμῖν, ἀπέχουσι τὸν μισθὸν
I am saying to you, they have in full the reward
αὐτῶν. 6 σὺ δὲ ὅταν προσεύχῃ,
of them. You but whenever you may pray,
εἴσελθε εἰς τὸ ταμεῖόν σου καὶ
enter into the private room of you and
κλείσας τὴν θύραν σου πρόσευξαι τῷ
having shut the door of you pray to the
πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ
Father of you the (one) in the secret; and
ὁ πατήρ σου ὁ βλέπων ἐν
the Father of you the (one) looking at in
τῷ κρυπτῷ ἀποδώσει σοι.
the secret will give back to you.
7 Προσευχόμενοι δὲ μὴ βατταλογήσητε
Praying but not you should multiply words
ὥσπερ οἱ ἐθνικοί, δοκοῦσιν γὰρ ὅτι
as-even the nationals, they are imagining for that
ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται·
in the much speaking of them they will be heard;
8 μὴ οὖν ὁμοιωθῆτε αὐτοῖς,
not therefore you should be made like to them,
οἶδεν γὰρ ὁ θεὸς ὁ πατὴρ ὑμῶν
has known for the God the Father of you
ὧν χρείαν ἔχετε πρὸ
of what (things) need you are having before
τοῦ ὑμᾶς αἰτῆσαι αὐτόν.
of the you to ask him.
9 Οὕτως οὖν προσεύχεσθε ὑμεῖς
Thus therefore be praying you
Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
Father of us the (one) in the heavens;
ἁγιασθήτω τὸ ὄνομά σου, 10 ἐλθάτω
let be sanctified the name of you, let come
ἡ βασιλεία σου, γενηθήτω τὸ θέλημά
the kingdom of you, let take place the will
σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· 11 τὸν
of you, as in heaven also upon earth; the
ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν
bread of us the for [the day] being give to us
σήμερον· 12 καὶ ἄφες ἡμῖν τὰ ὀφειλήματα
today; and let go off to us the debts
ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς
of us, as also we have let go off to the

to pray standing in
the synagogues and
on the corners of
the broad ways to be
visible to men. Truly
I say to YOU, They are
having their reward in
full. 6 You, however,
when you pray, go
into your private room
and, after shutting
your door, pray to
your Father who is
in secret; then your
Father who looks on
in secret will repay
you. 7 But when
praying, do not say
the same things over
and over again, just
as the people of the
nations do, for they
imagine they will get
a hearing for their
use of many words.
8 So, do not make
yourselves like them,
for God YOUR Father
knows what things
YOU are needing be-
fore ever YOU ask him.
9 "YOU must pray,
then, this way:
"'Our Father in
the heavens, let your
name be sanctified.
10 Let your kingdom
come. Let your will
take place, as in
heaven, also upon
earth. 11 Give us
today our bread for
this day; 12 and for-
give us our debts, as
we also have forgiven

ὀφειλέταις ἡμῶν· 13 καὶ μὴ εἰσενέγκῃς
debtors of us; and not you should bring
ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ
us into temptation, but rescue us from
τοῦ πονηροῦ.
the wicked (one).
14 Ἐὰν γὰρ ἀφῆτε τοῖς
If ever for you might let go off to the
ἀνθρώποις τὰ παραπτώματα αὐτῶν,
men the trespasses of them,
ἀφήσει καὶ ὑμῖν ὁ πατὴρ ὑμῶν ὁ
will let go off also to you the Father of you the
οὐράνιος· 15 ἐὰν δὲ μὴ ἀφῆτε
heavenly; if ever but not you might let go off
τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν,
to the men the trespasses of them,
οὐδὲ ὁ πατὴρ ὑμῶν ἀφήσει τὰ
neither the Father of you will let go off the
παραπτώματα ὑμῶν.
trespasses of you.
16 Ὅταν δὲ νηστεύητε, μὴ γίνεσθε
Whenever but you may fast, not be becoming
ὡς οἱ ὑποκριταὶ σκυθρωποί, ἀφανίζουσιν
as the hypocrites sad-faced, they disfigure
γὰρ τὰ πρόσωπα αὐτῶν ὅπως φανῶσιν
for the faces of them so that they might appear
τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν
to the men fasting; amen
λέγω ὑμῖν, ἀπέχουσιν τὸν μισθὸν
I am saying to you, they have in full the reward
αὐτῶν. 17 σὺ δὲ νηστεύων ἄλειψαί σου
of them. You but fasting oil of you
τὴν κεφαλὴν καὶ τὸ πρόσωπόν σου νίψαι,
the head and the face of you wash,
18 ὅπως μὴ φανῇς τοῖς
so that not you might appear to the
ἀνθρώποις νηστεύων ἀλλὰ τῷ πατρί σου
men fasting but to the Father of you
τῷ ἐν τῷ κρυφαίῳ· καὶ ὁ πατήρ
the (one) in the secret; and the Father
σου ὁ βλέπων ἐν τῷ κρυφαίῳ
of you the (one) looking at in the secret
ἀποδώσει σοι.
will give back to you.
19 Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ
Not be treasuring up to you treasures upon
τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει,
the earth, where moth and rust consumes,
καὶ ὅπου κλέπται διορύσσουσιν καὶ
and where thieves are breaking in and

our debtors. 13 And
do not bring us into
temptation, but
deliver us from the
wicked one.’
14 “For if YOU
forgive men their tres-
passes, YOUR heavenly
Father will also for-
give YOU; 15 whereas
if YOU do not forgive
men their trespasses,
neither will YOUR
Father forgive YOUR
trespasses.
16 “When YOU are
fasting, stop becoming
sad-faced like the
hypocrites, for they
disfigure their faces
that they may appear
to men to be fasting.
Truly I say to YOU,
They are having
their reward in full.
17 But you, when
fasting, grease your
head and wash your
face, 18 that you
may appear to be fast-
ing, not to men, but
to your Father who is
in secrecy; then your
Father who is looking
on in secrecy will
repay you.
19 “Stop storing up
for yourselves trea-
sures upon the earth,
where moth and rust
consume, and where
thieves break in and

κλέπτουσιν· 20 θησαυρίζετε δὲ ὑμῖν
are stealing; be treasuring up but to you
θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε
treasures in heaven, where neither moth nor
βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ
rust consumes, and where thieves not
διορύσσουσιν οὐδὲ κλέπτουσιν· 21 ὅπου γάρ
are breaking in nor are stealing; where for
ἐστιν ὁ θησαυρός σου, ἐκεῖ ἔσται καὶ
is the treasure of you, there will be also
ἡ καρδία σου.
the heart of you.
22 Ὁ λύχνος τοῦ σώματός ἐστιν ὁ
The lamp of the body is the
ὀφθαλμός. ἐὰν οὖν ᾖ ὁ ὀφθαλμός
eye. If ever therefore may be the eye
σου ἁπλοῦς, ὅλον τὸ σῶμά σου φωτινὸν
of you simple, whole the body of you bright
ἔσται· 23 ἐὰν δὲ ὁ ὀφθαλμός σου
will be; if ever but the eye of you
πονηρὸς ᾖ, ὅλον τὸ σῶμά σου
wicked may be, whole the body of you
σκοτινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ
dark will be. If therefore the light the (one)
ἐν σοὶ σκότος ἐστίν, τὸ σκότος πόσον.
in you darkness is, the darkness how much.
24 Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν·
No one is able to two lords to be slaving;
ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον
either for the one he will hate and the different
ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ
he will love, or of (the) one he will take hold and
τοῦ ἑτέρου καταφρονήσει· οὐ
of the different (one) he will despise; not
δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.
You are able to God to be slaving and to mammon.
25 Διὰ τοῦτο λέγω ὑμῖν, μὴ
Through this I am saying to you, not
μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί
be being anxious to the soul of you what
φάγητε ἢ τί πίητε, μηδὲ τῷ
you might eat or what you might drink, nor to the
σώματι ὑμῶν τί ἐνδύσησθε· οὐχὶ
body of you what might you be clothed; not
ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς καὶ
the soul more is of the food and
τὸ σῶμα τοῦ ἐνδύματος;
the body of the clothing?

steal. 20 Rather,
store up for yourselves
treasures in heaven,
where neither moth
nor rust consumes,
and where thieves do
not break in and steal.
21 For where your
treasure is, there your
heart will be also.
22 “The lamp of
the body is the eye.
If, then, your eye is
simple, your whole
body will be bright;
23 but if your eye is
wicked, your whole
body will be dark. If
in reality the light
that is in you is
darkness, how great
that darkness is!
24 “No one can
slave for two masters;
for either he will hate
the one and love the
other, or he will stick
to the one and despise
the other. You cannot
slave for God and for
Riches.
25 “On this account
I say to YOU: Stop
being anxious about
YOUR souls* as to
what YOU will eat or
what YOU will drink,
or about YOUR bodies
as to what YOU will
wear. Does not the
soul mean more
than food and the
body than clothing?

25* Or, “lives” (ψυχή, *psy·khei′*, singular). See App 4A.

26 ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ
Observe intently into the birds of the
οὐρανοῦ ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν
heaven that not they sow nor they reap
οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ
nor they gather into storehouses, and the Father
ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς
of you the heavenly feeds them; not you
μᾶλλον διαφέρετε αὐτῶν; 27 τίς δὲ ἐξ
rather you differ of them? Who but out of
ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ
you being anxious is able to add upon
τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; 28 καὶ περὶ
the life-span of him cubit one? And about
ἐνδύματος τί μεριμνᾶτε;
clothing why are you being anxious?
καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς
Learn accurately the lilies of the field how
αὐξάνουσιν· οὐ κοπιῶσιν οὐδὲ νήθουσιν·
they grow; not they toil nor they spin;
29 λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν
I am saying but to you that not-but Solomon
ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν
in all the glory of him was arrayed as one
τούτων. 30 εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ
of these. If but the vegetation of the field
σήμερον ὄντα καὶ αὔριον εἰς κλίβανον
today being and tomorrow into oven
βαλλόμενον ὁ θεὸς οὕτως ἀμφιέννυσιν,
being thrown the God thus clothes,
οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;
not to much rather you, ones with little faith?
31 μὴ οὖν μεριμνήσητε λέγοντες
Not therefore you should be anxious saying
Τί φάγωμεν; ἤ Τί πίωμεν; ἤ
What might we eat? or What might we drink? or
Τί περιβαλώμεθα; 32 πάντα γὰρ
What might we put on? All for
ταῦτα τὰ ἔθνη ἐπιζητοῦσιν· οἶδεν
these (things) the nations eagerly pursue; knows
γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι
for the Father of you the heavenly that
χρῄζετε τούτων ἁπάντων.
you have need of these (things) of all.
33 ζητεῖτε δὲ πρῶτον τὴν
Be you seeking but first the
βασιλείαν καὶ τὴν δικαιοσύνην αὐτοῦ,
kingdom and the righteousness of him,
καὶ ταῦτα πάντα προστεθήσεται
and these (things) all will be added

26 Observe intently
the birds of heaven,
because they do not
sow seed or reap or
gather into storehous-
es; still YOUR heavenly
Father feeds them.
Are YOU not worth
more than they are?
27 Who of YOU by
being anxious can add
one cubit to his life
span? 28 Also, on
the matter of clothing,
why are YOU anxious?
Take a lesson from
the lilies of the field,
how they are growing;
they do not toil, nor
do they spin; 29 but
I say to YOU that not
even Sol'o·mon in all
his glory was arrayed
as one of these.
30 If, now, God thus
clothes the vegetation
of the field, which
is here today and
tomorrow is thrown
into the oven, will
he not much rather
clothe YOU, YOU with
little faith? 31 So
never be anxious and
say, 'What are we to
eat?' or, 'What are we
to drink?' or, 'What
are we to put on?'
32 For all these are
the things the nations
are eagerly pursuing.
For YOUR heavenly
Father knows YOU
need all these things.
33 "Keep on,
then, seeking first
the kingdom and
his righteousness,
and all these [other]
things will be added

ὑμῖν. 34 μὴ οὖν μεριμνήσητε
to you. Not therefore you should be anxious
εἰς τὴν αὔριον, ἡ γὰρ αὔριον μεριμνήσει
into the morrow, the for morrow will be anxious
αὐτῆς· ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία
of itself; sufficient to the day the badness
αὐτῆς.
of it.
7 Μὴ κρίνετε, ἵνα μὴ
Not be you judging, in order that not
κριθῆτε· 2 ἐν ᾧ γὰρ κρίματι
you should be judged; in what for judgment
κρίνετε κριθήσεσθε, καὶ ἐν ᾧ
you are judging you will be judged, and in what
μέτρῳ μετρεῖτε μετρηθήσεται
measure you are measuring it will be measured
ὑμῖν. 3 τί δὲ βλέπεις τὸ κάρφος
to you. Why but you look at the straw
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου,
the (one) in the eye of the brother of you,
τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ
the but in the your eye rafter not
κατανοεῖς; 4 ἢ πῶς ἐρεῖς
you are considering? Or how will you say
τῷ ἀδελφῷ σου Ἄφες ἐκβάλω
to the brother of you Let go off I might throw out
τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ
the straw out of the eye of you, and
ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σοῦ;
look! the rafter in the eye of you?
5 ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ
Hypocrite, throw out first out of the
ὀφθαλμοῦ σοῦ τὴν δοκόν, καὶ τότε
eye of you the rafter, and then
διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ
you will clearly see to throw out the straw out of
τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.
the eye of the brother of you.
6 Μὴ δῶτε τὸ ἅγιον τοῖς
Not you should give the holy (thing) to the
κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας
dogs, neither should you throw the pearls
ὑμῶν ἔμπροσθεν τῶν χοίρων, μή ποτε
of you in front of the swine, not at any time
καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν
they will trample them in the feet
αὐτῶν καὶ στραφέντες ῥήξωσιν
of them and having turned around they should rip
ὑμᾶς.
you.

to YOU. 34 So, never
be anxious about the
next day, for the next
day will have its own
anxieties. Sufficient
for each day is its own
badness.
7 "Stop judging that
YOU may not be
judged; 2 for with
what judgment YOU
are judging, YOU will
be judged; and with
the measure that YOU
are measuring out,
they will measure out
to YOU. 3 Why, then,
do you look at the
straw in your broth-
er's eye, but do not
consider the rafter in
your own eye? 4 Or
how can you say to
your brother, 'Allow
me to extract the
straw from your eye';
when, look! a rafter
is in your own eye?
5 Hypocrite! First
extract the rafter
from your own eye,
and then you will see
clearly how to extract
the straw from your
brother's eye.
6 "Do not give
what is holy to dogs,
neither throw YOUR
pearls before swine,
that they may never
trample them under
their feet and turn
around and rip YOU
open.

7 Αἰτεῖτε, καὶ δοθήσεται ὑμῖν·
Be you asking, and it will be given to you;
ζητεῖτε, καὶ εὑρήσετε· κρούετε,
be you seeking, and you will find; be you knocking,
καὶ ἀνοιγήσεται ὑμῖν. 8 πᾶς γὰρ
and it will be opened to you. Everyone for
ὁ αἰτῶν λαμβάνει καὶ ὁ ζητῶν
the (one) asking is receiving and the (one) seeking
εὑρίσκει καὶ τῷ κρούοντι
is finding and to the (one) knocking
ἀνοιγήσεται. 9 ἢ τίς ἐξ ὑμῶν
it will be opened. Or who out of you
ἄνθρωπος, ὃν αἰτήσει ὁ υἱὸς
man, whom will ask the son
αὐτοῦ ἄρτον — μὴ λίθον ἐπιδώσει αὐτῷ;
of him bread — not stone he will give upon him?
10 ἢ καὶ ἰχθὺν αἰτήσει — μὴ ὄφιν
Or and fish he will ask — not serpent
ἐπιδώσει αὐτῷ; 11 εἰ οὖν ὑμεῖς
he will give upon him? If therefore you
πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι
wicked being know gifts good to be giving
τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ
to the children of you, how much rather the Father
ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει
of you the (one) in the heavens will give
ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.
good (things) to the (ones) asking him.
12 Πάντα οὖν ὅσα ἐὰν
All (things) therefore as many as if ever
θέλητε ἵνα ποιῶσιν ὑμῖν οἱ
you might will in order that may do to you the
ἄνθρωποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς·
men, thus also you be doing to them;
οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.
this for is the Law and the Prophets.
13 Εἰσέλθατε διὰ τῆς στενῆς πύλης· ὅτι
Enter you through the narrow gate; because
πλατεῖα καὶ εὐρύχωρος ἡ ὁδὸς ἡ
broad and spacious the way the (one)
ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί
leading off into the destruction, and many
εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς·
are the (ones) entering through it;
14 ὅτι στενὴ ἡ πύλη καὶ τεθλιμμένη
because narrow the gate and cramped
ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωήν,
the way the (one) leading off into the life,
καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.
and few are the (ones) finding it.

7 "Keep on asking,
and it will be given
YOU; keep on seeking,
and YOU will find;
keep on knocking, and
it will be opened to
YOU. 8 For everyone
asking receives, and
everyone seeking
finds, and to everyone
knocking it will be
opened. 9 Indeed,
who is the man
among YOU whom his
son asks for bread
—he will not hand
him a stone, will
he? 10 Or, perhaps,
he will ask for a fish
—he will not hand
him a serpent, will
he? 11 Therefore, if
YOU, although being
wicked, know how
to give good gifts to
YOUR children, how
much more so will
YOUR Father who is in
the heavens give good
things to those asking
him?
12 "All things,
therefore, that YOU
want men to do to
YOU, YOU also must
likewise do to them;
this, in fact, is what
the Law and the
Prophets mean.
13 "Go in through
the narrow gate;
because broad and
spacious is the road
leading off into
destruction, and
many are the ones
going in through it;
14 whereas narrow is
the gate and cramped
the road leading off
into life, and few are
the ones finding it.

15 Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν,
Be you attentive from the false prophets,
οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι
whoever are coming toward you in clothes
προβάτων ἔσωθεν δέ εἰσιν λύκοι ἅρπαγες.
of sheep inside but are wolves ravenous.
16 ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε
From the fruits of them you will recognize
αὐτούς· μήτι συλλέγουσιν ἀπὸ ἀκανθῶν
them; not what they gather from thorns
σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα; 17 οὕτω
grapes or from thistles figs? Thus
πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ,
every tree good fruits fine is making,
τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς
the but rotten tree fruits wicked
ποιεῖ· 18 οὐ δύναται δένδρον ἀγαθὸν
is making; not is able tree good
καρποὺς πονηροὺς ἐνεγκεῖν, οὐδὲ δένδρον
fruits wicked to bear, neither tree
σαπρὸν καρποὺς καλοὺς ποιεῖν.
rotten fruits fine to be making.
19 πᾶν δένδρον μὴ ποιοῦν καρπὸν
Every tree not making fruit
καλὸν ἐκκόπτεται καὶ εἰς πῦρ
fine is being cut out and into fire
βάλλεται. 20 ἄραγε ἀπὸ τῶν καρπῶν
it is thrown. Really then from the fruits
αὐτῶν ἐπιγνώσεσθε αὐτούς.
of them you will recognize them.
21 Οὐ πᾶς ὁ λέγων μοι Κύριε
Not everyone the (one) saying to me Lord
κύριε εἰσελεύσεται εἰς τὴν βασιλείαν τῶν
Lord will enter into the kingdom of the
οὐρανῶν, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ
heavens, but the (one) doing the will of the
πατρός μου τοῦ ἐν τοῖς οὐρανοῖς.
Father of me the (one) in the heavens.
22 πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ
Many will say to me in that the
ἡμέρᾳ Κύριε κύριε, οὐ τῷ
day Lord Lord, not to the
σῷ ὀνόματι ἐπροφητεύσαμεν, καὶ τῷ
your name prophesied we, and to the
σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ
your name demons threw we out, and
τῷ σῷ ὀνόματι δυνάμεις πολλὰς
to the your name powerful works many
ἐποιήσαμεν; 23 καὶ τότε ὁμολογήσω αὐτοῖς
did we? And then I shall confess to them

15 "Be on the
watch for the false
prophets that come
to YOU in sheep's cov-
ering, but inside they
are ravenous wolves.
16 By their fruits YOU
will recognize them.
Never do people gath-
er grapes from thorns
or figs from thistles,
do they? 17 Likewise
every good tree
produces fine fruit,
but every rotten tree
produces worthless
fruit; 18 a good tree
cannot bear worthless
fruit, neither can a
rotten tree produce
fine fruit. 19 Every
tree not producing
fine fruit gets cut
down and thrown into
the fire. 20 Really,
then, by their fruits
YOU will recognize
those [men].
21 "Not everyone
saying to me, 'Lord,
Lord,' will enter into
the kingdom of the
heavens, but the
one doing the will
of my Father who
is in the heavens
will. 22 Many will
say to me in that
day, 'Lord, Lord,
did we not prophesy
in your name, and
expel demons in your
name, and perform
many powerful
works in your name?'
23 And yet then I
will confess to them:

ὅτι Οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ'
that Never I knew you; be getting away from
ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.
me the (ones) working the lawlessness.
24 Πᾶς οὖν ὅστις ἀκούει μου
Everyone therefore whoever hears of me
τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς,
the words these and does them,
ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις
will be likened to male person discreet, whoever
ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν
built of him the house upon the
πέτραν. 25 καὶ κατέβη ἡ βροχὴ καὶ
rock-mass. And came down the rain and
ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ
came the rivers and blew the winds and
προσέπεσαν τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσεν,
fell toward the house that, and not it fell,
τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. 26 Καὶ
it had been founded for upon the rock-mass. And
πᾶς ὁ ἀκούων μου τοὺς λόγους
everyone the (one) hearing of me the words
τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται
these and not doing them will be likened
ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν
to male foolish, whoever built of him the
οἰκίαν ἐπὶ τὴν ἄμμον. 27 καὶ κατέβη ἡ
house upon the sand. And came down the
βροχὴ καὶ ἦλθαν οἱ ποταμοὶ καὶ ἔπνευσαν οἱ
rain and came the rivers and blew the
ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ
winds and struck toward the house that, and
ἔπεσεν, καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.
it fell, and was the fall of it great.
28 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
And it occurred when finished the Jesus
τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ
the words these, were being astounded the
ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· 29 ἦν γὰρ
crowds upon the teaching of him; he was for
διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ
teaching them as authority having and not
ὡς οἱ γραμματεῖς αὐτῶν.
as the scribes of them.

8 Καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ
Having gone down but of him from the
ὄρους ἠκολούθησαν αὐτῷ ὄχλοι πολλοί.
mountain followed to him crowds many.

I never knew YOU!
Get away from me,
YOU workers of
lawlessness.
24 "Therefore
everyone that hears
these sayings of mine
and does them will be
likened to a discreet
man, who built his
house upon the
rock-mass. 25 And
the rain poured down
and the floods came
and the winds blew
and lashed against
that house, but it
did not cave in, for
it had been founded
upon the rock-mass.
26 Furthermore,
everyone hearing
these sayings of mine
and not doing them
will be likened to a
foolish man, who built
his house upon the
sand. 27 And the
rain poured down and
the floods came and
the winds blew and
struck against that
house and it caved in,
and its collapse was
great."
28 Now when
Jesus finished these
sayings, the effect was
that the crowds were
astounded at his way
of teaching; 29 for
he was teaching them
as a person having
authority, and not as
their scribes.

8 After he had
come down from
the mountain great
crowds followed him.

2 Καὶ ἰδοὺ λεπρὸς προσελθὼν
And look! leper having come toward
προσεκύνει αὐτῷ λέγων Κύριε, ἐὰν
was doing obeisance to him saying Lord, if ever
θέλῃς δύνασαί με καθαρίσαι. 3 καὶ
you may will you are able me to cleanse. And
ἐκτείνας τὴν χεῖρα ἥψατο αὐτοῦ
having stretched out the hand he touched of him
λέγων Θέλω, καθαρίσθητι· καὶ
saying I am willing, be you cleansed; and
εὐθέως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα.
immediately was cleansed of him the leprosy.
4 καὶ λέγει αὐτῷ ὁ Ἰησοῦς Ὅρα μηδενὶ
And is saying to him the Jesus See to no one
εἴπῃς, ἀλλὰ ὕπαγε σεαυτὸν δεῖξον τῷ
you should tell, but go away yourself show to the
ἱερεῖ, καὶ προσένεγκον τὸ δῶρον ὃ
priest, and offer the gift which
προσέταξεν Μωυσῆς εἰς μαρτύριον αὐτοῖς.
appointed Moses into witness to them.
5 Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοὺμ
Having entered but of him into Capernaum
προσῆλθεν αὐτῷ ἑκατόνταρχος παρακαλῶν
came toward him centurion entreating
αὐτὸν 6 καὶ λέγων Κύριε, ὁ παῖς μου
him and saying Lord, the boy of me
βέβληται ἐν τῇ οἰκίᾳ παραλυτικός, δεινῶς
has been cast in the house paralytic, terribly
βασανιζόμενος. 7 λέγει αὐτῷ Ἐγὼ
being tormented. He is saying to him I
ἐλθὼν θεραπεύσω αὐτόν. 8 ἀποκριθεὶς
having come shall cure him. Having answered
δὲ ὁ ἑκατόνταρχος ἔφη Κύριε, οὐκ εἰμὶ ἱκανὸς
but the centurion said Lord, not I am fit
ἵνα μου ὑπὸ τὴν στέγην
in order that of me under the roof
εἰσέλθῃς· ἀλλὰ μόνον εἰπὲ λόγῳ,
you should enter; but only say to word,
καὶ ἰαθήσεται ὁ παῖς μου· 9 καὶ
and will be healed the boy of me; and
γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν
for I man am under authority
τασσόμενος, ἔχων ὑπ' ἐμαυτὸν στρατιώτας,
being placed, having under myself soldiers,
καὶ λέγω τούτῳ Πορεύθητι, καὶ
and I am saying to this (one) Go your way, and
πορεύεται, καὶ ἄλλῳ Ἔρχου,
he goes his way, and to another Be you coming,
καὶ ἔρχεται, καὶ τῷ δούλῳ μου Ποίησον
and he is coming, and to the slave of me Do

2 And, look! a leprous
man came up and
began doing obeisance
to him, saying: "Lord,
if you just want to,
you can make me
clean." 3 And so,
stretching out [his]
hand, he touched
him, saying: "I want
to. Be made clean."
And immediately his
leprosy was cleansed
away. 4 Then Jesus
said to him: "See that
you tell no one, but
go, show yourself to
the priest, and offer
the gift that Moses
appointed, for the
purpose of a witness
to them."
5 When he entered
into Ca·per'na·um, an
army officer came to
him, entreating him
6 and saying: "Sir,
my manservant is
laid up in the house
with paralysis, being
terribly tormented."
7 He said to him:
"When I get there I
will cure him." 8 In
reply the army officer
said: "Sir, I am not
a fit man for you to
enter under my roof,
but just say the word
and my manservant
will be healed. 9 For
I too am a man placed
under authority,
having soldiers under
me, and I say to
this one, 'Be on your
way!' and he is on his
way, and to another,
'Come!' and he comes,
and to my slave, 'Do

τοῦτο, καὶ ποιεῖ. 10 ἀκούσας δὲ ὁ
this, and he is doing. Having heard but the
Ἰησοῦς ἐθαύμασεν καὶ εἶπεν τοῖς
Jesus wondered and said to the (ones)
ἀκολουθοῦσιν Ἀμὴν λέγω ὑμῖν, παρ'
following Amen I am saying to you, beside
οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὗρον.
no one so much faith in the Israel I found.
11 λέγω δὲ ὑμῖν ὅτι πολλοὶ ἀπὸ
I am saying but to you that many from
ἀνατολῶν καὶ δυσμῶν ἥξουσιν καὶ
risings and settings will come and
ἀνακλιθήσονται μετὰ Ἀβραὰμ καὶ Ἰσαὰκ καὶ
will recline with Abraham and Isaac and
Ἰακὼβ ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·
Jacob in the kingdom of the heavens;
12 οἱ δὲ υἱοὶ τῆς βασιλείας
the but sons of the kingdom
ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον·
will be thrown out into the darkness the outer;
ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
there will be the weeping and the gnashing
τῶν ὀδόντων. 13 καὶ εἶπεν ὁ Ἰησοῦς
of the teeth. And said the Jesus
τῷ ἑκατοντάρχῃ Ὕπαγε, ὡς
to the centurion Be going away, as
ἐπίστευσας γενηθήτω σοι· καὶ ἰάθη
you believed let it occur to you; and was healed
ὁ παῖς ἐν τῇ ὥρᾳ ἐκείνῃ.
the boy in the hour that.

14 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν
And having come the Jesus into the
οἰκίαν Πέτρου εἶδεν τὴν πενθερὰν αὐτοῦ
house of Peter he saw the mother-in-law of him
βεβλημένην καὶ πυρέσσουσαν· 15 καὶ
having been cast and burning with fever; and
ἥψατο τῆς χειρὸς αὐτῆς, καὶ ἀφῆκεν
he touched of the hand of her, and left
αὐτὴν ὁ πυρετός, καὶ ἠγέρθη, καὶ
her the fever, and she got up, and
διηκόνει αὐτῷ. 16 Ὀψίας δὲ
was serving to him. Of evening but
γενομένης προσήνεγκαν αὐτῷ
having come to be they brought toward him
δαιμονιζομένους πολλούς· καὶ ἐξέβαλεν τὰ
demon-possessed many; and he threw out the
πνεύματα λόγῳ, καὶ πάντας τοὺς
spirits to word, and all the (ones)
κακῶς ἔχοντας ἐθεράπευσεν· 17 ὅπως
badly having he cured; so that

this!' and he does it."
10 Hearing that, Jesus
became amazed and
said to those following
him: "I tell you the
truth, With no one in
Israel have I found so
great a faith. 11 But
I tell you that many
from eastern parts
and western parts
will come and recline
at the table with
Abraham and Isaac
and Jacob in the king-
dom of the heavens;
12 whereas the sons
of the kingdom will be
thrown into the dark-
ness outside. There is
where [their] weeping
and the gnashing of
[their] teeth will be."
13 Then Jesus said to
the army officer: "Go.
Just as it has been
your faith, so let it
come to pass for you."
And the manservant
was healed in that
hour.

14 And Jesus, on
coming into Peter's
house, saw his
mother-in-law lying
down and sick with
fever. 15 So he
touched her hand,
and the fever left her,
and she got up and
began ministering to
him. 16 But after it
became evening, peo-
ple brought him many
demon-possessed per-
sons; and he expelled
the spirits with a
word, and he cured
all who were faring
badly; 17 that there

πληρωθῇ τὸ ῥηθὲν διὰ
might be fulfilled the (thing) spoken through
Ἠσαΐου τοῦ προφήτου λέγοντος Αὐτὸς τὰς
Isaiah the prophet saying He the
ἀσθενείας ἡμῶν ἔλαβεν καὶ τὰς νόσους
sicknesses of us he took and the diseases
ἐβάστασεν.
he carried.
18 Ἰδὼν δὲ ὁ Ἰησοῦς ὄχλον περὶ
Having seen but the Jesus crowd about
αὐτὸν ἐκέλευσεν ἀπελθεῖν εἰς τὸ πέραν.
him commanded to go off into the other side.
19 Καὶ προσελθὼν εἷς γραμματεὺς
And having come alongside one scribe
εἶπεν αὐτῷ Διδάσκαλε, ἀκολουθήσω σοι
said to him Teacher, I will follow to you
ὅπου ἐὰν ἀπέρχῃ. 20 καὶ λέγει
where if ever you may go off. And is saying
αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς
to him the Jesus The foxes dens
ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
are having and the birds of the heaven
κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου
roosts, the but Son of the man
οὐκ ἔχει ποῦ τὴν κεφαλὴν
not is having where the head
κλίνῃ. 21 Ἕτερος δὲ τῶν
he may incline. Different (one) but of the
μαθητῶν εἶπεν αὐτῷ Κύριε, ἐπίτρεψόν μοι
disciples said to him Lord, permit to me
πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.
first to go off and to bury the father of me.
22 ὁ δὲ Ἰησοῦς λέγει αὐτῷ Ἀκολούθει
The but Jesus is saying to him Be following
μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς
to me, and let the dead (ones) to bury the
ἑαυτῶν νεκρούς.
of themselves dead (ones).

23 Καὶ ἐμβάντι αὐτῷ εἰς πλοῖον
And having stepped in to him into boat
ἠκολούθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ. 24 καὶ
followed to him the disciples of him. And
ἰδοὺ σεισμὸς μέγας ἐγένετο ἐν τῇ θαλάσσῃ,
look! shaking great occurred in the sea,
ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν
as-and the boat to be covered by the
κυμάτων· αὐτὸς δὲ ἐκάθευδεν. 25 καὶ
waves; he but was sleeping. And
προσελθόντες ἤγειραν αὐτὸν λέγοντες
having come toward they woke up him saying

might be fulfilled
what was spoken
through Isaiah the
prophet, saying: "He
himself took our
sicknesses and carried
our diseases."

18 When Jesus saw
a crowd around him,
he gave the command
to shove off for the
other side. 19 And
a certain scribe came
up and said to him:
"Teacher, I will follow
you wherever you are
about to go." 20 But
Jesus said to him:
"Foxes have dens and
birds of heaven have
roosts, but the Son of
man has nowhere to
lay down his head."
21 Then another of
the disciples said to
him: "Lord, permit me
first to leave and bury
my father." 22 Jesus
said to him: "Keep
following me, and let
the dead bury their
dead."

23 And when he
got aboard a boat,
his disciples followed
him. 24 Now, look!
a great agitation
arose in the sea, so
that the boat was
being covered by the
waves; he, however,
was sleeping. 25 And
they came and woke
him up, saying:

Κύριε, σῶσον, ἀπολλύμεθα. 26 καὶ
Lord, save, we are being destroyed. And
λέγει αὐτοῖς Τί δειλοί ἐστε,
he is saying to them Why fainthearted are YOU,
ὀλιγόπιστοι; τότε ἐγερθεὶς
ones with little faith? Then having got up
ἐπετίμησεν τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ,
he rebuked to the winds and to the sea,
καὶ ἐγένετο γαλήνη μεγάλη. 27 Οἱ δὲ
and occurred calm great. The but
ἄνθρωποι ἐθαύμασαν λέγοντες Ποταπός
men wondered saying What kind
ἐστιν οὗτος ὅτι καὶ οἱ ἄνεμοι καὶ ἡ
is this (one) that also the winds and the
θάλασσα αὐτῷ ὑπακούουσιν;
sea to him are obeying?

28 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ πέραν
And having come of him into the other side
εἰς τὴν χώραν τῶν Γαδαρηνῶν ὑπήντησαν
into the country of the Gadarenes met
αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν
to him two demon-possessed (ones) out of the
μνημείων ἐξερχόμενοι, χαλεποὶ λίαν
memorial tombs coming out, fierce unusually
ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ
as-and not to be strong anyone to pass by through
τῆς ὁδοῦ ἐκείνης. 29 καὶ ἰδοὺ ἔκραξαν
the way that. And look! they cried aloud
λέγοντες Τί ἡμῖν καὶ σοί, υἱὲ τοῦ θεοῦ;
saying What to us and to you, Son of the God?
ἦλθες ὧδε πρὸ καιροῦ βασανίσαι
Did you come here before appointed time to torment
ἡμᾶς; 30 Ἦν δὲ μακρὰν ἀπ' αὐτῶν
us? Was but long [way] from them
ἀγέλη χοίρων πολλῶν βοσκομένη. 31 οἱ
herd of swine many (one) being fed. The
δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες Εἰ
but demons were entreating him saying If
ἐκβάλλεις ἡμᾶς, ἀπόστειλον ἡμᾶς εἰς
you are throwing out us, send off us into
τὴν ἀγέλην τῶν χοίρων. 32 καὶ εἶπεν αὐτοῖς
the herd of the swine. And he said to them
Ὑπάγετε. οἱ δὲ ἐξελθόντες
Go YOU away. The (ones) but having come out
ἀπῆλθαν εἰς τοὺς χοίρους· καὶ ἰδοὺ ὥρμησεν
went off into the swine; and look! rushed
πᾶσα ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν
all the herd down the precipice into the

"Lord, save us, we
are about to perish!"
26 But he said to
them: "Why are YOU
fainthearted, YOU with
little faith?" Then,
getting up, he rebuked
the winds and the sea,
and a great calm set
in. 27 So the men
became amazed and
said: "What sort of
person is this, that
even the winds and
the sea obey him?"
28 When he got to
the other side, into
the country of the
Gad·a·renes', there
met him two demon-
possessed men coming
out from among*
the memorial tombs,
unusually fierce, so
that nobody had the
courage to pass by on
that road. 29 And,
look! they screamed,
saying: "What have
we to do with you,*
Son of God? Did
you come here to
torment us before
the appointed time?"
30 But a long way
off from them a herd
of many swine was
at pasture. 31 So
the demons began to
entreat him, saying:
"If you expel us, send
us forth into the herd
of swine." 32 Ac-
cordingly he said to
them: "Go!" They
came out and went
off into the swine;
and, look! the entire
herd rushed over the
precipice into the

28* Or, "coming out of." 29* See App 5A.

θάλασσαν, καὶ ἀπέθανον ἐν τοῖς ὕδασιν.
sea, and they died in the waters.
33 Οἱ δὲ βόσκοντες ἔφυγον, καὶ
The (ones) but pasturing fled, and
ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν
having gone off into the city they reported
πάντα καὶ τὰ τῶν
all (things) and the (things) of the
δαιμονιζομένων. 34 καὶ ἰδοὺ πᾶσα ἡ
demon-possessed (ones). And look! all the
πόλις ἐξῆλθεν εἰς ὑπάντησιν τῷ Ἰησοῦ,
city came out into meeting to the Jesus,
καὶ ἰδόντες αὐτὸν παρεκάλεσαν ὅπως
and having seen him they entreated so that
μεταβῇ ἀπὸ τῶν ὁρίων αὐτῶν.
he might go across from the districts of them.

9 Καὶ ἐμβὰς εἰς πλοῖον
And having stepped in into boat
διεπέρασεν, καὶ ἦλθεν εἰς τὴν ἰδίαν
he crossed through, and came into the own
πόλιν. 2 Καὶ ἰδοὺ προσέφερον
city. And look! they were bringing toward
αὐτῷ παραλυτικὸν ἐπὶ κλίνης βεβλημένον.
him paralytic upon bed having been cast.
καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν
And having seen the Jesus the faith of them
εἶπεν τῷ παραλυτικῷ Θάρσει, τέκνον·
said to the paralytic Take courage, child;
ἀφίενταί σου αἱ ἁμαρτίαι. 3 Καὶ
let go off are of you the sins. And
ἰδού τινες τῶν γραμματέων εἶπαν ἐν
look! certain ones of the scribes said in
ἑαυτοῖς Οὗτος βλασφημεῖ. 4 καὶ
themselves This (one) blasphemes. And
εἰδὼς ὁ Ἰησοῦς τὰς ἐνθυμήσεις αὐτῶν
having known the Jesus the thoughts of them
εἶπεν Ἵνα τί ἐνθυμεῖσθε πονηρὰ
said In order that what you think wicked (things)
ἐν ταῖς καρδίαις ὑμῶν; 5 τί γάρ ἐστιν
in the hearts of you? Which for is
εὐκοπώτερον, εἰπεῖν Ἀφίενταί σου
easier, to say Are being let go off of you
αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἔγειρε καὶ
the sins, or to say Be getting up and
περιπάτει; 6 ἵνα δὲ εἰδῆτε ὅτι
be walking? In order that but you might know that
ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου
authority is having the Son of the man
ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας —
upon the earth to let go off sins —

sea and died in the
waters. 33 But
the herders fled
and, going into the
city, they reported
everything, including
the affair of the
demon-possessed men.
34 And, look! all the
city turned out to
meet Jesus; and after
having seen him, they
earnestly urged him to
move out from their
districts.

9 So, boarding the
boat, he proceeded
across and went
into his own city.
2 And, look! they
were bringing him a
paralyzed man lying
on a bed. On seeing
their faith Jesus said
to the paralytic: "Take
courage, child; your
sins are forgiven."
3 And, look! certain
of the scribes said to
themselves: "This fel-
low is blaspheming."
4 And Jesus, knowing
their thoughts, said:
"Why are YOU thinking
wicked things in
YOUR hearts? 5 For
instance, which is
easier, to say, Your
sins are forgiven, or
to say, Get up and
walk? 6 However, in
order for YOU to know
that the Son of man
has authority on earth
to forgive sins—"

τότε λέγει τῷ παραλυτικῷ
then he is saying to the paralytic

Ἔγειρε ἆρόν σου τὴν κλίνην
Be getting up pick up of you the bed

καὶ ὕπαγε εἰς τὸν οἶκόν σου. 7 καὶ
and be going away into the home of you. And

ἐγερθεὶς ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
having got up he went off into the home of him.

8 Ἰδόντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ
Having seen but the crowds became afraid and

ἐδόξασαν τὸν θεὸν τὸν δόντα
glorified the God the (one) having given

ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.
authority such to the men.

9 Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν εἶδεν
And passing on the Jesus from there saw

ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον,
man sitting upon the tax office,

Μαθθαῖον λεγόμενον, καὶ λέγει αὐτῷ
Matthew being said, and is saying to him

Ἀκολούθει μοι· καὶ ἀναστὰς
Be following to me; and having risen up

ἠκολούθησεν αὐτῷ. 10 Καὶ ἐγένετο αὐτοῦ
he followed to him. And it happened of him

ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ πολλοὶ
lying up in the house, and look! many

τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες
tax collectors and sinners having come

συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
were lying up with the Jesus and the disciples

αὐτοῦ. 11 καὶ ἰδόντες οἱ Φαρισαῖοι
of him. And having seen the Pharisees

ἔλεγον τοῖς μαθηταῖς αὐτοῦ Διὰ
were saying to the disciples of him Through

τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν
what with the tax collectors and sinners

ἐσθίει ὁ διδάσκαλος ὑμῶν; 12 ὁ
eats the teacher of YOU? The (one)

δὲ ἀκούσας εἶπεν Οὐ χρείαν ἔχουσιν
but having heard said Not need are having

οἱ ἰσχύοντες ἰατροῦ ἀλλὰ
the (ones) being strong of healer but

οἱ κακῶς ἔχοντες.
the (ones) badly having.

13 πορευθέντες δὲ μάθετε τί
Having gone YOUR way but learn YOU what

ἐστιν Ἔλεος θέλω καὶ οὐ
is Mercy I am willing and not

θυσίαν· οὐ γὰρ ἦλθον καλέσαι
sacrifice; not for I came to call

then he said to the
paralytic: "Get up,
pick up your bed, and
go to your home."
7 And he got up
and went off to his
home. 8 At the sight
of this the crowds
were struck with fear,
and they glorified
God, who gave such
authority to men.
9 Next, while
passing along from
there, Jesus caught
sight of a man named
Matthew seated at
the tax office, and he
said to him: "Be my
follower." Thereupon
he did rise up and
follow him. 10 Later,
while he was reclining
at the table in the
house, look! many tax
collectors and sinners
came and began re-
clining with Jesus and
his disciples. 11 But
on seeing this the
Pharisees began to say
to his disciples: "Why
is it that YOUR teacher
eats with tax collec-
tors and sinners?"
12 Hearing [them],
he said: "Persons in
health do not need a
physician, but the ail-
ing do. 13 Go, then,
and learn what this
means, 'I want mercy,
and not sacrifice.' For
I came to call, not

δικαίους ἀλλὰ ἁμαρτωλούς.
righteous (ones) but sinners.

14 Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ
Then are coming toward him the disciples

Ἰωάνου λέγοντες Διὰ τί ἡμεῖς καὶ
of John saying Through what we and

οἱ Φαρισαῖοι νηστεύομεν, οἱ δὲ μαθηταὶ
the Pharisees we are fasting, the but disciples

σοῦ οὐ νηστεύουσιν; 15 καὶ εἶπεν αὐτοῖς
of you not are fasting? And said to them

ὁ Ἰησοῦς Μὴ δύνανται οἱ υἱοὶ τοῦ
the Jesus Not are able the sons of the

νυμφῶνος πενθεῖν ἐφ' ὅσον μετ' αὐτῶν
bridechamber to mourn upon how long with them

ἐστὶν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι
is the bridegroom? Will come but days

ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ
whenever might be lifted up away from them the

νυμφίος, καὶ τότε νηστεύσουσιν. 16 οὐδεὶς
bridegroom, and then they will fast. Nobody

δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ
but puts upon patch of cloth unshrunk upon

ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ
outer garment old; is lifting up for the

πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου, καὶ
fullness of it from the outer garment, and

χεῖρον σχίσμα γίνεται. 17 οὐδὲ βάλλουσιν
worse tear becomes. Neither do they put

οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε,
wine new into skin bags old; if but not,

ῥήγνυνται οἱ ἀσκοί, καὶ ὁ οἶνος
are bursting the skin bags, and the wine

ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ
is spilled out and the skin bags are ruined; but

βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινούς,
they do put wine new into skin bags new,

καὶ ἀμφότεροι συντηροῦνται.
and both are preserved.

18 Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς
These (things) of him speaking to them

ἰδοὺ ἄρχων εἷς προσελθὼν
look! ruler one having come toward

προσεκύνει αὐτῷ λέγων ὅτι Ἡ
was doing obeisance to him saying that The

θυγάτηρ μου ἄρτι ἐτελεύτησεν· ἀλλὰ
daughter of me right now deceased; but

ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ'
having come put upon the hand of you upon

αὐτήν, καὶ ζήσεται.
her, and she will live.

righteous people, but
sinners."
14 Then John's
disciples came to him
and asked: "Why is
it that we and the
Pharisees practice
fasting but your
disciples do not fast?"
15 At this Jesus said
to them: "The friends
of the bridegroom
have no reason to
mourn as long as the
bridegroom is with
them, do they? But
days will come when
the bridegroom will
be taken away from
them, and then they
will fast. 16 Nobody
sews a patch of
unshrunk cloth upon
an old outer garment;
for its full strength
would pull from the
outer garment and the
tear would become
worse. 17 Neither do
people put new wine
into old wineskins;
but if they do, then
the wineskins burst
and the wine spills
out and the wineskins
are ruined. But people
put new wine into new
wineskins, and both
things are preserved."
18 While he was
telling them these
things, look! a
certain ruler who had
approached began to
do obeisance to him,
saying: "By now my
daughter must be
dead; but come and
lay your hand upon
her and she will come
to life."

19 καὶ ἐγερθεὶς ὁ Ἰησοῦς ἠκολούθει
And having got up the Jesus was following
αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ. 20 Καὶ ἰδοὺ
to him and the disciples of him. And look!
γυνὴ αἱμορροοῦσα δώδεκα ἔτη
woman having flux of blood twelve years
προσελθοῦσα ὄπισθεν ἥψατο τοῦ
having come toward behind touched of the
κρασπέδου τοῦ ἱματίου αὐτοῦ·
fringe of the outer garment of him;
21 ἔλεγεν γὰρ ἐν ἑαυτῇ Ἐὰν μόνον
she was saying for in herself If ever only
ἅψωμαι τοῦ ἱματίου αὐτοῦ
I might touch of the outer garment of him
σωθήσομαι. 22 ὁ δὲ Ἰησοῦς στραφεὶς
I shall be saved. The but Jesus having turned
καὶ ἰδὼν αὐτὴν εἶπεν Θάρσει,
and having seen her said Take courage,
θύγατερ· ἡ πίστις σου σέσωκέν σε. καὶ
daughter; the faith of you has saved you. And
ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.
was saved the woman from the hour that.
23 Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν
And having come the Jesus into the
οἰκίαν τοῦ ἄρχοντος καὶ ἰδὼν τοὺς
house of the ruler and having seen the
αὐλητὰς καὶ τὸν ὄχλον θορυβούμενον
flute players and the crowd making uproar
24 ἔλεγεν Ἀναχωρεῖτε, οὐ γὰρ
he was saying Be YOU withdrawing, not for
ἀπέθανεν τὸ κοράσιον ἀλλὰ καθεύδει· καὶ
died the little girl but she is sleeping; and
κατεγέλων αὐτοῦ. 25 ὅτε δὲ
they were laughing scornfully of him. When but
ἐξεβλήθη ὁ ὄχλος, εἰσελθὼν
was thrust out the crowd, having entered
ἐκράτησεν τῆς χειρὸς αὐτῆς, καὶ ἠγέρθη
he took hold of the hand of her, and got up
τὸ κοράσιον. 26 Καὶ ἐξῆλθεν ἡ φήμη αὕτη
the little girl. And came out the fame this
εἰς ὅλην τὴν γῆν ἐκείνην.
into whole the earth that.
27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ
And passing along from there to the Jesus
ἠκολούθησαν δύο τυφλοὶ κράζοντες καὶ
followed two blind (ones) crying out and
λέγοντες Ἐλέησον ἡμᾶς, υἱὲ Δαυείδ.
saying Have mercy upon us, Son of David.
28 ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθαν
Having come but into the house came toward

19 Then Jesus,
getting up, began
to follow him;
also his disciples
did. 20 And, look!
a woman suffering
twelve years from a
flow of blood came up
behind and touched
the fringe of his outer
garment; 21 for she
kept saying to herself:
"If I only touch his
outer garment I shall
get well." 22 Jesus
turned around and,
noticing her, said:
"Take courage, daugh-
ter; your faith has
made you well." And
from that hour the
woman became well.
23 When, now, he
came into the ruler's
house and caught
sight of the flute
players and the crowd
in noisy confusion,
24 Jesus began to
say: "Leave the place,
for the little girl did
not die, but she is
sleeping." At this they
began to laugh at him
scornfully. 25 As
soon as the crowd
had been sent outside,
he went in and took
hold of her hand, and
the little girl got up.
26 Of course, the talk
about this spread out
into all that region.
27 As Jesus was
passing along from
there, two blind men
followed him, crying
out and saying:
"Have mercy on
us, Son of David."
28 After he had
gone into the house,

αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ
to him the blind (ones), and is saying to them the
Ἰησοῦς Πιστεύετε ὅτι δύναμαι τοῦτο
Jesus Do YOU believe that I am able this
ποιῆσαι; λέγουσιν αὐτῷ Ναί, κύριε.
to do? They are saying to him Yes, Lord.
29 τότε ἥψατο τῶν ὀφθαλμῶν αὐτῶν
Then he touched of the eyes of them
λέγων Κατὰ τὴν πίστιν ὑμῶν γενηθήτω
saying According to the faith of YOU let it happen
ὑμῖν. 30 καὶ ἠνεῴχθησαν αὐτῶν οἱ
to YOU. And were opened of them the
ὀφθαλμοί. Καὶ ἐνεβριμήθη αὐτοῖς
eyes. And sternly charged to them
ὁ Ἰησοῦς λέγων Ὁρᾶτε μηδεὶς
the Jesus saying Be seeing YOU nobody
γινωσκέτω· 31 οἱ δὲ ἐξελθόντες
let be knowing; the (ones) but having gone out
διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.
publicized him in whole the earth that.
32 Αὐτῶν δὲ ἐξερχομένων ἰδοὺ
Of them but going out look!
προσήνεγκαν αὐτῷ κωφὸν
they brought toward him dumb one
δαιμονιζόμενον· 33 καὶ ἐκβληθέντος
demon-possessed; and having been thrown out
τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. καὶ
of the demon spoke the dumb one. And
ἐθαύμασαν οἱ ὄχλοι λέγοντες Οὐδέποτε
wondered the crowds saying Never
ἐφάνη οὕτως ἐν τῷ Ἰσραήλ. 34 οἱ δὲ
it appeared thus in the Israel. The but
Φαρισαῖοι ἔλεγον Ἐν τῷ ἄρχοντι τῶν
Pharisees were saying In the ruler of the
δαιμονίων ἐκβάλλει τὰ δαιμόνια.
demons he throws out the demons.
35 Καὶ περιῆγεν ὁ Ἰησοῦς τὰς
And was going about the Jesus the
πόλεις πάσας καὶ τὰς κώμας,
cities all and the villages,
διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
teaching in the synagogues of them
καὶ κηρύσσων τὸ εὐαγγέλιον τῆς
and preaching the good news of the
βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ
kingdom and curing every disease and
πᾶσαν μαλακίαν. 36 Ἰδὼν δὲ τοὺς
every softness. Having seen but the
ὄχλους ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι
crowds he felt tender affection about them because

the blind men came to
him, and Jesus asked
them: "Do YOU have
faith that I can do
this?" They answered
him: "Yes, Lord."
29 Then he touched
their eyes, saying:
"According to YOUR
faith let it happen
to YOU." 30 And
their eyes received
sight. Moreover, Jesus
sternly charged them,
saying: "See that
nobody gets to know
it." 31 But they,
after getting outside,
made it public about
him in all that region.
32 Now when they
were leaving, look!
people brought him a
dumb man possessed
of a demon; 33 and
after the demon had
been expelled the
dumb man spoke.
Well, the crowds felt
amazement and said:
"Never was anything
like this seen in
Israel." 34 But the
Pharisees began to
say: "It is by the ruler
of the demons that he
expels the demons."
35 And Jesus set
out on a tour of all
the cities and villages,
teaching in their syn-
agogues and preaching
the good news of the
kingdom and curing
every sort of disease
and every sort of in-
firmity. 36 On seeing
the crowds he felt
pity for them, because

ἦσαν ἐσκυλμένοι καὶ ἐριμμένοι
they were skinned (ones) and tossed about (ones)
ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.
as if sheep not having shepherd
37 τότε λέγει τοῖς μαθηταῖς αὐτοῦ
Then he is saying to the disciples of him
Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται
The indeed harvest much, the but workers
ὀλίγοι· 38 δεήθητε οὖν τοῦ κυρίου τοῦ
few; beg you therefore of the Lord of the
θερισμοῦ ὅπως ἐκβάλῃ ἐργάτας εἰς
harvest so that he might thrust out workers into
τὸν θερισμὸν αὐτοῦ.
the harvest of him.

10 Καὶ προσκαλεσάμενος τοὺς δώδεκα
And having called toward self the twelve
μαθητὰς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν
disciples of him he gave to them authority
πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν
of spirits unclean as-and to be throwing out
αὐτὰ καὶ θεραπεύειν πᾶσαν νόσον καὶ πᾶσαν
them and to be curing every disease and every
μαλακίαν.
softness.
2 Τῶν δὲ δώδεκα ἀποστόλων τὰ
Of the but twelve apostles the
ὀνόματά ἐστιν ταῦτα· πρῶτος Σίμων ὁ
names is these; first Simon the (one)
λεγόμενος Πέτρος καὶ Ἀνδρέας ὁ ἀδελφὸς
being said Peter and Andrew the brother
αὐτοῦ καὶ Ἰάκωβος ὁ τοῦ Ζεβεδαίου
of him and James the (one) of the Zebedee
καὶ Ἰωάνης ὁ ἀδελφὸς αὐτοῦ, 3 Φίλιππος
and John the brother of him, Philip
καὶ Βαρθολομαῖος, Θωμᾶς καὶ Μαθθαῖος ὁ
and Bartholomew, Thomas and Matthew the
τελώνης, Ἰάκωβος ὁ τοῦ Ἁλφαίου
tax collector, James the (one) of the Alphaeus
καὶ Θαδδαῖος, 4 Σίμων ὁ Καναναῖος καὶ
and Thaddaeus, Simon the Cananaean and
Ἰούδας ὁ Ἰσκαριώτης ὁ καὶ
Judas the Iscariot the (one) also
παραδοὺς αὐτόν.
having given over him.
5 Τούτους τοὺς δώδεκα ἀπέστειλεν ὁ
These the twelve sent off the
Ἰησοῦς παραγγείλας αὐτοῖς λέγων Εἰς
Jesus having given orders to them saying Into
ὁδὸν ἐθνῶν μὴ ἀπέλθητε, καὶ εἰς
way of nations not you should go off, and into

they were skinned
and thrown about
like sheep without a
shepherd. 37 Then
he said to his
disciples: "Yes, the
harvest is great, but
the workers are few.
38 Therefore, beg the
Master of the harvest
to send out workers
into his harvest."

10 So he summoned
his twelve
disciples and gave
them authority over
unclean spirits, in
order to expel these
and to cure every sort
of disease and every
sort of infirmity.
2 The names of
the twelve apostles
are these: First,
Simon, the one called
Peter, and Andrew
his brother; and
James the [son] of
Zeb'e·dee and John
his brother; 3 Philip
and Bar·thol'o·mew;
Thomas and Matthew
the tax collector;
James the [son] of
Al·phae'us, and Thad-
dae'us; 4 Simon
the Ca·na·nae'an, and
Judas Is·car'i·ot, who
later betrayed him.
5 These twelve
Jesus sent forth,
giving them these
orders: "Do not go
off into the road
of the nations, and

πόλιν Σαμαρειτῶν μὴ εἰσέλθητε·
city of Samaritans not you should enter;
6 πορεύεσθε δὲ μᾶλλον πρὸς τὰ
be going your way but rather toward the
πρόβατα τὰ ἀπολωλότα οἴκου
sheep the (ones) having been lost of house
Ἰσραήλ. 7 πορευόμενοι δὲ κηρύσσετε
of Israel. Going your way but be you preaching
λέγοντες ὅτι Ἤγγικεν ἡ βασιλεία τῶν
saying that Has drawn near the kingdom of the
οὐρανῶν. 8 ἀσθενοῦντας θεραπεύετε,
heavens. (Ones) being sick be you curing,
νεκροὺς ἐγείρετε, λεπροὺς
dead (ones) be you raising up, lepers
καθαρίζετε, δαιμόνια ἐκβάλλετε·
be you cleansing, demons be you throwing out;
δωρεὰν ἐλάβετε, δωρεὰν δότε. 9 Μὴ
free you received, free give you. Not
κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ
you should procure gold nor silver nor
χαλκὸν εἰς τὰς ζώνας ὑμῶν, 10 μὴ πήραν
copper into the girdles of you, not pouch
εἰς ὁδὸν μηδὲ δύο χιτῶνας μηδὲ
into way nor two undergarments nor
ὑποδήματα μηδὲ ῥάβδον· ἄξιος γὰρ ὁ
sandals nor staff; worthy for the
ἐργάτης τῆς τροφῆς αὐτοῦ.
worker of the food of him.
11 εἰς ἣν δ' ἂν πόλιν ἢ κώμην
Into what but likely city or village
εἰσέλθητε, ἐξετάσατε τίς ἐν αὐτῇ ἄξιός
you might enter, search out who in it worthy
ἐστιν· κἀκεῖ μείνατε ἕως ἂν
is; and there stay until likely
ἐξέλθητε. 12 εἰσερχόμενοι δὲ εἰς τὴν
you might go out. Entering but into the
οἰκίαν ἀσπάσασθε αὐτήν· 13 καὶ ἐὰν μὲν
house greet you it; and if ever indeed
ᾖ ἡ οἰκία ἀξία, ἐλθάτω ἡ εἰρήνη
may be the house worthy, let come the peace
ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία,
of you upon it; if ever but not it be worthy,
ἡ εἰρήνη ὑμῶν ἐφ' ὑμᾶς ἐπιστραφήτω.
the peace of you upon you let return.
14 καὶ ὃς ἂν μὴ δέξηται ὑμᾶς μηδὲ
And who likely not might receive you nor
ἀκούσῃ τοὺς λόγους ὑμῶν, ἐξερχόμενοι
might hear the words of you, going out
ἔξω τῆς οἰκίας ἢ τῆς πόλεως
outside the house or the city

do not enter into
a Sa·mar'i·tan city;
6 but, instead, go
continually to the lost
sheep of the house
of Israel. 7 As you
go, preach, saying,
'The kingdom of the
heavens has drawn
near.' 8 Cure sick
people, raise up dead
persons, make lepers
clean, expel demons.
You received free, give
free. 9 Do not pro-
cure gold or silver or
copper for your girdle
purses, 10 or a food
pouch for the trip, or
two undergarments, or
sandals or a staff; for
the worker deserves
his food.
11 "Into whatever
city or village you
enter, search out who
in it is deserving,
and stay there until
you leave. 12 When
you are entering into
the house, greet the
household; 13 and if
the house is deserving,
let the peace you wish
it come upon it; but
if it is not deserving,
let the peace from
you return upon
you. 14 Wherever
anyone does not
take you in or listen
to your words, on
going out of that
house or that city

ἐκείνης ἐκτινάξατε τὸν κονιορτὸν τῶν
that shake you off the dust of the
ποδῶν ὑμῶν. 15 ἀμὴν λέγω ὑμῖν,
feet of you. Amen I am saying to you,
ἀνεκτότερον ἔσται γῇ Σοδόμων καὶ
more endurable it will be to earth of Sodom and
Γομόρρων ἐν ἡμέρᾳ κρίσεως ἢ τῇ
Gomorrah in day of judgment than to the
πόλει ἐκείνῃ.
city that.
16 Ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς πρόβατα
Look! I am sending off you as sheep
ἐν μέσῳ λύκων· γίνεσθε οὖν
in midst of wolves; be proving yourselves therefore
φρόνιμοι ὡς οἱ ὄφεις καὶ ἀκέραιοι ὡς αἱ
cautious as the serpents and innocent as the
περιστεραί. 17 προσέχετε δὲ ἀπὸ τῶν
doves. Be you attentive but from the
ἀνθρώπων· παραδώσουσιν γὰρ ὑμᾶς εἰς
men; they will give over for you into
συνέδρια, καὶ ἐν ταῖς συναγωγαῖς αὐτῶν
local courts, and in the synagogues of them
μαστιγώσουσιν ὑμᾶς· 18 καὶ ἐπὶ ἡγεμόνας
they will scourge you; and upon governors
δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν
but and kings you will be led on account
ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν.
of me into witness to them and to the nations.
19 ὅταν δὲ παραδῶσιν ὑμᾶς, μὴ
Whenever but they might give over you, not
μεριμνήσητε πῶς ἢ τί λαλήσητε·
be you anxious how or what you should speak;
δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί
it will be given for to you in that the hour what
λαλήσητε· 20 οὐ γὰρ ὑμεῖς ἐστὲ
you should speak; not for you are
οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ
the (ones) speaking but the spirit of the
πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.
Father of you the (thing) speaking in you.
21 παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς
Will give over but brother brother into
θάνατον καὶ πατὴρ τέκνον, καὶ ἐπαναστήσονται
death and father child, and will stand up upon
τέκνα ἐπὶ γονεῖς καὶ θανατώσουσιν αὐτούς.
children upon parents and will cause to die them.
22 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων
And you will be being hated by all (ones)

shake the dust off
YOUR feet. 15 Truly
I say to YOU, It will
be more endurable for
the land of Sod'om
and Go·mor'rah on
Judgment Day than
for that city.
16 "Look! I am
sending YOU forth as
sheep amidst wolves;
therefore prove
yourselves cautious as
serpents and yet inno-
cent as doves. 17 Be
on YOUR guard against
men; for they will
deliver YOU up to local
courts,* and they will
scourge YOU in their
synagogues. 18 Why,
YOU will be haled
before governors and
kings for my sake, for
a witness to them and
the nations. 19 How-
ever, when they
deliver YOU up, do
not become anxious
about how or what
YOU are to speak; for
what YOU are to speak
will be given YOU in
that hour; 20 for
the ones speaking are
not just YOU, but it
is the spirit of YOUR
Father that speaks
by YOU. 21 Further,
brother will deliver
up brother to death,
and a father his child,
and children will rise
up against parents
and will have them
put to death. 22 And
YOU will be objects of
hatred by all people

17* Or, "to Lesser San'he·drins" (סנהדרין, *San·hedh·rin'*), J17,22.

διὰ τὸ ὄνομά μου· ὁ δὲ
through the name of me; the (one) but
ὑπομείνας εἰς τέλος οὗτος σωθήσεται.
having endured into end this (one) will be saved.
23 ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ
Whenever but they may persecute you in the
πόλει ταύτῃ, φεύγετε εἰς τὴν ἑτέραν·
city this, be fleeing into the different (one);
ἀμὴν γὰρ λέγω ὑμῖν, οὐ μὴ
amen for I am saying to you, not not
τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ
you might complete the cities of the Israel
ἕως ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.
until might come the Son of the man.
24 Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον
Not is disciple over the teacher
οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.
nor slave over the lord of him.
25 ἀρκετὸν τῷ μαθητῇ ἵνα
Sufficient to the disciple in order that
γένηται ὡς ὁ διδάσκαλος αὐτοῦ, καὶ ὁ
he might become as the teacher of him, and the
δοῦλος ὡς ὁ κύριος αὐτοῦ. εἰ τὸν οἰκοδεσπότην
slave as the lord of him. If the householder
Βεεζεβοὺλ ἐπεκάλεσαν, πόσῳ μᾶλλον
Beelzebul they called upon, to how much rather
τοὺς οἰκιακοὺς αὐτοῦ. 26 μὴ οὖν
the ones of the household of him. Not therefore
φοβηθῆτε αὐτούς· οὐδὲν γάρ ἐστιν
you should fear them; nothing for is
κεκαλυμμένον ὃ οὐκ ἀποκαλυφθήσεται, καὶ
(thing) covered which not will be uncovered, and
κρυπτὸν ὃ οὐ γνωσθήσεται. 27 ὃ
hidden which not will become known. What
λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῷ
I am saying to you in the darkness, say you in the
φωτί· καὶ ὃ εἰς τὸ οὖς ἀκούετε,
light; and what into the ear you are hearing,
κηρύξατε ἐπὶ τῶν δωμάτων. 28 καὶ μὴ
preach you upon the housetops. And not
φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ
you should fear from the (ones) killing the
σῶμα τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι·
body the but soul not being able to kill;
φοβεῖσθε δὲ μᾶλλον τὸν δυνάμενον καὶ
be fearing but rather the (one) being able also
ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.
soul and body to destroy in Gehenna.

on account of my
name; but he that has
endured to the end is
the one that will be
saved. 23 When they
persecute YOU in one
city, flee to another;
for truly I say to YOU,
YOU will by no means
complete the circuit
of the cities of Israel
until the Son of man
arrives.
24 "A disciple is
not above his teacher,
nor a slave above his
lord. 25 It is enough
for the disciple to
become as his teacher,
and the slave as his
lord. If people have
called the householder
Be·el'ze·bub, how
much more [will
they call] those of
his household so?
26 Therefore do not
fear them; for there is
nothing covered over
that will not become
uncovered, and secret
that will not become
known. 27 What I
tell YOU in the dark-
ness, say in the light;
and what YOU hear
whispered, preach
from the housetops.
28 And do not become
fearful of those who
kill the body but
cannot kill the soul;*
but rather be in
fear of him that can
destroy both soul# and
body in Ge·hen'na.△

28*,# Or, "life." See App 4A. 28△ See App 4C.

29 οὐχὶ δύο στρουθία ἀσσαρίου
Not two sparrows of assarion
πωλεῖται; καὶ ἓν ἐξ αὐτῶν οὐ
are sold? And one out of them not
πεσεῖται ἐπὶ τὴν γῆν ἄνευ τοῦ πατρὸς
will fall upon the earth without of the Father
ὑμῶν. 30 ὑμῶν δὲ καὶ αἱ τρίχες τῆς
of YOU. Of YOU but also the hairs of the
κεφαλῆς πᾶσαι ἠριθμημέναι εἰσίν.
head all having been numbered are.
31 μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων
Not therefore be fearing; of many sparrows
διαφέρετε ὑμεῖς.
are differing YOU.

32 Πᾶς οὖν ὅστις ὁμολογήσει ἐν
Everyone therefore who will confess in
ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, ὁμολογήσω
me in front of the men, shall confess
κἀγὼ ἐν αὐτῷ ἔμπροσθεν τοῦ πατρός μου
also I in him in front of the Father of me
τοῦ ἐν τοῖς οὐρανοῖς· 33 ὅστις δὲ
the (one) in the heavens; whoever but
ἀρνήσηταί με ἔμπροσθεν τῶν ἀνθρώπων,
might disown me in front of the men,
ἀρνήσομαι κἀγὼ αὐτὸν ἔμπροσθεν τοῦ πατρός
shall disown also I him in front of the Father
μου τοῦ ἐν τοῖς οὐρανοῖς. 34 Μὴ
of me the (one) in the heavens. Not
νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ
YOU should think that I came to throw peace upon
τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην ἀλλὰ
the earth; not I came to throw peace but
μάχαιραν. 35 ἦλθον γὰρ διχάσαι
sword. I came for to divide
ἄνθρωπον κατὰ τοῦ πατρὸς αὐτοῦ καὶ
man down on the father of him and
θυγατέρα κατὰ τῆς μητρὸς αὐτῆς καὶ νύμφην
daughter down on the mother of her and bride
κατὰ τῆς πενθερᾶς αὐτῆς, 36 καὶ ἐχθροὶ
down on the mother-in-law of her, and enemies
τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.
of the man the ones of the household of him.
37 Ὁ φιλῶν πατέρα ἢ
The (one) having affection for father or
μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος· καὶ
mother over me not is of me worthy; and
ὁ φιλῶν υἱὸν ἢ θυγατέρα
the (one) having affection for son or daughter
ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος·
over me not is of me worthy;

29 Do not two
sparrows sell for a
coin of small value?
Yet not one of them
will fall to the ground
without YOUR Father's
[knowledge]. 30 But
the very hairs of YOUR
head are all num-
bered. 31 Therefore
have no fear: YOU
are worth more than
many sparrows.
32 "Everyone, then,
that confesses union
with me before men,
I will also confess
union with him before
my Father who is in
the heavens; 33 but
whoever disowns me
before men, I will also
disown him before my
Father who is in the
heavens. 34 Do not
think I came to put
peace upon the earth;
I came to put, not
peace, but a sword.
35 For I came to
cause division, with
a man against his
father, and a daughter
against her mother,
and a young wife
against her mother-
in-law. 36 Indeed,
a man's enemies will
be persons of his own
household. 37 He
that has greater
affection for father or
mother than for me is
not worthy of me; and
he that has greater
affection for son or
daughter than for me
is not worthy of me.

38 καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ
and who not is taking the stake of him
καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου
and is following behind me, not is of me
ἄξιος. 39 ὁ εὑρὼν τὴν ψυχὴν
worthy. The (one) having found the soul
αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας
of him will lose it, and the (one) having lost
τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει
the soul of him on account of me will find
αὐτήν.
it.
40 Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται,
The (one) receiving YOU me receives,
καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν
and the (one) me receiving receives the (one)
ἀποστείλαντά με. 41 ὁ δεχόμενος
having sent off me. The (one) receiving
προφήτην εἰς ὄνομα προφήτου μισθὸν
prophet into name of prophet reward
προφήτου λήμψεται, καὶ ὁ δεχόμενος
of prophet will get, and the (one) receiving
δίκαιον εἰς ὄνομα δικαίου
righteous (one) into name of righteous (one)
μισθὸν δικαίου λήμψεται. 42 καὶ ὃς
reward of righteous (one) will get. And who
ἂν ποτίσῃ ἕνα τῶν μικρῶν
likely might cause to drink one of the little (ones)
τούτων ποτήριον ψυχροῦ μόνον εἰς ὄνομα
these cup of cold [water] only into name
μαθητοῦ, ἀμὴν λέγω ὑμῖν, οὐ μὴ
of disciple, amen I am saying to YOU, not not
ἀπολέσῃ τὸν μισθὸν αὐτοῦ.
he should lose the reward of him.
11 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
And it occurred when finished the Jesus
διατάσσων τοῖς δώδεκα μαθηταῖς αὐτοῦ,
giving instructions to the twelve disciples of him,
μετέβη ἐκεῖθεν τοῦ διδάσκειν καὶ
he went across from there of the to be teaching and
κηρύσσειν ἐν ταῖς πόλεσιν αὐτῶν.
to be preaching in the cities of them.
2 Ὁ δὲ Ἰωάνης ἀκούσας ἐν τῷ
The but John having heard in the
δεσμωτηρίῳ τὰ ἔργα τοῦ χριστοῦ πέμψας
jail the works of the Christ having sent
διὰ τῶν μαθητῶν αὐτοῦ 3 εἶπεν αὐτῷ
through the disciples of him said to him

38 And whoever does
not accept his torture
stake* and follow after
me is not worthy of
me. 39 He that finds
his soul* will lose it,
and he that loses his
soul for my sake will
find it.
40 "He that receives
YOU receives me also,
and he that receives
me receives him also
that sent me forth.
41 He that receives
a prophet because he
is a prophet will get
a prophet's reward,
and he that receives a
righteous man because
he is a righteous man
will get a righteous
man's reward.
42 And whoever gives
one of these little ones
only a cup of cold
water to drink be-
cause he is a disciple,
I tell YOU truly, he
will by no means lose
his reward."

11 Now when Jesus
had finished
giving instructions to
his twelve disciples,
he set out from there
to teach and preach in
their cities.
2 But John, having
heard in jail about
the works of the
Christ, sent by means
of his own disciples
3 and said to him:

38* Torture stake (σταυρὸν, *stau·ron'*), אB. See App 3c. 39* Or, "life."

Σὺ εἶ ὁ ἐρχόμενος ἢ ἕτερον
You are the (one) coming or different (one)

προσδοκῶμεν; 4 καὶ ἀποκριθεὶς ὁ
are we expecting? And having answered the

Ἰησοῦς εἶπεν αὐτοῖς Πορευθέντες
Jesus said to them Having gone YOUR way

ἀπαγγείλατε Ἰωάνει ἃ ἀκούετε καὶ
report back to John what YOU are hearing and

βλέπετε· 5 τυφλοὶ ἀναβλέπουσιν καὶ
are seeing; blind (ones) are seeing again and

χωλοὶ περιπατοῦσιν, λεπροὶ
lame (ones) are walking about, lepers

καθαρίζονται καὶ κωφοὶ ἀκούουσιν, καὶ
are being cleansed and deaf (ones) are hearing, and

νεκροὶ ἐγείρονται καὶ πτωχοὶ
dead (ones) are being raised up and poor (ones)

εὐαγγελίζονται· 6 καὶ μακάριός ἐστιν
are being given good news; and happy is

ὃς ἂν μὴ σκανδαλισθῇ ἐν ἐμοί.
who likely not might have been stumbled in me.

7 Τούτων δὲ πορευομένων ἤρξατο ὁ
Of these but going their way started the

Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάνου
Jesus to be saying to the crowds about John

Τί ἐξήλθατε εἰς τὴν ἔρημον θεάσασθαι;
What came YOU out into the wilderness to observe?

κάλαμον ὑπὸ ἀνέμου σαλευόμενον; 8 ἀλλὰ
Reed by wind being shaken? But

τί ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς
what came YOU out to see? Man in soft things

ἠμφιεσμένον; ἰδοὺ οἱ τὰ
having been clothed? Look! The (ones) the

μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν
soft things wearing in the houses of the

βασιλέων. 9 ἀλλὰ τί ἐξήλθατε; προφήτην
kings. But why came YOU out? Prophet

ἰδεῖν; ναί, λέγω ὑμῖν, καὶ περισσότερον
to see? Yes, I am saying to YOU, and more abundant

προφήτου. 10 οὗτός ἐστιν περὶ οὗ
of prophet. This (one) is about whom

γέγραπται Ἰδοὺ ἐγὼ ἀποστέλλω τὸν
it has been written Look! I am sending off the

ἄγγελόν μου πρὸ προσώπου σου,
messenger of me before face of you,

ὃς κατασκευάσει τὴν ὁδόν σου
who will prepare the way of you

ἔμπροσθέν σου. 11 ἀμὴν λέγω
in front of you. Amen I am saying

ὑμῖν, οὐκ ἐγήγερται ἐν γεννητοῖς
to YOU, not has been raised up in generated ones

"Are you the Coming
One, or are we to ex-
pect a different one?"
4 In reply Jesus said
to them: "Go YOUR
way and report to
John what YOU are
hearing and seeing:
5 The blind are seeing
again, and the lame
are walking about,
the lepers are being
cleansed and the deaf
are hearing, and the
dead are being raised
up, and the poor are
having the good news
declared to them;
6 and happy is he
that finds no cause for
stumbling in me."
7 While these were
on their way, Jesus
started to say to the
crowds respecting
John: "What did YOU
go out into the wil-
derness to behold? A
reed being tossed by a
wind? 8 What, then,
did YOU go out to see?
A man dressed in soft
garments? Why, those
wearing soft garments
are in the houses
of kings. 9 Really,
then, why did YOU go
out? To see a prophet?
Yes, I tell YOU, and
far more than a
prophet. 10 This is
he concerning whom
it is written, 'Look!
I myself am sending
forth my messenger
before your face, who
will prepare your
way ahead of you!'
11 Truly I say to YOU
people, Among those
born of women there
has not been raised up

γυναικῶν μείζων Ἰωάνου τοῦ βαπτιστοῦ·
of women greater one of John the Baptist;

ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν
the but lesser one in the kingdom of the

οὐρανῶν μείζων αὐτοῦ ἐστίν. 12 ἀπὸ δὲ
heavens greater of him is. From but

τῶν ἡμερῶν Ἰωάνου τοῦ βαπτιστοῦ ἕως
the days of John the Baptist until

ἄρτι ἡ βασιλεία τῶν οὐρανῶν
right now the kingdom of the heavens

βιάζεται, καὶ βιασταὶ
is being pressed toward, and pressers forward

ἁρπάζουσιν αὐτήν. 13 πάντες γὰρ οἱ
are snatching it. All for the

προφῆται καὶ ὁ νόμος ἕως Ἰωάνου
Prophets and the Law until John

ἐπροφήτευσαν· 14 καὶ εἰ θέλετε δέξασθαι,
prophesied; and if YOU will to receive,

αὐτός ἐστιν Ἠλείας ὁ μέλλων
he is Elijah the (one) being about

ἔρχεσθαι. 15 Ὁ ἔχων ὦτα
to be coming. The (one) having ears

ἀκουέτω.
let him be hearing.

16 Τίνι δὲ ὁμοιώσω τὴν γενεὰν
To whom but shall I liken the generation

ταύτην; ὁμοία ἐστὶν παιδίοις καθημένοις
this? Like it is to young children sitting

ἐν ταῖς ἀγοραῖς ἃ προσφωνοῦντα τοῖς
in the marketplaces who sounding toward the

ἑτέροις 17 λέγουσιν Ηὐλήσαμεν
different (ones) are saying We played the flute

ὑμῖν καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν καὶ
to YOU and not YOU danced; we wailed and

οὐκ ἐκόψασθε· 18 ἦλθεν γὰρ
not YOU beat yourselves; came for

Ἰωάνης μήτε ἐσθίων μήτε πίνων, καὶ
John neither eating nor drinking, and

λέγουσιν Δαιμόνιον ἔχει· 19 ἦλθεν
they are saying Demon he is having; came

ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων,
the Son of the man eating and drinking,

καὶ λέγουσιν Ἰδοὺ ἄνθρωπος φάγος καὶ
and they are saying Look! man gluttonous and

οἰνοπότης, τελωνῶν φίλος καὶ
wine drinker, of tax collectors friend and

ἁμαρτωλῶν. καὶ ἐδικαιώθη ἡ σοφία ἀπὸ
of sinners. And was justified the wisdom from

τῶν ἔργων αὐτῆς.
the works of it.

a greater than John
the Baptist; but a
person that is a lesser
one in the kingdom of
the heavens is greater
than he is. 12 But
from the days of John
the Baptist until
now the kingdom of
the heavens is the
goal toward which
men press, and those
pressing forward are
seizing it. 13 For all,
the Prophets and the
Law, prophesied until
John; 14 and if YOU
want to accept it, He
himself is 'E·li'jah who
is destined to come.'
15 Let him that has
ears listen.
16 "With whom
shall I compare this
generation? It is like
young children sitting
in the marketplaces
who cry out to their
playmates, 17 say-
ing, 'We played the
flute for YOU, but YOU
did not dance; we
wailed, but YOU did
not beat yourselves
in grief.' 18 Corre-
spondingly, John came
neither eating nor
drinking, yet people
say, 'He has a demon';
19 the Son of man
did come eating and
drinking, still people
say, 'Look! A man
gluttonous and given
to drinking wine, a
friend of tax collectors
and sinners.' All
the same, wisdom is
proved righteous by
its works."

20 Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις ἐν
Then he started to reproach the cities in
αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις
which took place the most powerful works
αὐτοῦ, ὅτι οὐ μετενόησαν· 21 Οὐαί
of him, because not they repented; Woe
σοι, Χοραζείν· οὐαί σοι, Βηθσαιδάν·
to you, Chorazin; Woe to you, Bethsaida;
ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ
because if in Tyre and Sidon took place the
δυνάμεις αἱ γενόμεναι ἐν
powerful works the (ones) having taken place in
ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ
YOU, of old likely in sackcloth and ashes
μετενόησαν. 22 πλὴν λέγω ὑμῖν,
they repented. Besides I am saying to YOU,
Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται
to Tyre and to Sidon more endurable it will be
ἐν ἡμέρᾳ κρίσεως ἢ ὑμῖν. 23 Καὶ σύ,
in day of judgment than to YOU. And you,
Καφαρναούμ, μὴ ἕως οὐρανοῦ
Capernaum, not until heaven
ὑψωθήσῃ; ἕως ᾅδου
you will be put high up? Until of Hades
καταβήσῃ. ὅτι εἰ ἐν Σοδόμοις
you will come down. Because if in Sodom
ἐγενήθησαν αἱ δυνάμεις αἱ
took place the powerful works the (ones)
γενόμεναι ἐν σοί, ἔμεινεν ἂν
having taken place in you, it remained likely
μέχρι τῆς σήμερον. 24 πλὴν
until of the today. Besides
λέγω ὑμῖν ὅτι γῇ Σοδόμων
I am saying to YOU that to earth of Sodom
ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως
more endurable it will be in day of judgment
ἢ σοί.
than to you.
25 Ἐν ἐκείνῳ τῷ καιρῷ
In that the appointed time
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
having answered the Jesus said
Ἐξομολογοῦμαί σοι, πάτερ κύριε
I am confessing out to you, Father Lord
τοῦ οὐρανοῦ καὶ τῆς γῆς,
of the heaven and of the earth,
ὅτι ἔκρυψας ταῦτα ἀπὸ σοφῶν
because you hid these (things) from wise ones

20 Then he started
to reproach the cities
in which most of his
powerful works had
taken place, because
they did not repent:
21 "Woe to you,
Cho·ra'zin! Woe to you,
Beth·sa'i·da! because
if the powerful works
had taken place in
Tyre and Si'don that
took place in YOU,
they would long ago
have repented in
sackcloth and ashes.
22 Consequently I
say to YOU, It will be
more endurable for
Tyre and Si'don on
Judgment Day than
for YOU. 23 And you,
Ca·per'na·um, will you
perhaps be exalted
to heaven? Down to
Ha'des* you will come;
because if the pow-
erful works that took
place in you had tak-
en place in Sod'om, it
would have remained
until this very day.
24 Consequently I say
to YOU people, It will
be more endurable for
the land of Sod'om on
Judgment Day than
for you."*
25 At that time
Jesus said in response:
"I publicly praise you,
Father, Lord of heav-
en and earth, because
you have hidden these
things from the wise

23* Ha'des (ᾅδου, *hai'dou*), אB; שאול, *she'ohl'*, J[7-14,16-18,22]. See App 4B. 24* For you (singular), referring to "you" as a city.

καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ
and intellectual ones, and you uncovered them
νηπίοις· 26 ναί, ὁ πατήρ, ὅτι οὕτως
to babes; yes, the Father, because thus
εὐδοκία ἐγένετο ἔμπροσθέν σου. 27 Πάντα
goodwill it became in front of you. All (things)
μοι παρεδόθη ὑπὸ τοῦ πατρός μου, καὶ
to me were given over by the Father of me, and
οὐδεὶς ἐπιγινώσκει τὸν υἱὸν εἰ μὴ ὁ
no one accurately knows the Son if not the
πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει
Father, nor the Father anyone accurately knows
εἰ μὴ ὁ υἱὸς καὶ ᾧ ἐὰν βούληται
if not the Son and to whom if ever may be wishing
ὁ υἱὸς ἀποκαλύψαι. 28 Δεῦτε πρός με
the Son to uncover. Hither toward me
πάντες οἱ κοπιῶντες καὶ
all the (ones) laboring and
πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς.
having been loaded down, and I shall refresh YOU.
29 ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς καὶ
Lift YOU up the yoke of me upon YOU and
μάθετε ἀπ' ἐμοῦ, ὅτι πραΰς εἰμι
learn from me, because mild-tempered I am
καὶ ταπεινὸς τῇ καρδίᾳ, καὶ εὑρήσετε
and lowly to the heart, and YOU will find
ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν· 30 ὁ γὰρ
refreshment to the souls of YOU; the for
ζυγός μου χρηστὸς καὶ τὸ φορτίον μου
yoke of me kindly and the load of me
ἐλαφρόν ἐστιν.
light is.

12 Ἐν ἐκείνῳ τῷ καιρῷ ἐπορεύθη
In that the appointed time went his way
ὁ Ἰησοῦς τοῖς σάββασιν διὰ τῶν
the Jesus to the sabbaths through the
σπορίμων· οἱ δὲ μαθηταὶ αὐτοῦ ἐπείνασαν,
grainfields; the but disciples of him hungered,
καὶ ἤρξαντο τίλλειν στάχυας καὶ ἐσθίειν.
and started to pluck heads of grain and to eat.
2 οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ
The but Pharisees having seen said to him
Ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ
Look! The disciples of you are doing what not
ἔξεστιν ποιεῖν ἐν σαββάτῳ. 3 ὁ
is allowed to be doing in sabbath. The (one)
δὲ εἶπεν αὐτοῖς Οὐκ ἀνέγνωτε τί
but said to them Not did YOU read what

and intellectual ones
and have revealed
them to babes.
26 Yes, O Father,
because to do thus
came to be the way
approved by you.
27 All things have
been delivered to me
by my Father, and
no one fully knows
the Son but the
Father, neither does
anyone fully know the
Father but the Son
and anyone to whom
the Son is willing to
reveal him. 28 Come
to me, all YOU who
are toiling and loaded
down, and I will
refresh YOU. 29 Take
my yoke upon YOU*
and learn from me, for
I am mild-tempered
and lowly in heart,
and YOU will find
refreshment for YOUR
souls.# 30 For my
yoke is kindly and my
load is light."

12 At that season
Jesus went
through the grain-
fields on the sabbath.
His disciples got
hungry and started
to pluck heads of
grain and to eat.
2 At seeing this the
Pharisees said to him:
"Look! Your disciples
are doing what it is
not lawful to do on
the sabbath." 3 He
said to them: "Have
YOU not read what

29* Or, "Get under my yoke with me." 29# Or, "lives." See App 4A.

ἐποίησεν Δαυεὶδ ὅτε ἐπείνασεν καὶ
did David when he got hungry and

οἱ μετ' αὐτοῦ; 4 πῶς εἰσῆλθεν εἰς
the (ones) with him? How he entered into

τὸν οἶκον τοῦ θεοῦ καὶ τοὺς ἄρτους τῆς
the house of the God and the loaves of the

προθέσεως ἔφαγον, ὃ οὐκ ἐξὸν
presentation they ate, which not being allowed

ἦν αὐτῷ φαγεῖν οὐδὲ τοῖς μετ'
was to him to eat nor to the (ones) with

αὐτοῦ, εἰ μὴ τοῖς ἱερεῦσιν μόνοις; 5 ἢ οὐκ
him, if not to the priests alone? Or not

ἀνέγνωτε ἐν τῷ νόμῳ ὅτι τοῖς σάββασιν
did YOU read in the Law that to the sabbaths

οἱ ἱερεῖς ἐν τῷ ἱερῷ τὸ σάββατον
the priests in the temple the sabbath

βεβηλοῦσιν καὶ ἀναίτιοί εἰσιν; 6 λέγω
are profaning and guiltless are? I am saying

δὲ ὑμῖν ὅτι τοῦ ἱεροῦ μεῖζόν ἐστιν
but to YOU that of the temple greater (thing) is

ὧδε. 7 εἰ δὲ ἐγνώκειτε τί ἐστιν Ἔλεος
here. If but YOU had known what is Mercy

θέλω καὶ οὐ θυσίαν, οὐκ ἂν
I am willing and not sacrifice, not likely

κατεδικάσατε τοὺς ἀναιτίους. 8 κύριος
YOU condemned the guiltless ones. Lord

γάρ ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ
for is of the sabbath the Son of the

ἀνθρώπου.
man.

9 Καὶ μεταβὰς ἐκεῖθεν ἦλθεν
And having gone across from there he came

εἰς τὴν συναγωγὴν αὐτῶν· 10 καὶ ἰδοὺ
into the synagogue of them; and look!

ἄνθρωπος χεῖρα ἔχων ξηράν. Καὶ ἐπηρώτησαν
man hand having dry. And they asked

αὐτὸν λέγοντες Εἰ ἔξεστι τοῖς σάββασιν
him saying If is it allowed to the sabbaths

θεραπεύειν; ἵνα κατηγορήσωσιν
to be curing? in order that they might accuse

αὐτοῦ. 11 ὁ δὲ εἶπεν αὐτοῖς Τίς
of him. The (one) but said to them Who

ἔσται ἐξ ὑμῶν ἄνθρωπος ὃς ἕξει
will be out of YOU man who will have

πρόβατον ἕν, καὶ ἐὰν ἐμπέσῃ τοῦτο
sheep one, and if ever might fall in this

τοῖς σάββασιν εἰς βόθυνον, οὐχὶ
to the sabbaths into pit, not

κρατήσει αὐτὸ καὶ ἐγερεῖ;
will he get hold of it and will raise up?

David did when he
and the men with him
got hungry? 4 How
he entered into the
house of God and they
ate the loaves of pre-
sentation, something
that it was not lawful
for him to eat, nor for
those with him, but
for the priests only?
5 Or, have YOU not
read in the Law that
on the sabbaths the
priests in the temple
treat the sabbath
as not sacred and
continue guiltless?
6 But I tell YOU that
something greater
than the temple is
here. 7 However, if
YOU had understood
what this means, 'I
want mercy, and not
sacrifice,' YOU would
not have condemned
the guiltless ones.
8 For Lord of the
sabbath is what the
Son of man is."

9 After departing
from that place he
went into their syn-
agogue; 10 and, look!
a man with a withered
hand! So they asked
him, "Is it lawful to
cure on the sabbath?"
that they might get
an accusation against
him. 11 He said to
them: "Who will be
the man among YOU
that has one sheep
and, if this falls into
a pit on the sabbath,
will not get hold of
it and lift it out?

12 πόσῳ οὖν διαφέρει ἄνθρωπος
To how much therefore differs man

προβάτου. ὥστε ἔξεστιν τοῖς
of sheep. As-and it is allowed to the

σάββασιν καλῶς ποιεῖν. 13 Τότε
sabbaths finely to be doing. Then

λέγει τῷ ἀνθρώπῳ Ἔκτεινόν
he is saying to the man Stretch out

σου τὴν χεῖρα· καὶ ἐξέτεινεν,
of you the hand; and he stretched out,

καὶ ἀπεκατεστάθη ὑγιὴς ὡς ἡ ἄλλη.
and it was restored sound as the other.

14 Ἐξελθόντες δὲ οἱ Φαρισαῖοι
Having come out but the Pharisees

συμβούλιον ἔλαβον κατ' αὐτοῦ ὅπως αὐτὸν
counsel took down on him so that him

ἀπολέσωσιν. 15 Ὁ δὲ Ἰησοῦς
they might destroy. The but Jesus

γνοὺς ἀνεχώρησεν ἐκεῖθεν. Καὶ
having known withdrew from there. And

ἠκολούθησαν αὐτῷ πολλοί, καὶ ἐθεράπευσεν
followed to him many, and he cured

αὐτοὺς πάντας, 16 καὶ ἐπετίμησεν
them all, and he rebuked

αὐτοῖς ἵνα μὴ φανερὸν αὐτὸν
to them in order that not manifest him

ποιήσωσιν· 17 ἵνα πληρωθῇ
should make; in order that might be fulfilled

τὸ ῥηθὲν διὰ Ἠσαίου τοῦ
the (thing) spoken through Isaiah the

προφήτου λέγοντος
prophet saying

18 Ἰδοὺ ὁ παῖς μου ὃν ἡρέτισα,
Look! The boy of me whom I chose,

ὁ ἀγαπητός μου ὃν εὐδόκησεν
the beloved one of me whom thought well of

ἡ ψυχή μου· θήσω τὸ πνεῦμά μου
the soul of me; I shall put the spirit of me

ἐπ' αὐτόν, καὶ κρίσιν τοῖς ἔθνεσιν
upon him, and judgment to the nations

ἀπαγγελεῖ. 19 Οὐκ ἐρίσει οὐδὲ
he will report back. Not he will wrangle nor

κραυγάσει, οὐδὲ ἀκούσει τις ἐν ταῖς
will cry aloud, nor will hear anyone in the

πλατείαις τὴν φωνὴν αὐτοῦ. 20 κάλαμον
broad ways the voice of him. Reed

συντετριμμένον οὐ κατεάξει καὶ λίνον
having been bruised not he will crush and flax

τυφόμενον οὐ σβέσει, ἕως ἂν
smouldering not he will extinguish, until likely

12 All considered,
of how much more
worth is a man than
a sheep! So it is
lawful to do a fine
thing on the sabbath."
13 Then he said to
the man: "Stretch out
your hand." And he
stretched it out, and
it was restored sound
like the other hand.
14 But the Pharisees
went out and took
counsel against him
that they might de-
stroy him. 15 Having
come to know [this],
Jesus withdrew from
there. Many also
followed him, and
he cured them all,
16 but he strictly
charged them not to
make him manifest;
17 that there might
be fulfilled what was
spoken through Isaiah
the prophet, who said:

18 "Look! My
servant whom I chose,
my beloved, whom
my soul approved!
I will put my spirit
upon him, and what
justice is he will
make clear to the
nations. 19 He will
not wrangle, nor cry
aloud, nor will anyone
hear his voice in the
broad ways. 20 No
bruised reed will he
crush, and no smol-
dering flaxen wick will
he extinguish, until

ἐκβάλῃ εἰς νῖκος τὴν κρίσιν.
he might thrust out into victory the judgment.
21 καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.
And to the name of him nations will hope.
22 Τότε προσήνεγκαν αὐτῷ
Then they brought toward him
δαιμονιζόμενον τυφλὸν καὶ κωφόν· καὶ
being demonized blind and dumb (one); and
ἐθεράπευσεν αὐτόν, ὥστε τὸν κωφὸν λαλεῖν
he cured him, as-and the dumb to speak
καὶ βλέπειν. 23 Καὶ ἐξίσταντο
and to be seeing. And were put out of themselves
πάντες οἱ ὄχλοι καὶ ἔλεγον Μήτι
all the crowds and were saying Not what
οὗτός ἐστιν ὁ υἱὸς Δαυείδ; 24 οἱ δὲ
this (one) is the Son of David? The but
Φαρισαῖοι ἀκούσαντες εἶπον Οὗτος οὐκ
Pharisees having heard said This (one) not
ἐκβάλλει τὰ δαιμόνια εἰ μὴ ἐν τῷ
is throwing out the demons if not in the
Βεεζεβοὺλ ἄρχοντι τῶν δαιμονίων. 25 Εἰδὼς
Beelzebul ruler of the demons. Knowing
δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς Πᾶσα
but the thoughts of them he said to them Every
βασιλεία μερισθεῖσα καθ' ἑαυτῆς
kingdom having been divided down on itself
ἐρημοῦται, καὶ πᾶσα πόλις ἢ οἰκία
is being desolated, and every city or house
μερισθεῖσα καθ' ἑαυτῆς οὐ
having been divided down on itself not
σταθήσεται. 26 καὶ εἰ ὁ Σατανᾶς τὸν Σατανᾶν
will stand. And if the Satan the Satan
ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη·
is throwing out, upon himself he was divided;
πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;
how therefore will stand the kingdom of him?
27 καὶ εἰ ἐγὼ ἐν Βεεζεβοὺλ ἐκβάλλω τὰ
And if I in Beelzebul am throwing out the
δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν;
demons, the sons of YOU in whom are throwing out?
διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.
Through this they judges will be of YOU.
28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω
If but in spirit of God I am throwing out
τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ
the demons, really overtook upon YOU the
βασιλεία τοῦ θεοῦ. 29 ἢ πῶς δύναταί τις
kingdom of the God. Or how is able anyone
εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ
to enter into the house of the strong (one) and

he sends out justice
with success. 21 In-
deed, in his name
nations will hope."
22 Then they
brought him a
demon-possessed man,
blind and dumb; and
he cured him, so that
the dumb man spoke
and saw. 23 Well,
all the crowds were
simply carried away
and began to say:
"May this not perhaps
be the Son of David?"
24 At hearing this,
the Pharisees said:
"This fellow does not
expel the demons
except by means
of Be·el'ze·bub, the
ruler of the demons."
25 Knowing their
thoughts, he said to
them: "Every kingdom
divided against itself
comes to desolation,
and every city or
house divided against
itself will not stand.
26 In the same way,
if Satan expels Satan,
he has become divided
against himself;
how, then, will his
kingdom stand?
27 Moreover, if I
expel the demons by
means of Be·el'ze·bub,
by means of whom
do YOUR sons expel
them? This is why
they will be judges
of YOU. 28 But if
it is by means of
God's spirit that I
expel the demons, the
kingdom of God has
really overtaken YOU.
29 Or how can anyone
invade the house of
a strong man and

τὰ σκεύη αὐτοῦ ἁρπάσαι, ἐὰν μὴ πρῶτον
the vessels of him to snatch, if ever not first
δήσῃ τὸν ἰσχυρόν; καὶ τότε τὴν
he might bind the strong (one)? And then the
οἰκίαν αὐτοῦ διαρπάσει. 30 ὁ
house of him he will snatch through. The (one)
μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ
not being with me down on me is, and
ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.
the (one) not gathering with me scatters.
31 Διὰ τοῦτο λέγω ὑμῖν, πᾶσα
Through this I am saying to YOU, every
ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς
sin and blasphemy will be let go off to the
ἀνθρώποις, ἡ δὲ τοῦ πνεύματος
men, the but of the spirit
βλασφημία οὐκ ἀφεθήσεται. 32 καὶ ὃς
blasphemy not will be let go off. And who
ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ
if ever might say word down on the Son of the
ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ'
man, it will be let go off to him; who but
ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ
likely might speak down on the spirit of the
ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν
holy, not it will be let go off to him neither in
τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ
this the age nor in the
μέλλοντι.
(one) being about (to come).
33 Ἢ ποιήσατε τὸ δένδρον καλὸν καὶ
Either make YOU the tree fine and
τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιήσατε τὸ
the fruit of it fine, or make YOU the
δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν·
tree rotten and the fruit of it rotten;
ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον
out of for the fruit the tree
γινώσκεται. 34 γεννήματα ἐχιδνῶν,
is being known. Generated ones of vipers,
πῶς δύνασθε ἀγαθὰ λαλεῖν
how are YOU able good (things) to be speaking
πονηροὶ ὄντες; ἐκ γὰρ τοῦ
wicked ones being? Out of for the
περισσεύματος τῆς καρδίας τὸ στόμα
abundance of the heart the mouth
λαλεῖ. 35 ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ
is speaking. The good man out of the

seize his movable
goods, unless first
he binds the strong
man? And then he
will plunder his house.
30 He that is not on
my side is against
me, and he that does
not gather with me
scatters.
31 "On this account
I say to YOU, Every
sort of sin and
blasphemy will be
forgiven men, but the
blasphemy against
the spirit will not
be forgiven. 32 For
example, whoever
speaks a word against
the Son of man, it
will be forgiven him;
but whoever speaks
against the holy
spirit, it will not be
forgiven him, no,
not in this system of
things* nor in that to
come.
33 "Either YOU
people make the tree
fine and its fruit fine
or make the tree
rotten and its fruit
rotten; for by its fruit
the tree is known.
34 Offspring of vipers,
how can YOU speak
good things, when YOU
are wicked? For out
of the abundance of
the heart the mouth
speaks. 35 The
good man out of his

32* Or, "order of things" (αἰῶνι, *ai·o'ni*), אB; עולם, *'oh·lam'*, J[1-14,16-18].

ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθά,
good treasure is thrusting out good (things),
καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ
and the wicked man out of the wicked
θησαυροῦ ἐκβάλλει πονηρά.
treasure is thrusting out wicked (things).
36 Λέγω δὲ ὑμῖν ὅτι πᾶν ῥῆμα
I am saying but to you that every saying
ἀργὸν ὃ λαλήσουσιν οἱ ἄνθρωποι,
unprofitable which will speak the men,
ἀποδώσουσιν περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ
will give back about it word in day
κρίσεως· 37 ἐκ γὰρ τῶν λόγων σου
of judgment; out of for the words of you
δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου
you will be justified, and out of the words of you
καταδικασθήσῃ.
you will be condemned.

38 Τότε ἀπεκρίθησαν αὐτῷ τινὲς τῶν
Then answered to him some of the
γραμματέων καὶ Φαρισαίων λέγοντες
scribes and Pharisees saying
Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον
Teacher, we are willing from you sign
ἰδεῖν. 39 ὁ δὲ ἀποκριθεὶς εἶπεν
to see. The (one) but having answered said
αὐτοῖς Γενεὰ πονηρὰ καὶ μοιχαλὶς
to them Generation wicked and adulterous
σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ
sign is seeking upon, and sign not
δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ
will be given to it if not the sign of Jonah
τοῦ προφήτου. 40 ὥσπερ γὰρ ἦν Ἰωνᾶς
the prophet. As-even for was Jonah
ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ
in the belly of the huge fish three days and
τρεῖς νύκτας, οὕτως ἔσται ὁ υἱὸς τοῦ
three nights, thus will be the Son of the
ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς
man in the heart of the earth three
ἡμέρας καὶ τρεῖς νύκτας. 41 ἄνδρες
days and three nights. Male persons
Νινευεῖται ἀναστήσονται ἐν τῇ κρίσει μετὰ
Ninevites will stand up in the judgment with
τῆς γενεᾶς ταύτης καὶ κατακρινοῦσιν αὐτήν·
the generation this and will condemn it;
ὅτι μετενόησαν εἰς τὸ κήρυγμα
because they repented into the preaching
Ἰωνᾶ, καὶ ἰδοὺ πλεῖον Ἰωνᾶ
of Jonah, and look! something more of Jonah

good treasure sends
out good things,
whereas the wicked
man out of his wicked
treasure sends out
wicked things. 36 I
tell YOU that every
unprofitable saying
that men speak,
they will render an
account concerning
it on Judgment Day;
37 for by your words
you will be declared
righteous, and by your
words you will be
condemned."

38 Then as an
answer to him some
of the scribes and
Pharisees said:
"Teacher, we want to
see a sign from you."
39 In reply he said to
them: "A wicked and
adulterous generation
keeps on seeking for
a sign, but no sign
will be given it except
the sign of Jo'nah
the prophet. 40 For
just as Jo'nah was in
the belly of the huge
fish three days and
three nights, so the
Son of man will be in
the heart of the earth
three days and three
nights. 41 Men of
Nin'e·veh will rise up
in the judgment with
this generation and
will condemn it; be-
cause they repented at
what Jo'nah preached,
but, look! something
more than Jo'nah

ὧδε. 42 βασίλισσα νότου ἐγερθήσεται
here. Queen of south will be raised up
ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης
in the judgment with the generation this
καὶ κατακρινεῖ αὐτήν· ὅτι ἦλθεν ἐκ
and will condemn it; because she came out of
τῶν περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν
the limits of the earth to hear the wisdom
Σολομῶνος, καὶ ἰδοὺ πλεῖον
of Solomon, and look! something more
Σολομῶνος ὧδε.
of Solomon here.

43 Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα
Whenever but the unclean spirit
ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται
should come out from the man, it passes
δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ
through waterless places seeking resting-place, and
οὐχ εὑρίσκει. 44 τότε λέγει Εἰς τὸν
not it is finding. Then it is saying Into the
οἶκόν μου ἐπιστρέψω ὅθεν ἐξῆλθον·
house of me I shall turn back from where I came out;
καὶ ἐλθὸν εὑρίσκει σχολάζοντα καὶ
and having come it is finding unoccupied and
σεσαρωμένον καὶ κεκοσμημένον.
having been swept and having been adorned.
45 τότε πορεύεται καὶ παραλαμβάνει μεθ'
Then it goes its way and takes along with
ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα
itself seven different spirits more wicked
ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ
of itself, and having entered it dwells there; and
γίνεται τὰ ἔσχατα τοῦ
becomes the final [circumstances] of the
ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.
man that worse of the first (ones).
Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ
Thus it will be also to the generation this
τῇ πονηρᾷ.
the wicked.

46 Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ
Yet of him speaking to the crowds look!
ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ ἱστήκεισαν
the mother and the brothers of him had stood
ἔξω ζητοῦντες αὐτῷ λαλῆσαι. 47 εἶπεν
outside seeking to him to speak. Said
δέ τις αὐτῷ Ἰδοὺ ἡ μήτηρ σου
but someone to him Look! The mother of you
καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασιν
and the brothers of you outside have stood

is here. 42 The
queen of the south
will be raised up in
the judgment with
this generation and
will condemn it; be-
cause she came from
the ends of the earth
to hear the wisdom of
Sol'o·mon, but, look!
something more than
Sol'o·mon is here.
43 "When an
unclean spirit comes
out of a man, it passes
through parched
places in search of
a resting-place, and
finds none. 44 Then
it says, 'I will go back
to my house out of
which I moved'; and
on arriving it finds it
unoccupied but swept
clean and adorned.
45 Then it goes its
way and takes along
with it seven different
spirits more wicked
than itself, and, after
getting inside, they
dwell there; and the
final circumstances
of that man become
worse than the first.
That is how it will be
also with this wicked
generation."
46 While he was
yet speaking to the
crowds, look! his
mother and brothers
took up a position
outside seeking to
speak to him. 47 So
someone said to him:
"Look! Your mother
and your brothers
are standing outside,

ζητοῦντές σοι λαλῆσαι. 48 ὁ δὲ
seeking to you to speak. The (one) but
ἀποκριθεὶς εἶπεν τῷ λέγοντι αὐτῷ
having answered said to the (one) saying to him
Τίς ἐστιν ἡ μήτηρ μου, καὶ τίνες εἰσὶν
Who is the mother of me, and who are
οἱ ἀδελφοί μου; 49 καὶ ἐκτείνας
the brothers of me? And having stretched out
τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ
the hand of him upon the disciples of him
εἶπεν Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί
he said Look! The mother of me and the brothers
μου· 50 ὅστις γὰρ ἂν ποιήσῃ τὸ
of me; whoever for likely should do the
θέλημα τοῦ πατρός μου τοῦ ἐν
will of the Father of me of the (one) in
οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ
heavens, he of me brother and sister
καὶ μήτηρ ἐστίν.
and mother is.

13 Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν
In the day that having come out
ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ
the Jesus of the house was sitting beside
τὴν θάλασσαν· 2 καὶ συνήχθησαν πρὸς
the sea; and were led together toward
αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον
him crowds many, as-and him into boat
ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ
having stepped into to sit down, and all the
ὄχλος ἐπὶ τὸν αἰγιαλὸν ἱστήκει. 3 καὶ
crowd upon the beach had stood. And
ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς
he spoke to them many (things) in parables
λέγων Ἰδοὺ ἐξῆλθεν ὁ σπείρων
saying Look! Came out the (one) sowing
τοῦ σπείρειν. 4 καὶ ἐν τῷ σπείρειν
of the to be sowing. And in the to be sowing
αὐτὸν ἃ μὲν ἔπεσεν παρὰ
him which (ones) indeed fell beside
τὴν ὁδόν, καὶ ἐλθόντα τὰ πετεινὰ
the way, and having come the birds
κατέφαγεν αὐτά. 5 ἄλλα δὲ ἔπεσεν ἐπὶ τὰ
ate down them. Others but fell upon the
πετρώδη ὅπου οὐκ εἶχεν γῆν
rocky [places] where not it was having earth
πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ
much, and immediately it sprang up through
τὸ μὴ ἔχειν βάθος γῆς, 6 ἡλίου δὲ
the not to be having depth of earth, of sun but

seeking to speak
to you." 48 As an
answer he said to the
one telling him: "Who
is my mother, and
who are my brothers?"
49 And extending
his hand toward his
disciples, he said:
"Look! My mother and
my brothers! 50 For
whoever does the will
of my Father who is
in heaven, the same
is my brother, and
sister, and mother."

13 On that day
Jesus, having
left the house, was
sitting by the sea;
2 and great crowds
gathered to him, so
that he went aboard
a boat and sat down,
and all the crowd
was standing on
the beach. 3 Then
he told them many
things by illustrations,
saying: "Look! A
sower went out to
sow; 4 and as he was
sowing, some [seeds]
fell alongside the
road, and the birds
came and ate them
up. 5 Others fell
upon the rocky places
where they did not
have much soil, and
at once they sprang
up because of not
having depth of soil.
6 But when the sun

ἀνατείλαντος ἐκαυματίσθη καὶ διὰ
having risen up it was scorched and through
τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη.
the not to be having root it was dried up.
7 ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ
Others but fell upon the thorns, and
ἀνέβησαν αἱ ἄκανθαι καὶ ἀπέπνιξαν αὐτά.
came up the thorns and choked off them.
8 ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν
Others but fell upon the earth the fine
καὶ ἐδίδου καρπόν, ὃ
and it was giving fruit, which (one)
μὲν ἑκατὸν ὃ δὲ ἑξήκοντα
indeed one hundred which (one) but sixty
ὃ δὲ τριάκοντα. 9 Ὁ ἔχων
which (one) but thirty. The (one) having
ὦτα ἀκουέτω.
ears let him be hearing.

10 Καὶ προσελθόντες οἱ μαθηταὶ
And having come toward the disciples
εἶπαν αὐτῷ Διὰ τί ἐν
said to him Through what in
παραβολαῖς λαλεῖς αὐτοῖς;
parables are speaking you to them?
11 ὁ δὲ ἀποκριθεὶς εἶπεν ὅτι
The (one) but having answered said that
Ὑμῖν δέδοται γνῶναι τὰ μυστήρια
To you it has been given to know the mysteries
τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ
of the kingdom of the heavens, to those but
οὐ δέδοται. 12 ὅστις γὰρ ἔχει,
not it has been given. Whoever for is having,
δοθήσεται αὐτῷ καὶ
it will be given to him and
περισσευθήσεται· ὅστις δὲ οὐκ
he will be made to abound; whoever but not
ἔχει, καὶ ὃ ἔχει ἀρθήσεται
is having, also which he is having will be lifted up
ἀπ' αὐτοῦ. 13 διὰ τοῦτο ἐν παραβολαῖς
from him. Through this in parables
αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ
to them I am speaking, because looking at not
βλέπουσιν καὶ ἀκούοντες οὐκ
they are looking at and hearing not
ἀκούουσιν οὐδὲ συνίουσιν· 14 καὶ
they are hearing nor they are comprehending; and
ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἠσαΐου
is being filled up to them the prophecy of Isaiah
ἡ λέγουσα Ἀκοῇ ἀκούσετε
the [prophecy] saying To hearing you will hear

rose they were
scorched, and because
of not having root
they withered.
7 Others, too, fell
among the thorns,
and the thorns came
up and choked them.
8 Still others fell
upon the fine soil
and they began to
yield fruit, this one a
hundredfold, that one
sixty, the other thirty.
9 Let him that has
ears listen."

10 So the disciples
came up and said to
him: "Why is it you
speak to them by the
use of illustrations?"
11 In reply he said:
"To YOU it is granted
to understand the
sacred secrets of
the kingdom of the
heavens, but to
those people it is not
granted. 12 For
whoever has, more
will be given him and
he will be made to
abound; but whoever
does not have, even
what he has will
be taken from him.
13 This is why I
speak to them by the
use of illustrations,
because, looking, they
look in vain, and
hearing, they hear in
vain, neither do they
get the sense of it;
14 and toward them
the prophecy of Isaiah
is having fulfillment,
which says, 'By
hearing, YOU will hear

καὶ οὐ μὴ συνῆτε, καὶ βλέποντες
and not not you should comprehend, and looking at

βλέψετε καὶ οὐ μὴ ἴδητε.
you will look at and not not you should see.

15 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ
Was made thick for the heart of the people

τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ
this, and to the ears heavily they heard, and

τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μή
the eyes of them they closed; not

ποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ
at any time they might see to the eyes and

τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ
to the ears they might hear and to the heart

συνῶσιν καὶ ἐπιστρέψωσιν,
they might comprehend and they might turn back,

καὶ ἰάσομαι αὐτούς.
and I shall heal them.

16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ
Of you but happy the eyes

ὅτι βλέπουσιν, καὶ τὰ ὦτα ὑμῶν
because they are looking at, and the ears of you

ὅτι ἀκούουσιν. 17 ἀμὴν γὰρ
because they are hearing. Amen for

λέγω ὑμῖν ὅτι πολλοὶ προφῆται καὶ
I am saying to you that many prophets and

δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ
righteous ones desired to see what

βλέπετε καὶ οὐκ εἶδαν, καὶ
you are looking at and not they saw, and

ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.
to hear what you are hearing and not they heard.

18 Ὑμεῖς οὖν ἀκούσατε τὴν
You therefore hear you the

παραβολὴν τοῦ σπείραντος.
parable of the (one) having sown.

19 Παντὸς ἀκούοντος τὸν λόγον τῆς
Of anyone hearing the word of the

βασιλείας καὶ μὴ συνιέντος, ἔρχεται
kingdom and not comprehending, is coming

ὁ πονηρὸς καὶ ἁρπάζει τὸ
the wicked (one) and snatches the (thing)

ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός
having been sown in the heart of him; this

ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς.
is the (one) beside the way sown.

20 ὁ δὲ ἐπὶ τὰ πετρώδη
The (one) but upon the rocky [places]

σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον
sown, this is the (one) the word

but by no means get
the sense of it; and,
looking, YOU will look
but by no means see.
15 For the heart of
this people has grown
unreceptive, and
with their ears they
have heard without
response, and they
have shut their eyes;
that they might never
see with their eyes
and hear with their
ears and get the sense
of it with their hearts
and turn back, and I
heal them.'
16 "However, happy
are YOUR eyes because
they behold, and
YOUR ears because
they hear. 17 For
I truly say to YOU,
Many prophets and
righteous men desired
to see the things YOU
are beholding and did
not see them, and to
hear the things YOU
are hearing and did
not hear them.
18 "YOU, then,
listen to the illustra-
tion of the man that
sowed. 19 Where
anyone hears the word
of the kingdom but
does not get the sense
of it, the wicked one
comes and snatches
away what has been
sown in his heart;
this is the one sown
alongside the road.
20 As for the one
sown upon the rocky
places, this is the
one hearing the word

ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων
hearing and at once with joy receiving

αὐτόν· 21 οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ
it; not he is having but root in himself

ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ
but temporary is, having occurred but

θλίψεως ἢ διωγμοῦ διὰ τὸν
of tribulation or of persecution through the

λόγον εὐθὺς σκανδαλίζεται. 22 ὁ
word at once he is stumbled. The (one)

δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν
but into the thorns sown, this is

ὁ τὸν λόγον ἀκούων καὶ ἡ μέριμνα
the (one) the word hearing and the anxiety

τοῦ αἰῶνος καὶ ἡ ἀπάτη
of the age and the deceitfulness

τοῦ πλούτου συνπνίγει τὸν λόγον, καὶ
of the riches chokes together the word, and

ἄκαρπος γίνεται. 23 ὁ δὲ ἐπὶ
unfruitful he becomes. The (one) but upon

τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ
the fine earth sown, this is the (one)

τὸν λόγον ἀκούων καὶ συνιείς, ὃς
the word hearing and comprehending, who

δὴ καρποφορεῖ καὶ ποιεῖ ὃ
actually bears fruit and is making which (one)

μὲν ἑκατὸν ὃ δὲ ἑξήκοντα
indeed one hundred which (one) but sixty

ὃ δὲ τριάκοντα.
which (one) but thirty.

24 Ἄλλην παραβολὴν παρέθηκεν
Another parable he put alongside

αὐτοῖς λέγων Ὡμοιώθη ἡ βασιλεία
to them saying Was likened the kingdom

τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν
of the heavens to man having sown fine

σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ. 25 ἐν δὲ τῷ
seed in the field of him. In but the

καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ
to be sleeping the men came of him

ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια
the enemy and oversowed darnel [weeds]

ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν.
up through midst of the wheat and went off.

26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ
When but sprouted the blade and

καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ
fruit made, then appeared also the

ζιζάνια. 27 προσελθόντες δὲ οἱ
darnel [weeds]. Having come toward but the

and at once accepting
it with joy. 21 Yet
he has no root in
himself but continues
for a time, and
after tribulation or
persecution has arisen
on account of the
word he is at once
stumbled. 22 As for
the one sown among
the thorns, this is the
one hearing the word,
but the anxiety of this
system of things and
the deceptive power
of riches choke the
word, and he becomes
unfruitful. 23 As for
the one sown upon
the fine soil, this is
the one hearing the
word and getting the
sense of it, who really
does bear fruit and
produces, this one
a hundredfold, that
one sixty, the other
thirty."
24 Another
illustration he set
before them, saying:
"The kingdom of the
heavens has become
like a man that
sowed fine seed in
his field. 25 While
men were sleeping,
his enemy came and
oversowed weeds in
among the wheat, and
left. 26 When the
blade sprouted and
produced fruit, then
the weeds appeared
also. 27 So the

δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ Κύριε,
slaves of the householder said to him Lord,
οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ;
not fine seed you sowed in the your field?
πόθεν οὖν ἔχει ζιζάνια;
From where therefore it is having darnel [weeds]?
28 ὁ δὲ ἔφη αὐτοῖς Ἐχθρὸς
The (one) but said to them Enemy
ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ αὐτῷ
man this did. The (ones) but to him
λέγουσιν Θέλεις οὖν ἀπελθόντες
are saying Are you willing therefore having gone off
συλλέξωμεν αὐτά; 29 ὁ δέ φησιν
we should collect them? The (one) but says
Οὔ, μή ποτε συλλέγοντες τὰ
No, not at any time collecting the
ζιζάνια ἐκριζώσητε ἅμα
darnel [weeds] you might uproot along with
αὐτοῖς τὸν σῖτον· 30 ἄφετε
them the wheat; let you go off
συναυξάνεσθαι ἀμφότερα ἕως τοῦ
to be growing together both until the
θερισμοῦ· καὶ ἐν καιρῷ τοῦ θερισμοῦ
harvest; and in appointed time of the harvest
ἐρῶ τοῖς θερισταῖς Συλλέξατε πρῶτον τὰ
I will tell to the harvesters Collect first the
ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας
darnel [weeds] and bind them into bundles
πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον
toward the to burn up them, the but wheat
συνάγετε εἰς τὴν ἀποθήκην μου.
be gathering you into the storehouse of me.
31 Ἄλλην παραβολὴν παρέθηκεν
Another parable he put alongside
αὐτοῖς λέγων Ὁμοία ἐστὶν ἡ βασιλεία
to them saying Like is the kingdom
τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν
of the heavens to grain of mustard, which
λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ
having taken man sowed in the field
αὐτοῦ· 32 ὃ μικρότερον μέν ἐστιν
of him; which smaller indeed is
πάντων τῶν σπερμάτων, ὅταν δὲ
of all the seeds, whenever but
αὐξηθῇ μεῖζον τῶν λαχάνων
it might grow greater of the vegetables
ἐστὶν καὶ γίνεται δένδρον, ὥστε
it is and it becomes tree, as-and
ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ
to come the birds of the heaven and

slaves of the house-
holder came up and
said to him, 'Master,
did you not sow fine
seed in your field?
How, then, does it
come to have weeds?'
28 He said to them,
'An enemy, a man,
did this.' They said
to him, 'Do you want
us, then, to go out
and collect them?'
29 He said, 'No; that
by no chance, while
collecting the weeds,
you uproot the wheat
with them. 30 Let
both grow together
until the harvest; and
in the harvest season
I will tell the reapers,
First collect the
weeds and bind them
in bundles to burn
them up, then go to
gathering the wheat
into my storehouse.'"
31 Another
illustration he set
before them, saying:
"The kingdom of
the heavens is like
a mustard grain,
which a man took and
planted in his field;
32 which is, in fact,
the tiniest of all the
seeds, but when it has
grown it is the largest
of the vegetables
and becomes a tree,
so that the birds of
heaven come and

κατασκηνοῖν ἐν τοῖς κλάδοις αὐτοῦ.
to find lodging in the branches of it.
33 Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς·
Another parable he spoke to them;
Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
Like is the kingdom of the heavens
ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν
to leaven, which having taken woman hid
εἰς ἀλεύρου σάτα τρία ἕως
into of flour seah measures three until
οὗ ἐζυμώθη ὅλον.
where it was leavened whole.
34 Ταῦτα πάντα ἐλάλησεν ὁ Ἰησοῦς
These (things) all spoke the Jesus
ἐν παραβολαῖς τοῖς ὄχλοις, καὶ χωρὶς
in parables to the crowds, and apart from
παραβολῆς οὐδὲν ἐλάλει αὐτοῖς·
parable nothing he was speaking to them;
35 ὅπως πληρωθῇ τὸ
so that might be fulfilled the (thing)
ῥηθὲν διὰ τοῦ προφήτου λέγοντος
spoken through the prophet saying
Ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου,
I shall open in parables the mouth of me,
ἐρεύξομαι κεκρυμμένα ἀπὸ
I shall utter (things) having been hidden from
καταβολῆς.
founding.
36 Τότε ἀφεὶς τοὺς ὄχλους ἦλθεν
Then having let go off the crowds he came
εἰς τὴν οἰκίαν. Καὶ προσῆλθαν αὐτῷ οἱ
into the house. And came toward to him the
μαθηταὶ αὐτοῦ λέγοντες Διασάφησον ἡμῖν
disciples of him saying Explain to us
τὴν παραβολὴν τῶν ζιζανίων τοῦ
the parable of the darnel [weeds] of the
ἀγροῦ. 37 ὁ δὲ ἀποκριθεὶς εἶπεν
field. The (one) but having answered said
Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ
The (one) sowing the fine seed is the
υἱὸς τοῦ ἀνθρώπου· 38 ὁ δὲ ἀγρός ἐστιν
Son of the man; the but field is
ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν
the world; the but fine seed, these are
οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνιά
the sons of the kingdom; the but darnel [weeds]
εἰσιν οἱ υἱοὶ τοῦ πονηροῦ, 39 ὁ δὲ
are the sons of the wicked (one), the but
ἐχθρὸς ὁ σπείρας αὐτά ἐστιν ὁ
enemy the (one) having sown them is the

find lodging among its
branches."
33 Another illustra-
tion he spoke to them:
"The kingdom of the
heavens is like leaven,
which a woman took
and hid in three large
measures of flour,
until the whole mass
was fermented."
34 All these
things Jesus spoke
to the crowds by
illustrations. Indeed,
without an illustration
he would not speak to
them; 35 that there
might be fulfilled
what was spoken
through the prophet
who said: "I will
open my mouth with
illustrations, I will
publish things hidden
since the founding."
36 Then after
dismissing the
crowds he went into
the house. And his
disciples came to him
and said: "Explain
to us the illustration
of the weeds in the
field." 37 In response
he said: "The sower
of the fine seed is the
Son of man; 38 the
field is the world;
as for the fine seed,
these are the sons
of the kingdom;
but the weeds are
the sons of the
wicked one, 39 and
the enemy that
sowed them is the

διάβολος· ὁ δὲ θερισμὸς συντέλεια
Devil; the but harvest conclusion

αἰῶνός ἐστιν, οἱ δὲ θερισταὶ
of age is, the but harvesters

ἄγγελοί εἰσιν. 40 ὥσπερ οὖν
angels are. As-even therefore

συλλέγεται τὰ ζιζάνια καὶ πυρὶ
is collected the darnel [weeds] and to fire

κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ
is burned down, thus will be in the conclusion

τοῦ αἰῶνος· 41 ἀποστελεῖ ὁ
of the age; will send off the

υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ
Son of the man the angels of him, and

συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ
they will collect out of the kingdom of him

πάντα τὰ σκάνδαλα καὶ τοὺς
all the things causing to fall and the (ones)

ποιοῦντας τὴν ἀνομίαν, 42 καὶ
doing the lawlessness, and

βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ
they will throw them into the furnace of the

πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
fire; there will be the weeping and the

βρυγμὸς τῶν ὀδόντων. 43 Τότε οἱ
gnashing of the teeth. Then the

δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος
righteous (ones) will shine out as the sun

ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ
in the kingdom of the Father of them. The (one)

ἔχων ὦτα ἀκουέτω.
having ears let him be hearing.

44 Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
Like is the kingdom of the heavens

θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ,
to treasure having been hidden in the field,

ὃν εὑρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ
which having found man hid, and from

τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ
the joy of him he is going away and sells

ὅσα ἔχει καὶ ἀγοράζει τὸν
as many things as he is having and buys the

ἀγρὸν ἐκεῖνον.
field that.

45 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν
Again like is the kingdom of the

οὐρανῶν ἐμπόρῳ ζητοῦντι καλοὺς
heavens to traveling merchant seeking fine

Devil. The harvest is a conclusion of a system of things,* and the reapers are angels. 40 Therefore, just as the weeds are collected and burned with fire, so it will be in the conclusion of the system of things. 41 The Son of man will send forth his angels, and they will collect out from his kingdom all things that cause stumbling and persons who are doing lawlessness, 42 and they will pitch them into the fiery furnace. There is where [their] weeping and the gnashing of [their] teeth will be. 43 At that time the righteous ones will shine as brightly as the sun in the kingdom of their Father. Let him that has ears listen.

44 "The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid; and for the joy he has he goes and sells what things he has and buys that field.

45 "Again the kingdom of the heavens is like a traveling merchant seeking fine

39* Or, "order of things" (αἰῶνος, ai·o'nos), ℵB; עולם, 'oh·lam', J[1-14,16-18].

μαργαρίτας· 46 εὑρὼν δὲ ἕνα
pearls; having found but one

πολύτιμον μαργαρίτην ἀπελθὼν
much valued pearl having gone off

πέπρακεν πάντα ὅσα εἶχεν
he has sold all as many things as he was having

καὶ ἠγόρασεν αὐτόν.
and bought it.

47 Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν
Again like is the kingdom of the

οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν
heavens to dragnet thrown into the sea

καὶ ἐκ παντὸς γένους συναγαγούσῃ·
and out of every kind gathering together;

48 ἣν ὅτε ἐπληρώθη ἀναβιβάσαντες
which when it was filled having hauled up

ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες
upon the beach and having sat down

συνέλεξαν τὰ καλὰ εἰς ἄγγη, τὰ
they collected the fine (ones) into vessels, the

δὲ σαπρὰ ἔξω ἔβαλον. 49 οὕτως
but rotten (ones) outside they threw. Thus

ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος·
it will be in the conclusion of the age;

ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς
will go out the angels and will separate the

πονηροὺς ἐκ μέσου τῶν δικαίων
wicked (ones) out of midst of the righteous (ones)

50 καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον
and will throw them into the furnace

τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ
of the fire; there will be the weeping and

ὁ βρυγμὸς τῶν ὀδόντων.
the gnashing of the teeth.

51 Συνήκατε ταῦτα πάντα;
Did YOU comprehend these (things) all?

λέγουσιν αὐτῷ Ναί. 52 ὁ δὲ
They are saying to him Yes. The (one) but

εἶπεν αὐτοῖς Διὰ τοῦτο πᾶς γραμματεὺς
said to them Through this every scribe

μαθητευθεὶς τῇ βασιλείᾳ τῶν
having been made learner to the kingdom of the

οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ
heavens like is to man householder

ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ
whoever is throwing out out of the treasure

αὐτοῦ καινὰ καὶ παλαιά.
of him new (things) and old (things).

pearls. 46 Upon finding one pearl of high value, away he went and promptly sold all the things he had and bought it.

47 "Again the kingdom of the heavens is like a dragnet let down into the sea and gathering up [fish] of every kind. 48 When it got full they hauled it up onto the beach and, sitting down, they collected the fine ones into vessels, but the unsuitable they threw away. 49 That is how it will be in the conclusion of the system of things:* the angels will go out and separate the wicked from among the righteous 50 and will cast them into the fiery furnace. There is where [their] weeping and the gnashing of [their] teeth will be.

51 "Did YOU get the sense of all these things?" They said to him: "Yes." 52 Then he said to them: "That being the case, every public instructor, when taught respecting the kingdom of the heavens, is like a man, a householder, who brings out of his treasure store things new and old."

49* Or, "order of things" (αἰῶνος, ai·o'nos), ℵB; עולם, 'oh·lam', J[1-14,16-18].

53 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
And it occurred when finished the Jesus

τὰς παραβολὰς ταύτας, μετῆρεν ἐκεῖθεν.
the parables these, he transferred from there.

54 καὶ ἐλθὼν εἰς τὴν πατρίδα
And having come into the father (place)

αὐτοῦ ἐδίδασκεν αὐτοὺς ἐν τῇ
of him he was teaching them in the

συναγωγῇ αὐτῶν, ὥστε ἐκπλήσσεσθαι αὐτοὺς
synagogue of them, as-and to be astounded them

καὶ λέγειν Πόθεν τούτῳ ἡ
and to be saying From where to this (one) the

σοφία αὕτη καὶ αἱ δυνάμεις; 55 οὐχ
wisdom this and the powerful works? Not

οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχ
this (one) is the of the carpenter son? Not

ἡ μήτηρ αὐτοῦ λέγεται Μαριὰμ καὶ οἱ
the mother of him is being said Mary and the

ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσὴφ καὶ
brothers of him James and Joseph and

Σίμων καὶ Ἰούδας; 56 καὶ αἱ ἀδελφαὶ αὐτοῦ
Simon and Judas? And the sisters of him

οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσίν; πόθεν
not all toward us are? From where

οὖν τούτῳ ταῦτα πάντα;
therefore to this (one) these (things) all?

57 καὶ ἐσκανδαλίζοντο ἐν αὐτῷ. ὁ
And they were being stumbled in him. The

δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐκ ἔστιν προφήτης
but Jesus said to them Not is prophet

ἄτιμος εἰ μὴ ἐν τῇ πατρίδι καὶ
unhonored if not in the father (place) and

ἐν τῇ οἰκίᾳ αὐτοῦ. 58 Καὶ οὐκ ἐποίησεν ἐκεῖ
in the house of him. And not he did there

δυνάμεις πολλὰς διὰ τὴν
powerful works many through the

ἀπιστίαν αὐτῶν.
lack of faith of them.

14 Ἐν ἐκείνῳ τῷ καιρῷ ἤκουσεν
In that the appointed time heard

Ἡρῴδης ὁ τετραάρχης τὴν ἀκοὴν Ἰησοῦ,
Herod the tetrarch the hearing of Jesus,

2 καὶ εἶπεν τοῖς παισὶν αὐτοῦ Οὗτός
and said to the boys of him This (one)

ἐστιν Ἰωάνης ὁ βαπτιστής· αὐτὸς ἠγέρθη
is John the Baptist; he was raised up

ἀπὸ τῶν νεκρῶν, καὶ διὰ τοῦτο αἱ
from the dead (ones), and through this the

δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. 3 Ὁ γὰρ
powerful works are operating in him. The for

53 Now when
Jesus had finished
these illustrations he
went across country
from there. 54 And
after coming into his
home territory he
began to teach them
in their synagogue,
so that they were
astounded and said:
"Where did this man
get this wisdom and
these powerful works?
55 Is this not the
carpenter's son? Is
not his mother called
Mary, and his broth-
ers James and Joseph
and Simon and Judas?
56 And his sisters,
are they not all with
us? Where, then, did
this man get all these
things?" 57 So they
began to stumble at
him. But Jesus said to
them: "A prophet is
not unhonored except
in his home territory
and in his own house."
58 And he did not do
many powerful works
there on account of
their lack of faith.

14 At that
particular time
Herod, the district
ruler, heard the report
about Jesus 2 and
said to his servants:
"This is John the
Baptist. He was raised
up from the dead, and
this is why the pow-
erful works are oper-
ating in him." 3 For

Ἡρῴδης κρατήσας τὸν Ἰωάνην ἔδησεν
Herod having laid hold of the John bound

καὶ ἐν φυλακῇ ἀπέθετο διὰ Ἡρῳδιάδα
and in prison he put off through Herodias

τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ,
the woman of Philip the brother of him,

4 ἔλεγεν γὰρ ὁ Ἰωάνης αὐτῷ Οὐκ
was saying for the John to him Not

ἔξεστίν σοι ἔχειν αὐτήν· 5 καὶ
it is lawful to you to be having her; and

θέλων αὐτὸν ἀποκτεῖναι ἐφοβήθη τὸν
being willing him to kill he feared the

ὄχλον, ὅτι ὡς προφήτην αὐτὸν
crowd, because as prophet him

εἶχον. 6 γενεσίοις δὲ
they were having. To birthday celebrations but

γενομένοις τοῦ Ἡρῴδου ὠρχήσατο ἡ
having come to be of the Herod danced the

θυγάτηρ τῆς Ἡρῳδιάδος ἐν τῷ μέσῳ καὶ
daughter of the Herodias in the midst and

ἤρεσεν τῷ Ἡρῴδῃ,
she gave pleasure to the Herod,

7 ὅθεν μετὰ ὅρκου
from which [fact] with oath

ὡμολόγησεν αὐτῇ δοῦναι ὃ ἐὰν
he confessed to her to give which if ever

αἰτήσηται. 8 ἡ δὲ προβιβασθεῖσα
she might ask. The (one) but having been coached

ὑπὸ τῆς μητρὸς αὐτῆς Δός μοι, φησίν,
by the mother of her Give to me, she is saying,

ὧδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάνου τοῦ
here upon plate the head of John the

βαπτιστοῦ. 9 καὶ λυπηθεὶς ὁ
Baptist. And having been grieved the

βασιλεὺς διὰ τοὺς ὅρκους καὶ τοὺς
king through the oaths and the (ones)

συνανακειμένους ἐκέλευσεν δοθῆναι,
reclining with he commanded to be given,

10 καὶ πέμψας ἀπεκεφάλισεν Ἰωάνην ἐν
and having sent he beheaded John in

τῇ φυλακῇ· 11 καὶ ἠνέχθη ἡ κεφαλὴ
the prison; and was brought the head

αὐτοῦ ἐπὶ πίνακι καὶ ἐδόθη τῷ κορασίῳ,
of him upon platter and was given to the maiden,

καὶ ἤνεγκεν τῇ μητρὶ αὐτῆς. 12 Καὶ
and she brought to the mother of her. And

προσελθόντες οἱ μαθηταὶ αὐτοῦ ἦραν
having come toward the disciples of him lifted up

τὸ πτῶμα καὶ ἔθαψαν αὐτόν, καὶ ἐλθόντες
the corpse and buried him, and having come

Herod had arrested
John and bound him
and put him away in
prison on account of
He·ro'di·as the wife
of Philip his brother.
4 For John had been
saying to him: "It is
not lawful for you
to be having her."
5 However, although
he wanted to kill him,
he feared the crowd,
because they took him
for a prophet. 6 But
when Herod's birthday
was being celebrated
the daughter of
He·ro'di·as danced at
it and pleased Herod
so much 7 that he
promised with an oath
to give her whatever
she asked. 8 Then
she, under her moth-
er's coaching, said:
"Give me here upon
a platter the head of
John the Baptist."
9 Grieved though he
was, the king out of
regard for his oaths
and for those reclining
with him commanded
it to be given;
10 and he sent and
had John beheaded in
the prison. 11 And
his head was brought
on a platter and given
to the maiden, and
she brought it to her
mother. 12 Finally
his disciples came
up and removed the
corpse and buried
him and came

ἀπήγγειλαν τῷ Ἰησοῦ. 13 Ἀκούσας
they reported back to the Jesus. Having heard
δὲ ὁ Ἰησοῦς ἀνεχώρησεν ἐκεῖθεν ἐν
but the Jesus withdrew from there in
πλοίῳ εἰς ἔρημον τόπον
boat into lonely place
κατ' ἰδίαν· καὶ ἀκούσαντες οἱ
according to private [spot]; and having heard the
ὄχλοι ἠκολούθησαν αὐτῷ πεζῇ ἀπὸ τῶν
crowds followed to him afoot from the
πόλεων.
cities.

14 Καὶ ἐξελθὼν εἶδεν πολὺν ὄχλον,
And having gone out he saw much crowd,
καὶ ἐσπλαγχνίσθη ἐπ' αὐτοῖς καὶ ἐθεράπευσεν
and he felt pity upon them and he cured
τοὺς ἀρρώστους αὐτῶν. 15 Ὀψίας δὲ
the sick ones of them. Of evening but
γενομένης προσῆλθαν αὐτῷ οἱ μαθηταὶ
having occurred came toward to him the disciples
λέγοντες Ἔρημός ἐστιν ὁ τόπος καὶ ἡ ὥρα
saying Lonely is the place and the hour
ἤδη παρῆλθεν· ἀπόλυσον τοὺς ὄχλους,
already passed by; let loose off the crowds,
ἵνα ἀπελθόντες εἰς τὰς κώμας
in order that having gone off into the villages
ἀγοράσωσιν ἑαυτοῖς βρώματα. 16 ὁ
they might buy to themselves eatables. The
δὲ Ἰησοῦς εἶπεν αὐτοῖς Οὐ χρείαν
but Jesus said to them Not need
ἔχουσιν ἀπελθεῖν· δότε αὐτοῖς ὑμεῖς
they are having to go off; give to them YOU
φαγεῖν. 17 οἱ δὲ λέγουσιν αὐτῷ
to eat. The (ones) but are saying to him
Οὐκ ἔχομεν ὧδε εἰ μὴ πέντε ἄρτους καὶ
Not we are having here if not five loaves and
δύο ἰχθύας. 18 ὁ δὲ εἶπεν Φέρετέ
two fishes. The (one) but said Be bearing
μοι ὧδε αὐτούς. 19 καὶ κελεύσας
to me here them. And having commanded
τοὺς ὄχλους ἀνακλιθῆναι ἐπὶ τοῦ χόρτου,
the crowds to recline upon the grass,
λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο
having taken the five loaves and the two
ἰχθύας, ἀναβλέψας εἰς τὸν οὐρανὸν
fishes, having looked up into the heaven
εὐλόγησεν καὶ κλάσας ἔδωκεν τοῖς
he blessed and having broken he gave to the
μαθηταῖς τοὺς ἄρτους οἱ δὲ μαθηταὶ τοῖς
disciples the loaves the but disciples to the

and reported to Jesus.
13 At hearing this Jesus withdrew from there by boat into a lonely place for isolation; but the crowds, getting to hear of it, followed him on foot from the cities.

14 Now when he came forth he saw a great crowd; and he felt pity for them, and he cured their sick ones.
15 But when evening fell his disciples came to him and said: "The place is lonely and the hour is already far advanced; send the crowds away, that they may go into the villages and buy themselves things to eat."
16 However, Jesus said to them: "They do not have to leave: YOU give them something to eat."
17 They said to him: "We have nothing here but five loaves and two fishes."
18 He said: "BRING them here to me."
19 Next he commanded the crowds to recline on the grass and took the five loaves and two fishes, and, looking up to heaven, he said a blessing and, after breaking the loaves, he distributed them to the disciples, the disciples in turn to the

ὄχλοις. 20 καὶ ἔφαγον πάντες καὶ
crowds. And they ate all (they) and
ἐχορτάσθησαν, καὶ ἦραν τὸ περισσεῦον
were satisfied, and they lifted up the abounding
τῶν κλασμάτων δώδεκα κοφίνους πλήρεις.
of the fragments twelve baskets full.
21 οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες
The (ones) but eating were male persons
ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ
as if five thousand apart from women and
παιδίων. 22 Καὶ εὐθέως
little boys. And immediately
ἠνάγκασεν τοὺς μαθητὰς ἐμβῆναι εἰς
he compelled the disciples to step in into
πλοῖον καὶ προάγειν αὐτὸν εἰς τὸ πέραν,
boat and to go ahead of him into the other side,
ἕως οὗ ἀπολύσῃ τοὺς ὄχλους.
until where he might let loose off the crowds.

23 καὶ ἀπολύσας τοὺς ὄχλους
And having let loose off the crowds
ἀνέβη εἰς τὸ ὄρος
he went up into the mountain
κατ' ἰδίαν προσεύξασθαι.
according to private [spot] to pray.
ὀψίας δὲ γενομένης μόνος ἦν
Of evening but having occurred alone he was
ἐκεῖ. 24 Τὸ δὲ πλοῖον ἤδη σταδίους
there. The but boat already stadia
πολλοὺς ἀπὸ τῆς γῆς ἀπεῖχεν,
many from the earth was having off,
βασανιζόμενον ὑπὸ τῶν κυμάτων, ἦν γὰρ
being tormented by the waves, was for
ἐναντίος ὁ ἄνεμος. 25 Τετάρτῃ δὲ
adverse the wind. To fourth but
φυλακῇ τῆς νυκτὸς ἦλθεν πρὸς αὐτοὺς
watch period of the night came toward them
περιπατῶν ἐπὶ τὴν θάλασσαν. 26 οἱ δὲ
walking about upon the sea. The but
μαθηταὶ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης
disciples having seen him upon the sea
περιπατοῦντα ἐταράχθησαν λέγοντες ὅτι
walking about were troubled saying that
Φάντασμά ἐστιν, καὶ ἀπὸ τοῦ φόβου
Apparition it is, and from the fear
ἔκραξαν. 27 εὐθὺς δὲ ἐλάλησεν ὁ
they cried out. At once but spoke the
Ἰησοῦς αὐτοῖς λέγων Θαρσεῖτε, ἐγώ
Jesus to them saying Be taking courage, I
εἰμι· μὴ φοβεῖσθε. 28 ἀποκριθεὶς
am; not be YOU fearing. Having answered

crowds.
20 So all ate and were satisfied, and they took up the surplus of fragments, twelve baskets full.
21 Yet those eating were about five thousand men, besides women and young children.
22 Then, without delay, he compelled his disciples to board the boat and go ahead of him to the other side, while he sent the crowds away.

23 Eventually, having sent the crowds away, he went up into the mountain by himself to pray. Though it became late, he was there alone.
24 By now the boat was many hundreds of yards away from land, being hard put to it by the waves, because the wind was against them.
25 But in the fourth watch period of the night he came to them, walking over the sea.
26 When they caught sight of him walking on the sea, the disciples were troubled, saying: "It is an apparition!" And they cried out in their fear.
27 But at once Jesus spoke to them with the words: "Take courage, it is I; have no fear."
28 In reply

δὲ ὁ Πέτρος εἶπεν αὐτῷ Κύριε, εἰ σὺ εἶ,
but the Peter said to him Lord, if you are,
κέλευσόν με ἐλθεῖν πρὸς σὲ ἐπὶ τὰ ὕδατα·
command me to come toward you upon the waters;
29 ὁ δὲ εἶπεν Ἐλθέ. καὶ
the (one) but said Come. And
καταβὰς ἀπὸ τοῦ πλοίου Πέτρος
having stepped down from the boat Peter
περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς
walked about upon the waters and came toward
τὸν Ἰησοῦν. 30 βλέπων δὲ τὸν ἄνεμον
the Jesus. Looking at but the wind
ἐφοβήθη, καὶ ἀρξάμενος
he became fearful, and having started
καταποντίζεσθαι ἔκραξεν λέγων Κύριε, σῶσόν
to sink he cried out saying Lord, save
με. 31 εὐθέως δὲ ὁ Ἰησοῦς
me. Immediately but the Jesus
ἐκτείνας τὴν χεῖρα ἐπελάβετο
having stretched out the hand caught hold
αὐτοῦ καὶ λέγει αὐτῷ Ὀλιγόπιστε,
of him and is saying to him One with little faith,
εἰς τί ἐδίστασας; 32 καὶ ἀναβάντων
into what doubted you? And having stepped up
αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἄνεμος.
of them into the boat abated the wind.
33 οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν
The (ones) but in the boat did obeisance
αὐτῷ λέγοντες Ἀληθῶς θεοῦ υἱὸς εἶ.
to him saying Truthfully of God Son you are.
34 Καὶ διαπεράσαντες ἦλθαν ἐπὶ τὴν
And having got through they came upon the
γῆν εἰς Γεννησαρέτ.
earth into Gennesaret.
35 καὶ ἐπιγνόντες αὐτὸν οἱ
And having recognized him the
ἄνδρες τοῦ τόπου ἐκείνου ἀπέστειλαν
male persons of the place that sent off
εἰς ὅλην τὴν περίχωρον ἐκείνην, καὶ
into whole the surrounding country that, and
προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς
brought toward him all the (ones) badly
ἔχοντας, 36 καὶ παρεκάλουν αὐτὸν
having, and they were entreating him
ἵνα μόνον ἅψωνται τοῦ
in order that only they might touch of the
κρασπέδου τοῦ ἱματίου αὐτοῦ· καὶ
fringe of the outer garment of him; and
ὅσοι ἥψαντο διεσώθησαν.
as many as touched were saved through.

Peter said to him:
"Lord, if it is you,
command me to
come to you over the
waters." 29 He said:
"Come!" Thereupon
Peter, getting down
off the boat, walked
over the waters and
went toward Jesus.
30 But looking at
the windstorm, he
got afraid and, after
starting to sink, he
cried out: "Lord, save
me!" 31 Immediately
stretching out his
hand Jesus caught
hold of him and said
to him: "You with lit-
tle faith, why did you
give way to doubt?"
32 And after they got
up into the boat, the
windstorm abated.
33 Then those in the
boat did obeisance
to him, saying: "You
are really God's Son."
34 And they got
across and came to
land in Gen·nes'a·ret.
35 Upon recogniz-
ing him the men of
that place sent forth
into all that sur-
rounding country, and
people brought him
all those who were ill.
36 And they went
entreating him that
they might just touch
the fringe of his outer
garment; and all those
who touched it were
made completely well.

15 Τότε προσέρχονται τῷ Ἰησοῦ ἀπὸ
Then come toward the Jesus from
Ἱεροσολύμων Φαρισαῖοι καὶ γραμματεῖς
Jerusalem Pharisees and scribes
λέγοντες 2 Διὰ τί οἱ μαθηταί
saying Through what the disciples
σου παραβαίνουσιν τὴν παράδοσιν τῶν
of you are overstepping the tradition of the
πρεσβυτέρων; οὐ γὰρ νίπτονται τὰς
older men? Not for they are washing the
χεῖρας ὅταν ἄρτον ἐσθίωσιν.
hands whenever bread they may eat.
3 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
The (one) but having answered said to them
Διὰ τί καὶ ὑμεῖς παραβαίνετε τὴν
Through what also you are overstepping the
ἐντολὴν τοῦ θεοῦ διὰ τὴν
commandment of the God through the
παράδοσιν ὑμῶν; 4 ὁ γὰρ θεὸς εἶπεν
tradition of you? The for God said
Τίμα τὸν πατέρα καὶ τὴν μητέρα,
Be honoring the father and the mother,
καί Ὁ κακολογῶν πατέρα ἢ μητέρα
and The (one) saying bad at father or mother
θανάτῳ τελευτάτω· 5 ὑμεῖς δὲ λέγετε
to death let him decease; you but are saying
Ὃς ἂν εἴπῃ τῷ πατρὶ ἢ τῇ
Who likely might say to the father or to the
μητρί Δῶρον ὃ ἐὰν ἐξ ἐμοῦ
mother Gift which if ever out of me
ὠφεληθῇς, 6 οὐ μὴ τιμήσει τὸν
you might get benefit, not not he shall honor the
πατέρα αὐτοῦ· καὶ ἠκυρώσατε τὸν λόγον
father of him; and you invalidated the word
τοῦ θεοῦ διὰ τὴν παράδοσιν ὑμῶν.
of the God through the tradition of you.
7 ὑποκριταί, καλῶς ἐπροφήτευσεν περὶ ὑμῶν
Hypocrites, finely prophesied about you
Ἠσαΐας λέγων 8 Ὁ λαὸς οὗτος τοῖς
Isaiah saying The people this to the
χείλεσίν με τιμᾷ, ἡ δὲ καρδία αὐτῶν
lips me honors, the but heart of them
πόρρω ἀπέχει ἀπ' ἐμοῦ· 9 μάτην δὲ
far holds off from me; in vain but
σέβονταί με, διδάσκοντες διδασκαλίας
they are revering me, teaching teachings
ἐντάλματα ἀνθρώπων. 10 Καὶ
commands of men. And
προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς
having called toward the crowd he said to them

15 Then there came
to Jesus from
Jerusalem Pharisees
and scribes, saying:
2 "Why is it your
disciples overstep
the tradition of the
men of former times?
For example, they do
not wash their hands
when about to eat a
meal."
3 In reply he said
to them: "Why is it
YOU also overstep the
commandment of God
because of YOUR tradi-
tion? 4 For example,
God said, 'Honor
your father and your
mother'; and, 'Let him
that reviles father
or mother end up in
death.' 5 But YOU
say, 'Whoever says to
his father or mother:
"Whatever I have by
which you might get
benefit from me is a
gift dedicated to God,"
6 he must not honor
his father at all.' And
so YOU have made the
word of God invalid
because of YOUR
tradition. 7 YOU
hypocrites, Isaiah
aptly prophesied
about YOU, when he
said, 8 'This people
honors me with their
lips, yet their heart is
far removed from me.
9 It is in vain that
they keep worshiping
me, because they
teach commands of
men as doctrines.'"
10 With that he
called the crowd near
and said to them:

Ἀκούετε καὶ συνίετε· 11 οὐ
Be you hearing and be comprehending; not
τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ
the (thing) entering into the mouth defiles
τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον
the man, but the (thing) coming forth
ἐκ τοῦ στόματος τοῦτο κοινοῖ τὸν
out of the mouth this (thing) defiles the
ἄνθρωπον.
man.

12 Τότε προσελθόντες οἱ μαθηταὶ
Then having come toward the disciples
λέγουσιν αὐτῷ Οἶδας ὅτι οἱ Φαρισαῖοι
are saying to him Know you that the Pharisees
ἀκούσαντες τὸν λόγον ἐσκανδαλίσθησαν;
having heard the word were stumbled?
13 ὁ δὲ ἀποκριθεὶς εἶπεν Πᾶσα
The (one) but having answered said Every
φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου
plant which not planted the Father of me
ὁ οὐράνιος ἐκριζωθήσεται. 14 ἄφετε
the heavenly will be uprooted. You let go off
αὐτούς· τυφλοί εἰσιν ὁδηγοί· τυφλὸς δὲ
them; blind they are guides; blind (one) but
τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς
blind (one) if ever he may guide, both into
βόθυνον πεσοῦνται. 15 Ἀποκριθεὶς δὲ ὁ
pit will fall. Having answered but the
Πέτρος εἶπεν αὐτῷ Φράσον ἡμῖν τὴν
Peter said to him Make plain to us the
παραβολήν. 16 ὁ δὲ εἶπεν Ἀκμὴν καὶ
parable. The (one) but said Point also
ὑμεῖς ἀσύνετοί ἐστε; 17 οὐ
you without comprehension are you? Not
νοεῖτε ὅτι πᾶν τὸ εἰσπορευόμενον
aware are you that everything the entering
εἰς τὸ στόμα εἰς τὴν κοιλίαν χωρεῖ καὶ
into the mouth into the belly passes along and
εἰς ἀφεδρῶνα ἐκβάλλεται; 18 τὰ δὲ
into sewer is thrown out? The (things) but
ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς
coming forth out of the mouth out of the
καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν
heart comes out, and those (things) defiles the
ἄνθρωπον. 19 ἐκ γὰρ τῆς καρδίας
man. Out of for the heart
ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι,
come out reasonings wicked, murders,
μοιχεῖαι, πορνεῖαι, κλοπαί,
adulteries, fornications, thieveries,

"Listen and get the
sense of it: 11 Not
what enters into
[his] mouth defiles a
man; but it is what
proceeds out of [his]
mouth that defiles a
man."
12 Then the
disciples came up
and said to him: "Do
you know that the
Pharisees stumbled
at hearing what you
said?" 13 In reply
he said: "Every plant
that my heavenly
Father did not plant
will be uprooted.
14 LET them be. Blind
guides is what they
are. If, then, a blind
man guides a blind
man, both will fall
into a pit." 15 By
way of response Peter
said to him: "Make
the illustration plain
to us." 16 At this he
said: "Are YOU also yet
without understand-
ing? 17 Are YOU not
aware that everything
entering into the
mouth passes along
into the intestines and
is discharged into the
sewer? 18 However,
the things proceeding
out of the mouth
come out of the heart,
and those things
defile a man. 19 For
example, out of the
heart come wicked
reasonings, murders,
adulteries, forni-
cations, thieveries,

ψευδομαρτυρίαι, βλασφημίαι. 20 ταῦτά ἐστιν
false testimonies, blasphemies. These is
τὰ κοινοῦντα τὸν ἄνθρωπον, τὸ δὲ
the (things) defiling the man, the but
ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν
to unwashed hands to eat not defiles the
ἄνθρωπον.
man.

21 Καὶ ἐξελθὼν ἐκεῖθεν ὁ Ἰησοῦς
And having gone out from there the Jesus
ἀνεχώρησεν εἰς τὰ μέρη Τύρου καὶ Σιδῶνος.
withdrew into the parts of Tyre and of Sidon.
22 Καὶ ἰδοὺ γυνὴ Χαναναία ἀπὸ τῶν ὁρίων
And look! woman Canaanite from the regions
ἐκείνων ἐξελθοῦσα ἔκραζεν λέγουσα
those having come out was crying out saying
Ἐλέησόν με, κύριε υἱὸς Δαυείδ· ἡ
Have mercy on me, Lord Son of David; the
θυγάτηρ μου κακῶς δαιμονίζεται.
daughter of me badly is demonized.
23 ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον.
The (one) but not answered to her word.
καὶ προσελθόντες οἱ μαθηταὶ αὐτοῦ
And having come toward the disciples of him
ἠρώτουν αὐτὸν λέγοντες Ἀπόλυσον αὐτήν,
were requesting him saying Let loose off her,
ὅτι κράζει ὄπισθεν ἡμῶν.
because she keeps crying out behind us.
24 ὁ δὲ ἀποκριθεὶς εἶπεν Οὐκ
The (one) but having answered said Not
ἀπεστάλην εἰ μὴ εἰς τὰ πρόβατα τὰ
I was sent off if not into the sheep the (ones)
ἀπολωλότα οἴκου Ἰσραήλ. 25 ἡ
having been lost of house of Israel. The (one)
δὲ ἐλθοῦσα προσεκύνει αὐτῷ λέγουσα
but having come was doing obeisance to him saying
Κύριε, βοήθει μοι. 26 ὁ δὲ
Lord, be helping to me. The (one) but
ἀποκριθεὶς εἶπεν Οὐκ ἔστιν καλὸν λαβεῖν
having answered said Not is fine to take
τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς
the bread of the children and to throw to the
κυναρίοις. 27 ἡ δὲ εἶπεν Ναί, κύριε,
little dogs. The [woman] but said Yes, Lord,
καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν
also for the little dogs is eating from the
ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης
crumbs the (ones) falling from the table
τῶν κυρίων αὐτῶν. 28 τότε ἀποκριθεὶς
of the lords of them. Then having answered

false testimonies, blas-
phemies. 20 These
are the things defiling
a man; but to take a
meal with unwashed
hands does not defile
a man."
21 Leaving there,
Jesus now withdrew
into the parts of Tyre
and Si'don. 22 And,
look! a Phoe·ni'cian
woman from those
regions came out and
cried aloud, saying:
"Have mercy on me,
Lord, Son of David.
My daughter is badly
demonized." 23 But
he did not say a word
in answer to her. So
his disciples came up
and began to request
him: "Send her away;
because she keeps
crying out after us."
24 In answer he said:
"I was not sent forth
to any but to the lost
sheep of the house
of Israel." 25 When
the woman came she
began doing obeisance
to him, saying: "Lord,
help me!" 26 In
answer he said: "It is
not right to take the
bread of the children
and throw it to little
dogs." 27 She said:
"Yes, Lord; but really
the little dogs do eat
of the crumbs falling
from the table of their
masters." 28 Then

ὁ Ἰησοῦς εἶπεν αὐτῇ Ὦ γύναι, μεγάλη
the Jesus said to her O woman, great
σου ἡ πίστις· γενηθήτω σοι ὡς
of you the faith; let it happen to you as
θέλεις. καὶ ἰάθη ἡ θυγάτηρ
you are willing. And was healed the daughter
αὐτῆς ἀπὸ τῆς ὥρας ἐκείνης.
of her from the hour that.
29 Καὶ μεταβὰς ἐκεῖθεν ὁ
And having gone across from there the
Ἰησοῦς ἦλθεν παρὰ τὴν θάλασσαν τῆς
Jesus came beside the sea of the
Γαλιλαίας, καὶ ἀναβὰς εἰς τὸ
Galilee, and having gone up into the
ὄρος ἐκάθητο ἐκεῖ. 30 καὶ προσῆλθον
mountain was sitting there. And came toward
αὐτῷ ὄχλοι πολλοὶ ἔχοντες μεθ' ἑαυτῶν
him crowds many having with themselves
χωλούς, κυλλούς, τυφλούς, κωφούς, καὶ
lame, maimed, blind, dumb, and
ἑτέρους πολλούς, καὶ ἔριψαν αὐτοὺς
different (ones) many, and they cast them
παρὰ τοὺς πόδας αὐτοῦ, καὶ ἐθεράπευσεν
beside the feet of him, and he cured
αὐτούς· 31 ὥστε τὸν ὄχλον θαυμάσαι
them; as-and the crowd to feel wonderment
βλέποντας κωφοὺς λαλοῦντας καὶ
seeing dumb (ones) speaking and
χωλοὺς περιπατοῦντας καὶ τυφλοὺς
lame (ones) walking and blind (ones)
βλέποντας· καὶ ἐδόξασαν τὸν θεὸν Ἰσραήλ.
seeing; and they glorified the God of Israel.

32 Ὁ δὲ Ἰησοῦς προσκαλεσάμενος τοὺς
The but Jesus having called toward the
μαθητὰς αὐτοῦ εἶπεν Σπλαγχνίζομαι ἐπὶ τὸν
disciples of him said I am feeling pity upon the
ὄχλον, ὅτι ἤδη ἡμέραι τρεῖς
crowd, because already days three
προσμένουσίν μοι καὶ οὐκ
they are remaining toward to me and not
ἔχουσιν τί φάγωσιν· καὶ
they are having what they might eat; and
ἀπολῦσαι αὐτοὺς νήστεις οὐ θέλω,
to let loose off them fasting not I am willing,
μή ποτε ἐκλυθῶσιν ἐν τῇ ὁδῷ.
not at any time they might give out in the way.
33 καὶ λέγουσιν αὐτῷ οἱ μαθηταί Πόθεν
And are saying to him the disciples From where
ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσοῦτοι ὥστε
to us in lonely place loaves so many as-and

Jesus said in reply
to her: "O woman,
great is your faith;
let it happen to you
as you wish." And her
daughter was healed
from that hour on.
29 Crossing country
from there, Jesus
next came near the
sea of Gal′i·lee, and,
after going up into
the mountain, he
was sitting there.
30 Then great crowds
approached him,
having along with
them people that were
lame, maimed, blind,
dumb, and many
otherwise, and they
fairly threw them at
his feet, and he cured
them; 31 so that the
crowd felt amazement
as they saw the dumb
speaking and the
lame walking and the
blind seeing, and they
glorified the God of
Israel.
32 But Jesus called
his disciples to him
and said: "I feel pity
for the crowd, because
it is already three
days that they have
stayed with me and
they have nothing
to eat; and I do not
want to send them
away fasting. They
may possibly give
out on the road."
33 However, the
disciples said to him:
"Where are we in this
lonely place going to
get sufficient loaves

χορτάσαι ὄχλον τοσοῦτον; 34 καὶ λέγει
to satisfy crowd so much? And is saying
αὐτοῖς ὁ Ἰησοῦς Πόσους ἄρτους
to them the Jesus How many loaves
ἔχετε; οἱ δὲ εἶπαν
are having you? The (ones) but said
Ἑπτά, καὶ ὀλίγα ἰχθύδια. 35 καὶ
Seven, and few little fishes. And
παραγγείλας τῷ ὄχλῳ ἀναπεσεῖν
having ordered to the crowd to fall backward
ἐπὶ τὴν γῆν 36 ἔλαβεν τοὺς
upon the earth he took the
ἑπτὰ ἄρτους καὶ τοὺς ἰχθύας καὶ
seven loaves and the fishes and
εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς
having thanked he broke and was giving to the
μαθηταῖς οἱ δὲ μαθηταὶ τοῖς ὄχλοις.
disciples the but disciples to the crowds.
37 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν,
And ate all (they) and were satisfied,
καὶ τὸ περισσεῦον τῶν κλασμάτων
and the abounding of the fragments
ἦραν ἑπτὰ σφυρίδας πλήρεις.
they lifted up seven provision baskets full.
38 οἱ δὲ ἐσθίοντες ἦσαν τετρακισχίλιοι
The (ones) but eating were four thousand
ἄνδρες χωρὶς γυναικῶν καὶ παιδίων.
male persons apart from women and little boys.
39 Καὶ ἀπολύσας τοὺς ὄχλους ἐνέβη
And having let loose the crowds he stepped in
εἰς τὸ πλοῖον, καὶ ἦλθεν εἰς τὰ ὅρια
into the boat, and came into the regions
Μαγαδάν.
of Magadan.

16 Καὶ προσελθόντες οἱ Φαρισαῖοι καὶ
And having come toward the Pharisees and
Σαδδουκαῖοι πειράζοντες ἐπηρώτησαν αὐτὸν
Sadducees tempting requested upon him
σημεῖον ἐκ τοῦ οὐρανοῦ ἐπιδεῖξαι αὐτοῖς.
sign out of the heaven to display to them.
2 ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς
The (one) but having answered said to them
[[Ὀψίας γενομένης λέγετε
[[Of evening having occurred You are saying
Εὐδία, πυρράζει γὰρ ὁ οὐρανός·
Fair weather, is fire-red for the heaven;
3 καὶ πρωΐ Σήμερον χειμών, πυρράζει
and at morning Today winter, is fire-red
γὰρ στυγνάζων ὁ οὐρανός. τὸ μὲν
for gloomy-looking the heaven. The indeed

to satisfy a crowd of
this size?" 34 At this
Jesus said to them:
"How many loaves
have YOU?" They said:
"Seven, and a few
little fishes." 35 So,
after instructing the
crowd to recline upon
the ground, 36 he
took the seven loaves
and the fishes and, af-
ter offering thanks, he
broke them and began
distributing to the
disciples, the disciples
in turn to the crowds.
37 And all ate and
were satisfied, and as
a surplus of fragments
they took up seven
provision baskets full.
38 Yet those eating
were four thousand
men, besides women
and young children.
39 Finally, after send-
ing the crowds away,
he got into the boat
and came into the
regions of Mag′a·dan.

16 Here the
Pharisees and
Sadducees approached
him and, to tempt
him, they asked him
to display to them
a sign from heaven.
2 In reply he said
to them: "[[When
evening falls YOU are
accustomed to say, 'It
will be fair weather,
for the sky is fire-red';
3 and at morning, 'It
will be wintry, rainy
weather today, for
the sky is fire-red,
but gloomy-looking.'

πρόσωπον τοῦ οὐρανοῦ γινώσκετε
face of the heaven YOU are knowing
διακρίνειν, τὰ δὲ σημεῖα τῶν
to distinguish, the but signs of the
καιρῶν οὐ δύνασθε.]] 4 Γενεὰ
appointed times not YOU are able.]] Generation
πονηρὰ καὶ μοιχαλὶς σημεῖον ἐπιζητεῖ, καὶ
wicked and adulterous sign is seeking, and
σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον
sign not will be given to it if not the sign
Ἰωνᾶ. καὶ καταλιπὼν αὐτοὺς ἀπῆλθεν.
of Jonah. And having left behind them he went off.
5 Καὶ ἐλθόντες οἱ μαθηταὶ εἰς τὸ
And having come the disciples into the
πέραν ἐπελάθοντο ἄρτους λαβεῖν. 6 ὁ
other side they forgot loaves to take. The
δὲ Ἰησους εἶπεν αὐτοῖς Ὁρᾶτε καὶ
but Jesus said to them Be YOU seeing and
προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων
be attentive from the leaven of the Pharisees
καὶ Σαδδουκαίων. 7 οἱ δὲ διελογίζοντο
and Sadducees. The (ones) but were reasoning
ἐν ἑαυτοῖς λέγοντες ὅτι Ἄρτους οὐκ
in themselves saying that Loaves not
ἐλάβομεν. 8 γνοὺς δὲ ὁ Ἰησοῦς
we took. Having known but the Jesus
εἶπεν Τί διαλογίζεσθε ἐν ἑαυτοῖς,
said Why are YOU reasoning in one another,
ὀλιγόπιστοι, ὅτι ἄρτους οὐκ
ones of little faith, because loaves not
ἔχετε; 9 οὔπω νοεῖτε, οὐδὲ
YOU are having? Not yet are YOU aware, nor
μνημονεύετε τοὺς πέντε ἄρτους τῶν
do YOU remember the five loaves of the
πεντακισχιλίων καὶ πόσους κοφίνους
five thousand and how many baskets
ἐλάβετε; 10 οὐδὲ τοὺς ἑπτὰ ἄρτους
YOU took? Nor the seven loaves
τῶν τετρακισχιλίων καὶ πόσας
of the four thousand and how many
σφυρίδας ἐλάβετε; 11 πῶς οὐ
provision baskets YOU took? How not
νοεῖτε ὅτι οὐ περὶ ἄρτων εἶπον
aware are YOU that not about loaves I talked
ὑμῖν; προσέχετε δὲ ἀπὸ τῆς ζύμης τῶν
to YOU? Be YOU attentive but from the leaven of the
Φαρισαίων καὶ Σαδδουκαίων. 12 τότε
Pharisees and Sadducees. Then
συνῆκαν ὅτι οὐκ εἶπεν προσέχειν ἀπὸ
they grasped that not he said to be attentive from

You know how to in-
terpret the appearance
of the sky, but the
signs of the times YOU
cannot interpret.]]
4 A wicked and
adulterous generation
keeps on seeking for a
sign, but no sign will
be given it except the
sign of Jo'nah." With
that he went away,
leaving them behind.
5 Now the disciples
crossed to the other
side and forgot to take
loaves along. 6 Jesus
said to them: "Keep
YOUR eyes open and
watch out for the
leaven of the Phari-
sees and Sadducees."
7 So they began to
reason among them-
selves, saying: "We did
not take any loaves
along." 8 Knowing
this, Jesus said: "Why
are YOU doing this
reasoning among
yourselves, because
YOU have no loaves,
YOU with little faith?
9 Do YOU not yet see
the point, or do YOU
not remember the five
loaves in the case of
the five thousand and
how many baskets
YOU took up? 10 Or
the seven loaves
in the case of the
four thousand and
how many provision
baskets YOU took up?
11 How is it YOU do
not discern that I did
not talk to YOU about
loaves? But watch out
for the leaven of the
Pharisees and Saddu-
cees." 12 Then they
grasped that he said
to watch out, not for

τῆς ζύμης τῶν ἄρτων ἀλλὰ ἀπὸ τῆς
the leaven of the loaves but from the
διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.
teaching of the Pharisees and Sadducees.
13 Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ
Having come but the Jesus into the
μέρη Καισαρίας τῆς Φιλίππου
parts of Caesarea of the [city] of Philip
ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγων
he was requesting the disciples of him saying
Τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν
Whom are saying the men to be the
υἱὸν τοῦ ἀνθρώπου; 14 οἱ δὲ εἶπαν
Son of the man? The (ones) but said
Οἱ μὲν Ἰωάνην τὸν βαπτιστήν,
The (ones) indeed John the Baptist,
ἄλλοι δὲ Ἠλείαν, ἕτεροι δὲ Ἰερεμίαν
others but Elijah, different (ones) but Jeremiah
ἢ ἕνα τῶν προφητῶν. 15 λέγει αὐτοῖς
or one of the prophets. He is saying to them
Ὑμεῖς δὲ τίνα με λέγετε εἶναι;
YOU but whom me are YOU saying to be?
16 ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπεν
Having answered but Simon Peter said
Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ
You are the Christ the Son of the God of the
ζῶντος. 17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς
living (one). Having answered but the Jesus
εἶπεν αὐτῷ Μακάριος εἶ, Σίμων Βαριωνᾶ,
said to him Happy are you, Simon Bar-jonah,
ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέν σοι
because flesh and blood not revealed to you
ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς
but the Father of me the (one) in the
οὐρανοῖς· 18 κἀγὼ δέ σοι λέγω ὅτι σὺ
heavens; and I but to you am saying that you
εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ
are Peter, and upon this the rock-mass
οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι
I will build of me the congregation, and gates
ᾅδου οὐ κατισχύσουσιν αὐτῆς·
of Hades not will overpower it;
19 δώσω σοι τὰς κλεῖδας τῆς
I shall give to you the keys of the
βασιλείας τῶν οὐρανῶν, καὶ ὃ ἐὰν
kingdom of the heavens, and which if ever
δήσῃς ἐπὶ τῆς γῆς ἔσται
you might bind upon the earth will be

the leaven of the
loaves, but for the
teaching of the Phari-
sees and Sadducees.
13 Now when he
had come into the
parts of Caes·a·re'a
Phi·lip'pi, Jesus went
asking his disciples:
"Who are men saying
the Son of man is?"
14 They said: "Some
say John the Baptist,
others E·li'jah, still
others Jeremiah or
one of the prophets."
15 He said to them:
"You, though, who do
YOU say I am?" 16 In
answer Simon Peter
said: "You are the
Christ, the Son of the
living God." 17 In
response Jesus said to
him: "Happy you are,
Simon son of Jo'nah,
because flesh and
blood did not reveal
[it] to you, but my
Father who is in the
heavens did. 18 Also,
I say to you, You are
Peter, and on this
rock-mass I will build
my congregation, and
the gates of Ha'des*
will not overpower it.
19 I will give you the
keys of the kingdom
of the heavens, and
whatever you may
bind on earth will be

18* Of Ha'des (ᾅδου, *hai'dou*), אB; שׁאוֹל, *she'ohl'*, J$^{7,8,10\text{-}14,16\text{-}18,22}$. See App 4B.

δεδεμένον ἐν τοῖς οὐρανοῖς,
(something) having been bound in the heavens,
καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς
and which if ever you might loose upon the earth
ἔσται λελυμένον ἐν τοῖς
will be (something) having been loosed in the
οὐρανοῖς. 20 Τότε ἐπετίμησεν τοῖς
heavens. Then he gave rebuke to the
μαθηταῖς ἵνα μηδενὶ εἴπωσιν
disciples in order that to no one they should say
ὅτι αὐτός ἐστιν ὁ χριστός.
that he is the Christ.

21 Ἀπὸ τότε ἤρξατο Ἰησοῦς Χριστὸς
From then started Jesus Christ
δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι
to be showing to the disciples of him that
δεῖ αὐτὸν εἰς Ἱεροσόλυμα ἀπελθεῖν
it is necessary him into Jerusalem to go off
καὶ πολλὰ παθεῖν ἀπὸ τῶν
and many (things) to suffer from the
πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων
older men and chief priests and scribes
καὶ ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ
and to be killed and to the third day
ἐγερθῆναι. 22 καὶ προσλαβόμενος αὐτὸν
to be raised up. And having taken toward him
ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ λέγων
the Peter started to give rebuke to him saying
Ἵλεώς σοι, κύριε· οὐ μὴ ἔσται σοι
Propitious to you, Lord; not not will be to you
τοῦτο. 23 ὁ δὲ στραφεὶς εἶπεν
this. The (one) but having been turned said
τῷ Πέτρῳ Ὕπαγε ὀπίσω μου, Σατανᾶ·
to the Peter Be going away behind me, Satan;
σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ
stumbling block you are of me, because not
φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ
you are minding the (things) of the God but
τὰ τῶν ἀνθρώπων.
the (things) of the men.

24 Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς
Then the Jesus said to the disciples
αὐτοῦ Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,
of him If anyone is willing behind me to come,
ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν
let him disown himself and let him lift up the
σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι.
stake of him and let him be following to me.

the thing bound*
in the heavens, and
whatever you may
loose on earth will
be the thing loosed
in the heavens."
20 Then he sternly
charged the disciples
not to say to anybody
that he was the
Christ.

21 From that
time forward Jesus
Christ commenced
showing his disciples
that he must go to
Jerusalem and suffer
many things from the
older men and chief
priests and scribes,
and be killed, and
on the third day be
raised up. 22 At
this Peter took him
aside and commenced
rebuking him, saying:
"Be kind to yourself,
Lord; you will not
have this [destiny]
at all." 23 But,
turning his back, he
said to Peter: "Get
behind me, Satan!
You are a stumbling
block to me, because
you think, not God's
thoughts, but those of
men."

24 Then Jesus
said to his disciples:
"If anyone wants to
come after me, let
him disown himself
and pick up his
torture stake* and
continually follow me.

19* Or, "thing already bound," a perfect passive participle. 24* See App 3c.

25 ὃς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ
Who for if ever may will the soul of him
σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν
to save will lose it; who but likely
ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ
might lose the soul of him on account of me
εὑρήσει αὐτήν. 26 τί γὰρ ὠφεληθήσεται
will find it. What for will be benefited
ἄνθρωπος ἐὰν τὸν κόσμον ὅλον κερδήσῃ
man if ever the world whole might gain
τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί
the but soul of him might forfeit? Or what
δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς
will give man exchange of the soul
αὐτοῦ; 27 μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου
of him? Is about for the Son of the man
ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ
to be coming in the glory of the Father of him
μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε
with the angels of him, and then
ἀποδώσει ἑκάστῳ κατὰ τὴν
he will give back to each one according to the
πρᾶξιν αὐτοῦ. 28 ἀμὴν λέγω ὑμῖν ὅτι
practice of him. Amen I am saying to you that
εἰσίν τινες τῶν ὧδε ἑστώτων οἵτινες οὐ
are some of the (ones) here standing who not
μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν
not might taste of death until likely they might see
τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐν τῇ
the Son of the man coming in the
βασιλείᾳ αὐτοῦ.
kingdom of him.

17 Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ
And after days six takes along the
Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάνην
Jesus the Peter and James and John
τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς
the brother of him, and brings up them into
ὄρος ὑψηλὸν κατ' ἰδίαν.
mountain lofty according to private [spot].
2 καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν,
And he was transfigured in front of them,
καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ ὡς ὁ
and shone the face of him as the
ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο
sun, the but outer garments of him became
λευκὰ ὡς τὸ φῶς. 3 καὶ ἰδοὺ ὤφθη
white as the light. And look! was seen
αὐτοῖς Μωυσῆς καὶ Ἠλείας συνλαλοῦντες μετ'
to them Moses and Elijah conversing with

25 For whoever wants
to save his soul will
lose it; but whoever
loses his soul for
my sake will find
it. 26 For what
benefit will it be to
a man if he gains
the whole world but
forfeits his soul? or
what will a man give
in exchange for his
soul? 27 For the Son
of man is destined to
come in the glory of
his Father with his
angels, and then he
will recompense each
one according to his
behavior. 28 Truly I
say to you that there
are some of those
standing here that
will not taste death at
all until first they see
the Son of man com-
ing in his kingdom."

17 Six days later
Jesus took Peter
and James and John
his brother along and
brought them up into
a lofty mountain by
themselves. 2 And
he was transfigured
before them, and his
face shone as the
sun, and his outer
garments became
brilliant as the light.
3 And, look! there
appeared to them
Moses and E·li'jah,
conversing with

αὐτοῦ. 4 ἀποκριθεὶς δὲ ὁ Πέτρος
him. Having answered but the Peter
εἶπεν τῷ Ἰησοῦ Κύριε, καλόν ἐστιν ἡμᾶς
said to the Jesus Lord, fine it is us
ὧδε εἶναι· εἰ θέλεις, ποιήσω
here to be; if you are willing, I shall make
ὧδε τρεῖς σκηνάς, σοὶ μίαν καὶ Μωυσεῖ
here three tents, to you one and to Moses
μίαν καὶ Ἠλείᾳ μίαν. 5 ἔτι αὐτοῦ
one and to Elijah one. Yet of him
λαλοῦντος ἰδοὺ νεφέλη φωτινὴ ἐπεσκίασεν
speaking look! cloud lightsome overshadowed
αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης
them, and look! voice out of the cloud
λέγουσα Οὗτός ἐστιν ὁ υἱός μου ὁ
saying This is the Son of me the
ἀγαπητός, ἐν ᾧ εὐδόκησα·
beloved, in whom I thought well;
ἀκούετε αὐτοῦ. 6 καὶ ἀκούσαντες οἱ
you be hearing of him. And having heard the
μαθηταὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν καὶ
disciples fell upon face of them and
ἐφοβήθησαν σφόδρα. 7 καὶ προσῆλθεν
became fearful very much. And came toward
ὁ Ἰησοῦς καὶ ἁψάμενος αὐτῶν εἶπεν
the Jesus and having touched of them said
Ἐγέρθητε καὶ μὴ φοβεῖσθε. 8 ἐπάραντες
Get up and not be fearful. Having lifted up
δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα εἶδον
but the eyes of them no one they saw
εἰ μὴ αὐτὸν Ἰησοῦν μόνον. 9 Καὶ
if not him Jesus only. And
καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους
descending of them out of the mountain
ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς λέγων
he enjoined to them the Jesus saying
Μηδενὶ εἴπητε τὸ ὅραμα ἕως οὗ
To no one you should say the vision until where
ὁ υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν
the Son of the man out of dead (ones)
ἐγερθῇ.
should be raised up.

10 Καὶ ἐπηρώτησαν αὐτὸν οἱ μαθηταὶ
And inquired upon him the disciples
λέγοντες Τί οὖν οἱ γραμματεῖς
saying Why therefore the scribes
λέγουσιν ὅτι Ἠλείαν δεῖ ἐλθεῖν
are saying that Elijah it is necessary to come
πρῶτον; 11 ὁ δὲ ἀποκριθεὶς εἶπεν
first? The (one) but having answered said

him. 4 Responsively Peter said to Jesus: "Lord, it is fine for us to be here. If you wish, I will erect three tents here, one for you and one for Moses and one for E·li′jah." 5 While he was yet speaking, look! a bright cloud overshadowed them, and, look! a voice out of the cloud, saying: "This is my Son, the beloved, whom I have approved; listen to him." 6 At hearing this the disciples fell upon their faces and became very much afraid. 7 Then Jesus came near and, touching them, said: "Get up and have no fear." 8 When they raised their eyes, they saw no one but Jesus himself only.
9 And as they were descending from the mountain, Jesus commanded them, saying: "Tell the vision to no one until the Son of man is raised up from the dead."

10 However, the disciples put the question to him: "Why, then, do the scribes say that E·li′jah must come first?"
11 In reply he said:

Ἠλείας μὲν ἔρχεται καὶ ἀποκαταστήσει
Elijah indeed is coming and will restore
πάντα· 12 λέγω δὲ ὑμῖν ὅτι Ἠλείας
all (things); I am saying but to you that Elijah
ἤδη ἦλθεν, καὶ οὐκ ἐπέγνωσαν αὐτὸν
already came, and not they recognized him
ἀλλὰ ἐποίησαν ἐν αὐτῷ ὅσα
but they did in him as many (things) as
ἠθέλησαν· οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου
they willed; thus also the Son of the man
μέλλει πάσχειν ὑπ' αὐτῶν. 13 τότε
is about to be suffering by them. Then
συνῆκαν οἱ μαθηταὶ ὅτι περὶ Ἰωάνου τοῦ
perceived the disciples that about John the
βαπτιστοῦ εἶπεν αὐτοῖς.
Baptist he said to them.

14 Καὶ ἐλθόντων πρὸς τὸν ὄχλον
And of (them) having come toward the crowd
προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν
came toward him man kneeling down to
αὐτὸν 15 καὶ λέγων Κύριε, ἐλέησόν μου
him and saying Lord, do mercy to of me
τὸν υἱόν, ὅτι σεληνιάζεται καὶ κακῶς
the son, because he is moonstruck and badly
ἔχει, πολλάκις γὰρ πίπτει εἰς τὸ πῦρ
is having, many times for he falls into the fire
καὶ πολλάκις εἰς τὸ ὕδωρ· 16 καὶ
and many times into the water; and
προσήνεγκα αὐτὸν τοῖς μαθηταῖς σου,
I brought toward him to the disciples of you,
καὶ οὐκ ἠδυνήθησαν αὐτὸν θεραπεῦσαι.
and not they were able him to cure.
17 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said
Ὦ γενεὰ ἄπιστος καὶ διεστραμμένη,
O generation faithless and having been twisted,
ἕως πότε μεθ' ὑμῶν ἔσομαι; ἕως πότε
till when with you will I be? Till when
ἀνέξομαι ὑμῶν; φέρετέ μοι αὐτὸν
will I put up with you? Be bringing to me him
ὧδε. 18 καὶ ἐπετίμησεν αὐτῷ ὁ Ἰησοῦς,
here. And he gave rebuke to it the Jesus,
καὶ ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαιμόνιον· καὶ
and came out from him the demon; and
ἐθεραπεύθη ὁ παῖς ἀπὸ τῆς ὥρας ἐκείνης.
was cured the boy from the hour that.
19 Τότε προσελθόντες οἱ μαθηταὶ τῷ
Then having come toward the disciples to the
Ἰησοῦ κατ' ἰδίαν εἶπαν
Jesus according to private [spot] said

"E·li′jah, indeed, is coming and will restore all things.
12 However, I say to you that E·li′jah has already come and they did not recognize him but did with him the things they wanted. In this way also the Son of man is destined to suffer at their hands."
13 Then the disciples perceived that he spoke to them about John the Baptist.

14 And when they came toward the crowd, a man approached him, kneeling down to him and saying:
15 "Lord, have mercy on my son, because he is an epileptic and is ill, for he falls often into the fire and often into the water;
16 and I brought him to your disciples, but they could not cure him."
17 In reply Jesus said: "O faithless and twisted generation, how long must I continue with you? How long must I put up with you? Bring him here to me."
18 Then Jesus rebuked it, and the demon came out of him; and the boy was cured from that hour.
19 Thereupon the disciples came up to Jesus privately and said:

Διὰ τί ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν
Through what we not were able to expel
αὐτό; 20 ὁ δὲ λέγει αὐτοῖς
it? The (one) but is saying to them
Διὰ τὴν ὀλιγοπιστίαν ὑμῶν· ἀμὴν γὰρ
Through the little faith of you; truly for
λέγω ὑμῖν, ἐὰν ἔχητε πίστιν
I am saying to you, if ever you may have faith
ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὄρει
as grain of mustard, you will say to the mountain
τούτῳ Μετάβα ἔνθεν ἐκεῖ, καὶ
this Transfer from here there, and
μεταβήσεται, καὶ οὐδὲν ἀδυνατήσει
it will transfer, and nothing will be impossible
ὑμῖν.
to you.

22 Συστρεφομένων δὲ αὐτῶν ἐν τῇ
Being turned together but of them in the
Γαλιλαίᾳ εἶπεν αὐτοῖς ὁ Ἰησοῦς Μέλλει
Galilee said to them the Jesus Is about
ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοσθαι
the Son of the man to be given over
εἰς χεῖρας ἀνθρώπων, 23 καὶ ἀποκτενοῦσιν
into hands of men, and they will kill
αὐτόν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται.
him, and to the third day he will be raised up.
καὶ ἐλυπήθησαν σφόδρα.
And they were grieved very much.

24 Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναοὺμ
Having come but of them into Capernaum
προσῆλθον οἱ τὰ δίδραχμα
came toward the (ones) the double drachmas
λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν Ὁ
receiving to the Peter and said The
διδάσκαλος ὑμῶν οὐ τελεῖ τὰ
teacher of you not is paying the
δίδραχμα; 25 λέγει Ναί. καὶ
double drachmas? He is saying Yes. And
ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν
having come into the house got ahead of him
ὁ Ἰησοῦς λέγων Τί σοι δοκεῖ, Σίμων;
the Jesus saying What to you seems, Simon?
οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων
The kings of the earth from what ones
λαμβάνουσιν τέλη ἢ κῆνσον; ἀπὸ τῶν
they are receiving duties or head tax? From the
υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων;
sons of them or from the aliens?

"Why is it we could not expel it?" 20 He said to them: "Because of YOUR little faith. For truly I say to YOU, If YOU have faith the size of a mustard grain, YOU will say to this mountain, 'Transfer from here to there,' and it will transfer, and nothing will be impossible for YOU."
21 ——*

22 It was while they were gathered together in Gal'i·lee that Jesus said to them: "The Son of man is destined to be betrayed into men's hands, 23 and they will kill him, and the third day he will be raised up." Consequently they were very much grieved.

24 After they arrived in Ca·per'na·um the men collecting the two drachmas [tax] approached Peter and said: "Does YOUR teacher not pay the two drachmas [tax]?"
25 He said: "Yes."
However, when he entered the house Jesus got ahead of him by saying: "What do you think, Simon? From whom do the kings of the earth receive duties or head tax? From their sons or from the strangers?"

21* א*BSyc,s and the Westcott and Hort Greek text omit this verse.

26 εἰπόντος δέ Ἀπὸ τῶν ἀλλοτρίων,
Of (him) having said but From the aliens,
ἔφη αὐτῷ ὁ Ἰησοῦς Ἄραγε ἐλεύθεροί
said to him the Jesus Really then free
εἰσιν οἱ υἱοί. 27 ἵνα δὲ μὴ
are the sons; in order that but not
σκανδαλίσωμεν αὐτούς, πορευθεὶς
we might stumble them, having gone your way
εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν
into sea throw you hook and the (one)
ἀναβάντα πρῶτον ἰχθὺν ἆρον, καὶ
having come up first fish lift up, and
ἀνοίξας τὸ στόμα αὐτοῦ εὑρήσεις
having opened the mouth of it you will find
στατῆρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς
stater; that one having taken give to them
ἀντὶ ἐμοῦ καὶ σοῦ.
instead of me and you.

18 Ἐν ἐκείνῃ τῇ ὥρᾳ προσῆλθον οἱ
In that the hour came toward the
μαθηταὶ τῷ Ἰησοῦ λέγοντες Τίς ἄρα
disciples to the Jesus saying Who really
μείζων ἐστὶν ἐν τῇ βασιλείᾳ τῶν οὐρανῶν;
greater is in the kingdom of the heavens?
2 καὶ προσκαλεσάμενος παιδίον ἔστησεν
And having called toward little boy he stood
αὐτὸ ἐν μέσῳ αὐτῶν 3 καὶ εἶπεν Ἀμὴν
it in middle of them and said Amen
λέγω ὑμῖν, ἐὰν μὴ στραφῆτε
I am saying to you, if ever not you might turn
καὶ γένησθε ὡς τὰ παιδία,
and you might become as the little boys,
οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν
not not you should enter into the kingdom
τῶν οὐρανῶν. 4 ὅστις οὖν ταπεινώσει
of the heavens. Whoever therefore will humble
ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν
himself as the little boy this, this (one) is
ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν·
the greater in the kingdom of the heavens;
5 καὶ ὃς ἐὰν δέξηται ἓν παιδίον
and who if ever might receive one little boy
τοιοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·
such upon the name of me, me receives;
6 ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν
who but likely might stumble one of the
μικρῶν τούτων τῶν πιστευόντων εἰς
little (ones) these the (ones) believing into
ἐμέ, συμφέρει αὐτῷ ἵνα
me, it is bearing together to him in order that

26 When he said: "From the strangers," Jesus said to him: "Really, then, the sons are tax-free. 27 But that we do not cause them to stumble, you go to the sea, cast a fishhook, and take the first fish coming up and, when you open its mouth, you will find a stater coin. Take that and give it to them for me and you."

18 In that hour the disciples came near to Jesus and said: "Who really is greatest in the kingdom of the heavens?"
2 So, calling a young child to him, he set it in their midst
3 and said: "Truly I say to YOU, Unless YOU turn around and become as young children, YOU will by no means enter into the kingdom of the heavens.
4 Therefore, whoever will humble himself like this young child is the one that is the greatest in the kingdom of the heavens;
5 and whoever receives one such young child on the basis of my name receives me [also].
6 But whoever stumbles one of these little ones who put faith in me, it is more beneficial for him

κρεμασθῇ μύλος ὀνικὸς
should be hanged millstone belonging to the ass
περὶ τὸν τράχηλον αὐτοῦ καὶ καταποντισθῇ
about the neck of him and he should be sunk
ἐν τῷ πελάγει τῆς θαλάσσης.
in the watery expanse of the sea.
7 Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν
Woe to the world from the
σκανδάλων· ἀνάγκη γὰρ ἐλθεῖν τὰ
stumbling blocks; necessity for to come the
σκάνδαλα, πλὴν οὐαὶ τῷ
stumbling blocks, besides woe to the
ἀνθρώπῳ δι' οὗ τὸ σκάνδαλον
man through whom the stumbling block
ἔρχεται. 8 Εἰ δὲ ἡ χείρ σου ἢ ὁ πούς
is coming. If but the hand of you or the foot
σου σκανδαλίζει σε, ἔκκοψον αὐτὸν καὶ βάλε
of you is stumbling you, cut off it and throw
ἀπὸ σοῦ· καλόν σοί ἐστιν εἰσελθεῖν εἰς τὴν
from you; fine to you is to enter into the
ζωὴν κυλλὸν ἢ χωλόν, ἢ δύο χεῖρας
life maimed or lame, than two hands
ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ
or two feet having to be thrown into the fire
τὸ αἰώνιον. 9 καὶ εἰ ὁ ὀφθαλμός σου
the everlasting. And if the eye of you
σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ
is stumbling you, take out it and throw from
σοῦ· καλόν σοί ἐστιν μονόφθαλμον εἰς τὴν
you; fine to you it is one-eyed into the
ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα
life to enter, than two eyes having
βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.
to be thrown into the Gehenna of the fire.
10 Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν
Be seeing not you should despise of one of the
μικρῶν τούτων, λέγω γὰρ ὑμῖν ὅτι
little (ones) these, I am saying for to you that
οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ
the angels of them in heavens through
παντὸς βλέπουσι τὸ πρόσωπον τοῦ
all [time] are looking at the face of the
πατρός μου τοῦ ἐν οὐρανοῖς.
Father of me the (one) in heavens.
12 τί ὑμῖν δοκεῖ; ἐὰν γένηταί
What to you it seems? If ever might become
τινι ἀνθρώπῳ ἑκατὸν πρόβατα καὶ
to any man one hundred sheep and

to have hung around
his neck a millstone
such as is turned by
an ass and to be sunk
in the wide, open sea.
7 "Woe to the world
due to the stumbling
blocks! Of course,
the stumbling blocks
must of necessity
come, but woe to the
man through whom
the stumbling block
comes! 8 If, then,
your hand or your
foot is making you
stumble, cut it off and
throw it away from
you; it is finer for
you to enter into life
maimed or lame than
to be thrown with two
hands or two feet into
the everlasting fire.
9 Also, if your eye is
making you stumble,
tear it out and throw
it away from you; it is
finer for you to enter
one-eyed into life than
to be thrown with two
eyes into the fiery
Ge·hen'na.* 10 See
to it that YOU men
do not despise one
of these little ones;
for I tell YOU that
their angels in heaven
always behold the face
of my Father* who is
in heaven. 11 ——*
12 "What do YOU
think? If a certain
man comes to have
a hundred sheep and

9* See App 4c. 10* Or, "always have access to my Father." 11* ℵBSys and the Westcott and Hort Greek text omit this verse.

πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ
should get strayed one out of them, not
ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ
he will leave the ninety- nine upon the
ὄρη καὶ πορευθεὶς ζητεῖ
mountains and having gone his way he is seeking
τὸ πλανώμενον; 13 καὶ ἐὰν
the (one) straying? And if ever
γένηται εὑρεῖν αὐτό, ἀμὴν λέγω
he might happen to find it, amen I am saying
ὑμῖν ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον
to you that he is rejoicing upon it rather
ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς
than upon the ninety- nine the (ones)
μὴ πεπλανημένοις. 14 οὕτως οὐκ ἔστιν
not having got strayed. Thus not it is
θέλημα ἔμπροσθεν τοῦ πατρός μου τοῦ
will in front of the Father of me of the
ἐν οὐρανοῖς ἵνα ἀπόληται ἓν
in heavens in order that should perish one
τῶν μικρῶν τούτων.
of the little (ones) these.
15 Ἐὰν δὲ ἁμαρτήσῃ ὁ ἀδελφός σου,
If ever but should sin the brother of you,
ὕπαγε ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ
be going away reprove him between you and
αὐτοῦ μόνου. ἐάν σου ἀκούσῃ,
him alone. If ever of you he should hear,
ἐκέρδησας τὸν ἀδελφόν σου· 16 ἐὰν δὲ
you gained the brother of you; if ever but
μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι
not he should hear, take along with you yet
ἕνα ἢ δύο, ἵνα ἐπὶ στόματος
one or two, in order that upon mouth
δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν
of two witnesses or three might stand every
ῥῆμα· 17 ἐὰν δὲ παρακούσῃ
saying; if ever but he should refuse to hear
αὐτῶν, εἰπὸν τῇ ἐκκλησίᾳ· ἐὰν δὲ
of them, say to the congregation; if ever but
καὶ τῆς ἐκκλησίας παρακούσῃ,
also of the congregation he should refuse to hear,
ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ
let him be to you as-even the national and the
τελώνης.
tax collector.
18 Ἀμὴν λέγω ὑμῖν, ὅσα
Amen I am saying to you, as many (things) as
ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται
if ever you might bind upon the earth will be

one of them gets
strayed, will he not
leave the ninety-nine
upon the mountains
and set out on a
search for the one
that is straying?
13 And if he happens
to find it, I certainly
tell YOU, he rejoices
more over it than
over the ninety-nine
that have not strayed.
14 Likewise it is not
a desirable thing with
my Father who is
in heaven for one of
these little ones to
perish.
15 "Moreover, if
your brother commits
a sin, go lay bare his
fault between you and
him alone. If he lis-
tens to you, you have
gained your brother.
16 But if he does not
listen, take along with
you one or two more,
in order that at the
mouth of two or three
witnesses every matter
may be established.
17 If he does not lis-
ten to them, speak to
the congregation. If he
does not listen even to
the congregation, let
him be to you just as
a man of the nations
and as a tax collector.
18 "Truly I say to
YOU men, Whatever
things YOU may bind
on earth will be

δεδεμένα ἐν οὐρανῷ καὶ
(things) having been bound in heaven and
ὅσα ἐὰν λύσητε ἐπὶ
as many (things) as if ever you might loose upon
τῆς γῆς ἔσται λελυμένα ἐν
the earth will be (things) having been loosed in
οὐρανῷ. 19 Πάλιν ἀμὴν λέγω ὑμῖν ὅτι
heaven. Again truly I am saying to you that
ἐὰν δύο συμφωνήσωσιν ἐξ ὑμῶν ἐπὶ τῆς
if ever two might agree out of you upon the
γῆς περὶ παντὸς πράγματος οὗ ἐὰν
earth about every thing to do of which if ever
αἰτήσωνται, γενήσεται αὐτοῖς
they might request, it will take place to them
παρὰ τοῦ πατρός μου τοῦ ἐν
beside the Father of me of the (one) in
οὐρανοῖς. 20 οὗ γάρ εἰσιν δύο ἢ τρεῖς
heavens. Where for are two or three
συνηγμένοι εἰς τὸ ἐμὸν ὄνομα,
having been led together into the my name,
ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν.
there I am in midst of them.
21 Τότε προσελθὼν ὁ Πέτρος εἶπεν
Then having come toward the Peter said
αὐτῷ Κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ
to him Lord, how many times will sin into me
ὁ ἀδελφός μου καὶ ἀφήσω αὐτῷ;
the brother of me and I shall let go off to him?
ἕως ἑπτάκις; 22 λέγει αὐτῷ ὁ
Until seven times? Is saying to him the
Ἰησοῦς Οὐ λέγω σοι ἕως ἑπτάκις
Jesus Not I am saying to you until seven times
ἀλλὰ ἕως ἑβδομηκοντάκις ἑπτά.
but until seventy times seven.
23 Διὰ τοῦτο ὡμοιώθη ἡ
Through this was likened the
βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ ὃς
kingdom of the heavens to man king who
ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων
willed to settle word with the slaves
αὐτοῦ. 24 ἀρξαμένου δὲ αὐτοῦ συναίρειν
of him; having started but of him to be settling
προσήχθη εἷς αὐτῷ ὀφειλέτης
was led toward one to him debtor
μυρίων ταλάντων. 25 μὴ ἔχοντος δὲ
of ten thousand talents. Not having but
αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος
of him to give back commanded him the lord
πραθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα
to be sold also the woman and the children

things bound in
heaven, and whatever
things YOU may
loose on earth will
be things loosed in
heaven. 19 Again I
truly say to YOU, If
two of YOU on earth
agree concerning any-
thing of importance
that they should
request, it will take
place for them due to
my Father in heaven.
20 For where there
are two or three
gathered together in
my name, there I am
in their midst."
21 Then Peter came
up and said to him:
"Lord, how many
times is my brother
to sin against me and
am I to forgive him?
Up to seven times?"
22 Jesus said to him:
"I say to you, not, Up
to seven times, but,
Up to seventy-seven
times.
23 "That is why
the kingdom of the
heavens has become
like a man, a king,
that wanted to settle
accounts with his
slaves. 24 When he
started to settle them,
there was brought
in a man who owed
him ten thousand
talents [=60,000,000
de·nar'i·i]. 25 But
because he did not
have the means to pay
[it] back, his master
ordered him and his
wife and his children

καὶ πάντα ὅσα ἔχει, καὶ
and all (things) as many as he is having, and
ἀποδοθῆναι. 26 πεσὼν οὖν ὁ
to be given back. Having fallen therefore the
δοῦλος προσεκύνει αὐτῷ λέγων
slave was doing obeisance to him saying
Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα
Be long of spirit upon me, and all (things)
ἀποδώσω σοι. 27 σπλαγχνισθεὶς δὲ ὁ
I shall give back to you. Moved by pity but the
κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτόν,
lord of the slave that let loose off him,
καὶ τὸ δάνιον ἀφῆκεν αὐτῷ. 28 ἐξελθὼν
and the loan let go off to him. Having gone out
δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν
but the slave that found one of the
συνδούλων αὐτοῦ ὃς ὤφειλεν αὐτῷ
fellow slaves of him who was owing to him
ἑκατὸν δηνάρια, καὶ κρατήσας
one hundred denarii, and having taken hold of
αὐτὸν ἔπνιγεν λέγων Ἀπόδος εἴ
him was choking saying Give back if
τι ὀφείλεις. 29 πεσὼν οὖν ὁ
anything you owe. Having fallen therefore the
σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων
fellow slave of him was entreating him saying
Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω
Be long of spirit upon me, and I shall give back
σοι. 30 ὁ δὲ οὐκ ἤθελεν, ἀλλὰ
to you. The (one) but not was willing, but
ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν ἕως
having gone off threw him into prison until
ἀποδῷ τὸ ὀφειλόμενον.
he should give back the (thing) being owed.
31 ἰδόντες οὖν οἱ σύνδουλοι αὐτοῦ
Having seen therefore the fellow slaves of him
τὰ γενόμενα ἐλυπήθησαν
the (things) having happened were grieved
σφόδρα, καὶ ἐλθόντες διεσάφησαν τῷ
very much, and having come they made clear to the
κυρίῳ ἑαυτῶν πάντα τὰ
lord of themselves all the (things)
γενόμενα. 32 τότε προσκαλεσάμενος
having happened. Then having called toward self
αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ Δοῦλε
him the lord of him is saying to him Slave
πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά
wicked, all the debt that I let go off
σοι, ἐπεὶ παρεκάλεσάς με· 33 οὐκ
to you, since you entreated me; not

and all the things he
had to be sold and
payment to be made.
26 Therefore the
slave fell down and
began to do obeisance
to him, saying, 'Be
patient with me
and I will pay back
everything to you.'
27 Moved to pity at
this, the master of
that slave let him
off and canceled his
debt. 28 But that
slave went out and
found one of his
fellow slaves that
was owing him a
hundred de·nar'i·i;
and, grabbing him,
he began to choke
him, saying, 'Pay back
whatever you owe.'
29 Therefore his
fellow slave fell down
and began to entreat
him, saying, 'Be
patient with me and
I will pay you back.'
30 However, he was
not willing, but went
off and had him
thrown into prison
until he should pay
back what was owing.
31 When, therefore,
his fellow slaves
saw the things that
had happened, they
became very much
grieved, and they
went and made clear
to their master all
the things that had
happened. 32 Then
his master summoned
him and said to
him, 'Wicked slave,
I canceled all that
debt for you, when
you entreated me.
33 Ought you not,

ἔδει καὶ σὲ ἐλεῆσαι τὸν
was it necessary also you to have mercy on the
σύνδουλόν σου, ὡς κἀγὼ σὲ ἠλέησα;
fellow slave of you, as also I you had mercy on?
34 καὶ ὀργισθεὶς ὁ κύριος
And having been made wrathful the lord
αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς
of him gave over him to the tormentors
ἕως οὗ ἀποδῷ πᾶν τὸ
until where he should give back all the (thing)
ὀφειλόμενον. 35 Οὕτως καὶ ὁ πατήρ μου
being owed. Thus also the Father of me
ὁ οὐράνιος ποιήσει ὑμῖν ἐὰν μὴ
the heavenly will do to you if ever not
ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ
YOU might let go off each one to the brother of him
ἀπὸ τῶν καρδιῶν ὑμῶν.
from the hearts of YOU.

19 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
And it occurred when finished the Jesus
τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς
the words these, he departed from the
Γαλιλαίας καὶ ἦλθεν εἰς τὰ ὅρια τῆς
Galilee and came into the frontiers of the
Ἰουδαίας πέραν τοῦ Ἰορδάνου.
Judea the other side of the Jordan.
2 καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί, καὶ
And followed to him crowds many, and
ἐθεράπευσεν αὐτοὺς ἐκεῖ.
he cured them there.
3 Καὶ προσῆλθαν αὐτῷ Φαρισαῖοι
And came toward him Pharisees
πειράζοντες αὐτὸν καὶ λέγοντες Εἰ ἔξεστιν
tempting him and saying If it is allowed
ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ
to divorce the woman of him according to
πᾶσαν αἰτίαν; 4 ὁ δὲ ἀποκριθεὶς
every cause? The (one) but having answered
εἶπεν Οὐκ ἀνέγνωτε ὅτι ὁ
said Not did YOU read that the (one)
κτίσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ
having created from beginning male and female
ἐποίησεν αὐτούς 5 καὶ εἶπεν Ἕνεκα
made them and he said On account of
τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ
this will leave down man the father and
τὴν μητέρα καὶ κολληθήσεται τῇ γυναικὶ
the mother and he will stick to the woman
αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν;
of him, and they will be the two into flesh one?

in turn, to have
had mercy on your
fellow slave, as I also
had mercy on you?'
34 With that his
master, provoked to
wrath, delivered him
to the jailers, until
he should pay back
all that was owing.
35 In like manner my
heavenly Father will
also deal with YOU if
YOU do not forgive
each one his brother
from YOUR hearts."

19 Now when Jesus
had finished
these words, he
departed from Gal'i·lee
and came to the fron-
tiers of Ju·de'a across
the Jordan.
2 Also,
great crowds followed
him, and he cured
them there.
3 And Pharisees
came up to him,
intent on tempting
him and saying:
"Is it lawful for a
man to divorce his
wife on every sort
of ground?"
4 In
reply he said: "Did
YOU not read that
he who created them
from [the] beginning
made them male and
female
5 and said,
'For this reason a
man will leave his
father and his mother
and will stick to his
wife, and the two
will be one flesh'?

6 ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σὰρξ μία·
As-and no longer they are two but flesh one;
ὃ οὖν ὁ θεὸς συνέζευξεν ἄνθρωπος
which therefore the God yoked together man
μὴ χωριζέτω. 7 λέγουσιν αὐτῷ Τί
not let put apart. They are saying to him Why
οὖν Μωυσῆς ἐνετείλατο δοῦναι βιβλίον
therefore Moses commanded to give scroll
ἀποστασίου καὶ ἀπολῦσαι; 8 λέγει
of dismissal and to divorce? He is saying
αὐτοῖς ὅτι Μωυσῆς πρὸς τὴν σκληροκαρδίαν
to them that Moses toward the hardheartedness
ὑμῶν ἐπέτρεψεν ὑμῖν ἀπολῦσαι τὰς γυναῖκας
of you conceded to you to divorce the women
ὑμῶν, ἀπ' ἀρχῆς δὲ οὐ γέγονεν
of you, from beginning but not it has become
οὕτως. 9 λέγω δὲ ὑμῖν ὅτι ὃς ἂν
thus. I am saying but to you that who likely
ἀπολύσῃ τὴν γυναῖκα αὐτοῦ μὴ ἐπὶ
might divorce the woman of him not upon
πορνείᾳ καὶ γαμήσῃ ἄλλην
fornication and might marry another
μοιχᾶται.
commits adultery.
10 λέγουσιν αὐτῷ οἱ μαθηταί Εἰ οὕτως
Are saying to him the disciples If thus
ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς
is the cause of the man with the
γυναικός, οὐ συμφέρει γαμῆσαι.
woman, not is bearing together to marry.
11 ὁ δὲ εἶπεν αὐτοῖς Οὐ πάντες
The (one) but said to them Not all [men]
χωροῦσι τὸν λόγον, ἀλλ' οἷς
are making room for the word, but to whom
δέδοται. 12 εἰσὶν γὰρ εὐνοῦχοι οἵτινες
it has been given. Are for eunuchs who
ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτως,
out of cavity of mother were generated thus,
καὶ εἰσὶν εὐνοῦχοι οἵτινες εὐνουχίσθησαν
and are eunuchs who were made eunuchs
ὑπὸ τῶν ἀνθρώπων, καὶ εἰσὶν εὐνοῦχοι οἵτινες
by the men, and are eunuchs who
εὐνούχισαν ἑαυτοὺς διὰ τὴν
made eunuchs of themselves through the
βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος
kingdom of the heavens. The (one) being able
χωρεῖν χωρείτω.
to be making room let him be making room.
13 Τότε προσηνέχθησαν αὐτῷ
Then were brought toward him

6 So that they are no
longer two, but one
flesh. Therefore, what
God has yoked to-
gether let no man put
apart."
7 They said
to him: "Why, then,
did Moses prescribe
giving a certificate
of dismissal and
divorcing her?"
8 He
said to them: "Moses,
out of regard for YOUR
hardheartedness,
made the concession
to YOU of divorcing
YOUR wives, but such
has not been the case
from [the] beginning.
9 I say to YOU that
whoever divorces his
wife, except on the
ground of fornication,
and marries another
commits adultery."
10 The disciples
said to him: "If such
is the situation of a
man with his wife,
it is not advisable to
marry."
11 He said
to them: "Not all
men make room for
the saying, but only
those who have the
gift.
12 For there
are eunuchs that were
born such from their
mother's womb, and
there are eunuchs
that were made
eunuchs by men, and
there are eunuchs that
have made themselves
eunuchs on account
of the kingdom of the
heavens. Let him that
can make room for it
make room for it."
13 Then young
children were
brought to him,

παιδία, ἵνα τὰς χεῖρας
little boys, in order that the hands
ἐπιθῇ αὐτοῖς καὶ προσεύξηται· οἱ
he might lay upon them and he might pray; the
δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. 14 ὁ δὲ
but disciples rebuked them. The but
Ἰησοῦς εἶπεν Ἄφετε τὰ παιδία
Jesus said Let YOU go off the little boys
καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρός με,
and not be hindering them to come toward me,
τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τῶν
of the for such (ones) is the kingdom of the
οὐρανῶν. 15 καὶ ἐπιθεὶς τὰς χεῖρας
heavens. And having laid upon the hands
αὐτοῖς ἐπορεύθη ἐκεῖθεν.
to them he went his way from there.
16 Καὶ ἰδοὺ εἷς προσελθὼν αὐτῷ
And look! one having come toward him
εἶπεν Διδάσκαλε, τί ἀγαθὸν ποιήσω
said Teacher, what good shall I do
ἵνα σχῶ ζωὴν αἰώνιον;
in order that I might have life everlasting?
17 ὁ δὲ εἶπεν αὐτῷ Τί με ἐρωτᾷς
The (one) but said to him Why me you ask
περὶ τοῦ ἀγαθοῦ; εἷς ἐστιν ὁ ἀγαθός·
about the good (thing)? One is the good (one);
εἰ δὲ θέλεις εἰς τὴν ζωὴν εἰσελθεῖν,
if but you are willing into the life to enter,
τήρει τὰς ἐντολάς. 18 λέγει
be observing the commandments. He is saying
αὐτῷ Ποίας; ὁ δὲ Ἰησοῦς ἔφη
to him Which sort of ones? The but Jesus said
Τό Οὐ φονεύσεις, Οὐ
The Not you shall murder, Not
μοιχεύσεις, Οὐ κλέψεις,
you shall commit adultery, Not you shall steal,
Οὐ ψευδομαρτυρήσεις, 19 Τίμα
Not you shall bear false witness, Be honoring
τὸν πατέρα καὶ τὴν μητέρα, καὶ
the father and the mother, and
Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
You shall love the neighbor of you as yourself.
20 λέγει αὐτῷ ὁ νεανίσκος Ταῦτα
Is saying to him the young man These (things)
πάντα ἐφύλαξα· τί ἔτι ὑστερῶ; 21 ἔφη
all I guarded; what yet am I lacking? Said
αὐτῷ ὁ Ἰησοῦς Εἰ θέλεις τέλειος
to him the Jesus If you are willing perfect
εἶναι, ὕπαγε πώλησόν σου τὰ
to be, be going away sell of you the

for him to put his
hands upon them and
offer prayer; but the
disciples reprimanded
them. 14 Jesus, how-
ever, said: "Let the
young children alone,
and stop hindering
them from coming to
me, for the kingdom
of the heavens belongs
to suchlike ones."
15 And he put his
hands upon them and
went from there.

16 Now, look! a
certain one came
up to him and said:
"Teacher, what good
must I do in order
to get everlasting
life?" 17 He said to
him: "Why do you
ask me about what
is good? One there
is that is good. If,
though, you want to
enter into life, observe
the commandments
continually." 18 He
said to him: "Which
ones?" Jesus said:
"Why, You must not
murder, You must not
commit adultery, You
must not steal, You
must not bear false
witness, 19 Honor
[your] father and
[your] mother, and,
You must love your
neighbor as yourself."
20 The young man
said to him: "I have
kept all these; what
yet am I lacking?"
21 Jesus said to him:
"If you want to be
perfect, go sell your

ὑπάρχοντα καὶ δὸς τοῖς πτωχοῖς,
belongings and give to the poor (ones),
καὶ ἕξεις θησαυρὸν ἐν
and you will have treasure in
οὐρανοῖς, καὶ δεῦρο ἀκολούθει μοι.
heavens, and hither be following to me.
22 ἀκούσας δὲ ὁ νεανίσκος τὸν λόγον
Having heard but the young man the word
τοῦτον ἀπῆλθεν λυπούμενος, ἦν γὰρ
this he went off being grieved, he was for
ἔχων κτήματα πολλά. 23 Ὁ δὲ Ἰησοῦς
having possessions many. The but Jesus
εἶπεν τοῖς μαθηταῖς αὐτοῦ Ἀμὴν λέγω
said to the disciples of him Amen I am saying
ὑμῖν ὅτι πλούσιος δυσκόλως εἰσελεύσεται
to YOU that rich one with difficulty will enter
εἰς τὴν βασιλείαν τῶν οὐρανῶν· 24 πάλιν
into the kingdom of the heavens; again
δὲ λέγω ὑμῖν, εὐκοπώτερόν ἐστιν
but I am saying to YOU, easier it is
κάμηλον διὰ τρήματος ῥαφίδος εἰσελθεῖν
camel through hole of needle to enter
ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ.
than rich one into the kingdom of the God.
25 ἀκούσαντες δὲ οἱ μαθηταὶ
Having heard but the disciples
ἐξεπλήσσοντο σφόδρα λέγοντες Τίς
were being astounded very much saying Who
ἄρα δύναται σωθῆναι; 26 ἐμβλέψας
really is able to be saved? Having looked in
δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς Παρὰ
but the Jesus said to them Beside
ἀνθρώποις τοῦτο ἀδύνατόν ἐστιν, παρὰ
men this impossible is, beside
δὲ θεῷ πάντα δυνατά.
but God all (things) possible.
27 Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν
Then having answered the Peter said
αὐτῷ Ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ
to him Look! We have let go off all (things) and
ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν;
we followed to you; what really will be to us?
28 ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Ἀμὴν
The but Jesus said to them Amen
λέγω ὑμῖν ὅτι ὑμεῖς οἱ
I am saying to YOU that YOU the (ones)
ἀκολουθήσαντές μοι ἐν τῇ παλινγενεσίᾳ,
having followed to me in the generating again,
ὅταν καθίσῃ ὁ υἱὸς τοῦ
whenever might sit down the Son of the

belongings and give to
the poor and you will
have treasure in heav-
en, and come be my
follower." 22 When
the young man heard
this saying, he went
away grieved, for he
was holding many
possessions. 23 But
Jesus said to his
disciples: "Truly I say
to YOU that it will be
a difficult thing for a
rich man to get into
the kingdom of the
heavens. 24 Again I
say to YOU, It is easier
for a camel to get
through a needle's eye
than for a rich man to
get into the kingdom
of God."

25 When the disci-
ples heard that, they
expressed very great
surprise, saying: "Who
really can be saved?"
26 Looking them in
the face, Jesus said to
them: "With men this
is impossible, but with
God all things are
possible."

27 Then Peter
said to him in reply:
"Look! We have
left all things and
followed you; what
actually will there be
for us?" 28 Jesus
said to them: "Truly
I say to YOU, In the
re-creation, when the
Son of man sits down

ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ,
man upon throne of glory of him,
καθήσεσθε καὶ ὑμεῖς ἐπὶ δώδεκα θρόνους
you will sit also you upon twelve thrones
κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ.
judging the twelve tribes of the Israel.
29 καὶ πᾶς ὅστις ἀφῆκεν οἰκίας ἢ
And everyone whoever let go off houses or
ἀδελφοὺς ἢ ἀδελφὰς ἢ πατέρα ἢ μητέρα ἢ
brothers or sisters or father or mother or
τέκνα ἢ ἀγροὺς ἕνεκεν τοῦ ἐμοῦ
children or fields on account of the of me
ὀνόματος, πολλαπλασίονα λήμψεται
name, many times more things he will receive
καὶ ζωὴν αἰώνιον κληρονομήσει.
and life everlasting he will inherit.
30 Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι
Many but will be first (ones) last (ones)
καὶ ἔσχατοι πρῶτοι.
and last (ones) first (ones).

20 Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν
Like for is the kingdom of the
οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ ὅστις ἐξῆλθεν
heavens to man householder whoever went out
ἅμα πρωὶ μισθώσασθαι
at the same time with early morning to hire
ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ·
workers into the vineyard of him;
2 συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ
having agreed but with the workers out of
δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς
denarius the day he sent off them into
τὸν ἀμπελῶνα αὐτοῦ. 3 καὶ ἐξελθὼν
the vineyard of him. And having gone out
περὶ τρίτην ὥραν εἶδεν ἄλλους ἑστῶτας ἐν
about third hour he saw others standing in
τῇ ἀγορᾷ ἀργούς· 4 καὶ ἐκείνοις εἶπεν
the market unemployed; and to those he said
Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ
Be going under also you into the vineyard, and
ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν·
which if ever may be just I shall give to you;
5 οἱ δὲ ἀπῆλθον. πάλιν δὲ
the (ones) but went away. Again but
ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν
having gone out about sixth and ninth hour
ἐποίησεν ὡσαύτως. 6 περὶ δὲ τὴν
he did as-thus. About but the
ἑνδεκάτην ἐξελθὼν εὗρεν ἄλλους
eleventh having gone out he found others

upon his glorious
throne, YOU who have
followed me will also
yourselves sit upon
twelve thrones, judg-
ing the twelve tribes
of Israel. 29 And
everyone that has left
houses or brothers or
sisters or father or
mother or children or
lands for the sake of
my name will receive
many times more and
will inherit everlast-
ing life.
30 "But many that
are first will be last
and the last first.

20 "For the kingdom
of the heavens is
like a man, a house-
holder, who went out
early in the morning
to hire workers for his
vineyard. 2 When
he had agreed with
the workers for a
de·nar'i·us a day,
he sent them forth
into his vineyard.
3 Going out also
about the third
hour, he saw others
standing unemployed
in the marketplace;
4 and to those he
said, 'YOU also, go
into the vineyard, and
whatever is just I will
give YOU.' 5 So off
they went. Again he
went out about the
sixth and the ninth
hour and did likewise.
6 Finally, about the
eleventh hour he went
out and found others

ἑστῶτας, καὶ λέγει αὐτοῖς Τί ὧδε
standing, and is saying to them Why here
ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί;
are you standing whole the day unemployed?
7 λέγουσιν αὐτῷ Ὅτι οὐδεὶς ἡμᾶς
They are saying to him Because nobody us
ἐμισθώσατο· λέγει αὐτοῖς Ὑπάγετε
hired; he is saying to them Be going under
καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα.
also you into the vineyard.
8 ὀψίας δὲ γενομένης λέγει
Of evening but having come to be is saying
ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ
the lord of the vineyard to the man in charge
αὐτοῦ Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος
of him Call the workers and give back
τὸν μισθὸν ἀρξάμενος ἀπὸ τῶν ἐσχάτων
the wages having started from the last (ones)
ἕως τῶν πρώτων. 9 ἐλθόντες δὲ οἱ
until the first (ones). Having come but the (ones)
περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ
about the eleventh hour received individually
δηνάριον. 10 καὶ ἐλθόντες οἱ πρῶτοι
denarius. And having come the first (ones)
ἐνόμισαν ὅτι πλεῖον λήμψονται· καὶ
inferred that more they will receive; and
ἔλαβον τὸ ἀνὰ δηνάριον καὶ αὐτοί.
they received the individually denarius also they.
11 λαβόντες δὲ ἐγόγγυζον
Having received but they were murmuring
κατὰ τοῦ οἰκοδεσπότου 12 λέγοντες Οὗτοι
down on the householder saying These
οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους
the last (ones) one hour made, and equals
αὐτοὺς ἡμῖν ἐποίησας τοῖς βαστάσασι
them to us you made to the (ones) having borne
τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.
the burden of the day and the heat.
13 ὁ δὲ ἀποκριθεὶς ἑνὶ αὐτῶν
The (one) but having answered to one of them
εἶπεν Ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ
said Fellow, not I am wronging you; not
δηναρίου συνεφώνησάς μοι; 14 ἆρον τὸ
of denarius you agreed to me? Lift up the
σὸν καὶ ὕπαγε· θέλω δὲ
yours and be going under; I am willing but
τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί·
to this one the last to give as also to you;
15 οὐκ ἔξεστίν μοι ὃ θέλω
not is it allowed to me which I am willing

standing, and he said
to them, 'Why have
YOU been standing
here all day unem-
ployed?' 7 They said
to him, 'Because no-
body has hired us.' He
said to them, 'YOU too
go into the vineyard.'
8 "When it became
evening, the master
of the vineyard said
to his man in charge,
'Call the workers and
pay them their wages,
proceeding from the
last to the first.'
9 When the eleventh-
hour men came,
they each received a
de·nar'i·us. 10 So,
when the first came,
they concluded they
would receive more;
but they also received
pay at the rate of a
de·nar'i·us. 11 On re-
ceiving it they began
to murmur against the
householder 12 and
said, 'These last put
in one hour's work;
still you made them
equal to us who bore
the burden of the
day and the burning
heat!' 13 But in
reply to one of them
he said, 'Fellow, I do
you no wrong. You
agreed with me for
a de·nar'i·us, did you
not? 14 Take what is
yours and go. I want
to give to this last one
the same as to you.
15 Is it not lawful for
me to do what I want

ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ
to do in the (things) my own? Or the
ὀφθαλμός σου πονηρός ἐστιν ὅτι ἐγὼ
eye of you wicked is because I
ἀγαθός εἰμι; 16 Οὕτως ἔσονται οἱ ἔσχατοι
good am? Thus will be the last (ones)
πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.
first and the first (ones) last.
17 Μέλλων δὲ ἀναβαίνειν Ἰησοῦς
Being about but to be stepping up Jesus
εἰς Ἰεροσόλυμα παρέλαβεν τοὺς δώδεκα
into Jerusalem took along the twelve
μαθητὰς κατ' ἰδίαν, καὶ ἐν τῇ
disciples according to private [spot], and in the
ὁδῷ εἶπεν αὐτοῖς 18 Ἰδοὺ ἀναβαίνομεν
way said to them Look! We are stepping up
εἰς Ἰεροσόλυμα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
into Jerusalem, and the Son of the man
παραδοθήσεται τοῖς ἀρχιερεῦσιν καὶ
will be given over to the chief priests and
γραμματεῦσιν, καὶ κατακρινοῦσιν αὐτὸν
to scribes, and they will judge down him
θανάτῳ, 19 καὶ παραδώσουσιν αὐτὸν τοῖς
to death, and will give over him to the
ἔθνεσιν εἰς τὸ ἐμπαῖξαι καὶ μαστιγῶσαι
nations into the to make fun of and to scourge
καὶ σταυρῶσαι, καὶ τῇ τρίτῃ ἡμέρᾳ
and to put on the stake, and to the third day
ἐγερθήσεται.
he will be raised up.
20 Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν
Then came toward him the mother of the
υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς
sons of Zebedee with the sons of her
προσκυνοῦσα καὶ αἰτοῦσά τι ἀπ'
doing obeisance and asking something from
αὐτοῦ. 21 ὁ δὲ εἶπεν αὐτῇ Τί
him. The (one) but said to her What
θέλεις; λέγει αὐτῷ Εἰπὲ
are you willing? She is saying to him Say
ἵνα καθίσωσιν οὗτοι οἱ δύο υἱοί μου
in order that might sit these the two sons of me
εἷς ἐκ δεξιῶν καὶ εἷς ἐξ
one out of right-hand [parts] and one out of
εὐωνύμων σου ἐν τῇ βασιλείᾳ σου.
left-hand [parts] of you in the kingdom of you.
22 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Οὐκ
Having answered but the Jesus said Not
οἴδατε τί αἰτεῖσθε· δύνασθε
you have known what you are asking; are you able

with my own things?
Or is your eye wicked
because I am good?'
16 In this way the
last ones will be first,
and the first ones
last."
17 Being now about
to go up to Jerusalem,
Jesus took the twelve
disciples off privately
and said to them on
the road: 18 "Look!
We are going up to
Jerusalem, and the
Son of man will be
delivered up to the
chief priests and
scribes, and they
will condemn him to
death, 19 and will
deliver him up to
[men of] the nations
to make fun of and to
scourge and to impale,
and the third day he
will be raised up."
20 Then the
mother of the sons of
Zeb'e·dee approached
him with her sons,
doing obeisance and
asking for something
from him. 21 He
said to her: "What
do you want?" She
said to him: "Give
the word that these
my two sons may sit
down, one at your
right hand and one
at your left, in your
kingdom." 22 Jesus
said in answer:
"YOU men do not
know what YOU are
asking for. Can YOU

πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω
to drink the cup which I am about
πίνειν; λέγουσιν αὐτῷ Δυνάμεθα.
to be drinking? They are saying to him We are able.
23 λέγει αὐτοῖς Τὸ μὲν ποτήριόν μου
He is saying to them The indeed cup of me
πίεσθε, τὸ δὲ καθίσαι ἐκ
you will drink, the but to sit out of
δεξιῶν μου καὶ ἐξ εὐωνύμων
right-hand [parts] of me and out of left-hand [parts]
οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς
not is mine to give, but to what ones
ἡτοίμασται ὑπὸ τοῦ πατρός μου.
it has been prepared by the Father of me.
24 καὶ ἀκούσαντες οἱ δέκα
And having heard the (ones) ten
ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν. 25 ὁ
became indignant about the two brothers. The
δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς
but Jesus having called toward himself them
εἶπεν Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν
said You know that the rulers of the nations
κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι
lord it over them and the great (ones)
κατεξουσιάζουσιν αὐτῶν. 26 οὐχ οὕτως ἐστὶν
wield authority over them. Not thus is
ἐν ὑμῖν· ἀλλ' ὃς ἂν θέλῃ ἐν
in YOU; but who likely may will in
ὑμῖν μέγας γενέσθαι ἔσται ὑμῶν διάκονος,
YOU great to become will be of YOU servant,
27 καὶ ὃς ἂν θέλῃ ἐν ὑμῖν εἶναι
and who likely may will in YOU to be
πρῶτος ἔσται ὑμῶν δοῦλος· 28 ὥσπερ ὁ
first (one) will be of YOU slave; as-even the
υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι
Son of the man not came to be served
ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ
but to serve and to give the soul of him
λύτρον ἀντὶ πολλῶν.
ransom instead of many.
29 Καὶ ἐκπορευομένων αὐτῶν ἀπὸ
And going their way out of them from
Ἰερειχὼ ἠκολούθησεν αὐτῷ ὄχλος πολύς.
Jericho followed to him crowd much.
30 καὶ ἰδοὺ δύο τυφλοὶ καθήμενοι
And look! two blind (ones) sitting
παρὰ τὴν ὁδόν, ἀκούσαντες ὅτι Ἰησοῦς
beside the way, having heard that Jesus
παράγει, ἔκραξαν λέγοντες Κύριε,
is passing by, cried out saying Lord,

drink the cup that I
am about to drink?"
They said to him: "We
can." 23 He said
to them: "YOU will
indeed drink my cup,
but this sitting down
at my right hand and
at my left is not mine
to give, but it belongs
to those for whom it
has been prepared by
my Father."
24 When the ten
others heard of this,
they became indignant
at the two brothers.
25 But Jesus, calling
them to him, said:
"YOU know that the
rulers of the nations
lord it over them
and the great men
wield authority over
them. 26 This is not
the way among YOU;
but whoever wants to
become great among
YOU must be YOUR
minister, 27 and
whoever wants to
be first among YOU
must be YOUR slave.
28 Just as the Son of
man came, not to be
ministered to, but to
minister and to give
his soul a ransom in
exchange for many."
29 Now as they
were going out of
Jer'i·cho a great
crowd followed him.
30 And, look! two
blind men sitting
beside the road, when
they heard that Jesus
was passing by, cried
out, saying: "Lord,

ἐλέησον ἡμᾶς, υἱὸς Δαυείδ. 31 ὁ δὲ
have mercy on us, Son of David. The but
ὄχλος ἐπετίμησεν αὐτοῖς ἵνα
crowd gave rebuke to them in order that
σιωπήσωσιν· οἱ δὲ μεῖζον
they should keep quiet; the (ones) but more
ἔκραξαν λέγοντες Κύριε, ἐλέησον ἡμᾶς,
cried out saying Lord, have mercy on us,
υἱὸς Δαυείδ. 32 καὶ στὰς ὁ Ἰησοῦς
Son of David. And having stood the Jesus
ἐφώνησεν αὐτοὺς καὶ εἶπεν Τί θέλετε
sounded to them and said What are YOU willing
ποιήσω ὑμῖν; 33 λέγουσιν αὐτῷ Κύριε,
I should do to YOU? They are saying to him Lord,
ἵνα ἀνοιγῶσιν οἱ ὀφθαλμοὶ ἡμῶν.
in order that might be opened the eyes of us.
34 σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς
Having been moved with pity but the Jesus
ἥψατο τῶν ὀμμάτων αὐτῶν, καὶ εὐθέως
touched of the optics of them, and immediately
ἀνέβλεψαν καὶ ἠκολούθησαν αὐτῷ.
they saw again and followed to him.
21 Καὶ ὅτε ἤγγισαν εἰς Ἰεροσόλυμα
And when they got close into Jerusalem
καὶ ἦλθον εἰς Βηθφαγὴ εἰς τὸ Ὄρος τῶν
and came into Bethphage into the Mount of the
Ἐλαιῶν, τότε Ἰησοῦς ἀπέστειλεν δύο μαθητὰς
Olives, then Jesus sent off two disciples
2 λέγων αὐτοῖς Πορεύεσθε εἰς τὴν
saying to them Be going YOUR way into the
κώμην τὴν κατέναντι ὑμῶν, καὶ εὐθὺς
village the (one) opposite YOU, and at once
εὑρήσετε ὄνον δεδεμένην καὶ πῶλον
YOU will find ass having been tied and colt
μετ' αὐτῆς· λύσαντες ἀγάγετέ μοι.
with her; having loosed YOU lead to me.
3 καὶ ἐάν τις ὑμῖν εἴπῃ τι,
And if ever anyone to YOU might say anything,
ἐρεῖτε ὅτι Ὁ κύριος αὐτῶν χρείαν
YOU will say that The Lord of them need
ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς.
is having; at once but he will send off them.
4 Τοῦτο δὲ γέγονεν ἵνα
This but has happened in order that
πληρωθῇ τὸ ῥηθὲν διὰ τοῦ
might be fulfilled the (thing) spoken through the
προφήτου λέγοντος 5 Εἴπατε τῇ θυγατρὶ
prophet saying Tell YOU to the daughter
Σιὼν Ἰδοὺ ὁ βασιλεύς σου ἔρχεταί
of Zion Look! The king of you is coming

have mercy on us, Son
of David!" 31 But
the crowd sternly
told them to keep
silent; yet they cried
all the louder, saying:
"Lord, have mercy
on us, Son of David!"
32 So Jesus stopped,
called them and said:
"What do YOU want
me to do for YOU?"
33 They said to him:
"Lord, let our eyes be
opened." 34 Moved
with pity, Jesus
touched their eyes,
and immediately they
received sight, and
they followed him.
21 Well, when they
got close to
Jerusalem and arrived
at Beth'pha·ge on the
Mount of Olives, then
Jesus sent forth two
disciples, 2 saying
to them: "Be on YOUR
way into the village
that is within sight
of YOU, and YOU will
at once find an ass
tied, and a colt with
her; untie them and
bring them to me.
3 And if someone says
anything to YOU, YOU
must say, 'The Lord
needs them.' At that
he will immediately
send them forth."
4 This actually took
place that there might
be fulfilled what
was spoken through
the prophet, saying:
5 "TELL the daughter
of Zion, 'Look! Your
King is coming

σοι πραῢς καὶ ἐπιβεβηκὼς ἐπὶ
to you mild-tempered and having mounted upon
ὄνον καὶ ἐπὶ πῶλον υἱὸν ὑποζυγίου.
ass and upon colt son of beast under yoke.
6 Πορευθέντες δὲ οἱ μαθηταὶ καὶ
Having gone their way but the disciples and
ποιήσαντες καθὼς συνέταξεν αὐτοῖς ὁ
having done according as ordered to them the
Ἰησοῦς 7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον,
Jesus they led the ass and the colt,
καὶ ἐπέθηκαν ἐπ' αὐτῶν τὰ ἱμάτια, καὶ
and put on upon them the outer garments, and
ἐπεκάθισεν ἐπάνω αὐτῶν. 8 ὁ δὲ πλεῖστος
he sat on atop of them. The but most
ὄχλος ἔστρωσαν ἑαυτῶν τὰ ἱμάτια
crowd spread of themselves the outer garments
ἐν τῇ ὁδῷ, ἄλλοι δὲ ἔκοπτον κλάδους
in the way, others but were cutting branches
ἀπὸ τῶν δένδρων καὶ ἐστρώννυον ἐν τῇ
from the trees and were spreading in the
ὁδῷ. 9 οἱ δὲ ὄχλοι οἱ προάγοντες
way. The but crowds the (ones) going ahead of
αὐτὸν καὶ οἱ ἀκολουθοῦντες
him and the (ones) following
ἔκραζον λέγοντες Ὡσαννὰ τῷ υἱῷ
were crying out saying Hosanna to the Son
Δαυείδ· Εὐλογημένος ὁ ἐρχόμενος ἐν
of David; Blessed the (one) coming in
ὀνόματι Κυρίου· Ὡσαννὰ ἐν τοῖς ὑψίστοις.
name of Lord; Hosanna in the highest [places].
10 καὶ εἰσελθόντος αὐτοῦ εἰς
And having entered of him into
Ἰεροσόλυμα ἐσείσθη πᾶσα ἡ πόλις
Jerusalem was made to quake all the city
λέγουσα Τίς ἐστιν οὗτος; 11 οἱ δὲ ὄχλοι
saying Who is this? The but crowds
ἔλεγον Οὗτός ἐστιν ὁ προφήτης Ἰησοῦς
were saying This is the prophet Jesus
ὁ ἀπὸ Ναζαρὲθ τῆς Γαλιλαίας.
the (one) from Nazareth of the Galilee.
12 Καὶ εἰσῆλθεν Ἰησοῦς εἰς τὸ ἱερόν, καὶ
And entered Jesus into the temple, and
ἐξέβαλεν πάντας τοὺς πωλοῦντας καὶ
threw out all the (ones) selling and
ἀγοράζοντας ἐν τῷ ἱερῷ καὶ τὰς τραπέζας
buying in the temple and the tables
τῶν κολλυβιστῶν κατέστρεψεν καὶ τὰς
of the money changers he overturned and the

to you, mild-tempered,
and mounted upon
an ass, yes, upon a
colt, the offspring of a
beast of burden.'"
6 So the disciples
got on their way and
did just as Jesus
ordered them. 7 And
they brought the ass
and its colt, and they
put upon these their
outer garments, and
he seated himself
upon them. 8 Most
of the crowd spread
their outer garments
on the road, while
others began cutting
down branches from
the trees and spread-
ing them on the road.
9 As for the crowds,
those going ahead of
him and those follow-
ing kept crying out:
"Save, we pray,* the
Son of David! Blessed
is he that comes in
Jehovah's" name! Save
him, we pray, in the
heights above!"△
10 Now when he
entered into Jerusa-
lem, the whole city
was set in commotion,
saying: "Who is this?"
11 The crowds kept
telling: "This is the
prophet Jesus, from
Naz'a·reth of Gal'i·lee!"
12 And Jesus
entered into the
temple and threw out
all those selling and
buying in the temple,
and overturned the
tables of the money
changers and the

9* Literally, "Ho·san'na," אB; Save, we pray! (הושע־נא, *Hoh·sha'-na"*), J1-14,16-18,22.
9" Jehovah's, J1-14,16-18,20-24; Lord's, אB. 9△ Or, "in the highest places."

καθέδρας τῶν πωλούντων τὰς
benches of the (ones) selling the
περιστεράς, 13 καὶ λέγει αὐτοῖς
doves, and he is saying to them
Γέγραπται Ὁ οἶκός μου οἶκος
It has been written The house of me house
προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν
of prayer will be called, you but it
ποιεῖτε σπήλαιον λῃστῶν. 14 Καὶ
are making cave of robbers. And
προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν
came toward him blind (ones) and lame (ones) in
τῷ ἱερῷ, καὶ ἐθεράπευσεν αὐτούς.
the temple, and he cured them.
15 Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ
Having seen but the chief priests and the
γραμματεῖς τὰ θαυμάσια ἃ ἐποίησεν
scribes the wonderful things which he did
καὶ τοὺς παῖδας τοὺς κράζοντας ἐν τῷ
and the boys the (ones) crying out in the
ἱερῷ καὶ λέγοντας Ὡσαννὰ τῷ υἱῷ Δαυείδ
temple and saying Hosanna to the Son of David
ἠγανάκτησαν 16 καὶ εἶπαν αὐτῷ
they became indignant and said to him
Ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ
Are you hearing what these are saying? The but
Ἰησοῦς λέγει αὐτοῖς Ναί· οὐδέποτε
Jesus is saying to them Yes; never
ἀνέγνωτε ὅτι Ἐκ στόματος νηπίων καὶ
did you read that Out of mouth of babes and
θηλαζόντων κατηρτίσω αἶνον; 17 Καὶ
sucklings you adjusted down praise? And
καταλιπὼν αὐτοὺς ἐξῆλθεν ἔξω τῆς
having left behind them out he went outside the
πόλεως εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.
city into Bethany, and lodged there.
18 Πρωὶ δὲ ἐπαναγαγὼν εἰς τὴν
Early in the morning but returning into the
πόλιν ἐπείνασεν. 19 καὶ ἰδὼν συκῆν
city he got hungry. And having seen fig tree
μίαν ἐπὶ τῆς ὁδοῦ ἦλθεν ἐπ᾽ αὐτήν, καὶ
one upon the way he went upon it, and
οὐδὲν εὗρεν ἐν αὐτῇ εἰ μὴ φύλλα μόνον,
nothing he found in it if not leaves only,
καὶ λέγει αὐτῇ Οὐ μηκέτι ἐκ σοῦ
and he is saying to it Not no longer out of you
καρπὸς γένηται εἰς τὸν αἰῶνα· καὶ
fruit might come to be into the age; and

benches of those sell-
ing doves. 13 And
he said to them: "It
is written, 'My house
will be called a house
of prayer,' but YOU
are making it a cave
of robbers." 14 Also,
blind and lame per-
sons came up to him
in the temple, and he
cured them.
15 When the chief
priests and the scribes
saw the marvelous
things he did and the
boys that were crying
out in the temple
and saying: "Save,
we pray,* the Son of
David!" they became
indignant 16 and
said to him: "Do you
hear what these are
saying?" Jesus said
to them: "Yes. Did
YOU never read this,
'Out of the mouth of
babes and sucklings
you have furnished
praise'?" 17 And
leaving them behind
he went outside the
city to Beth'a·ny and
passed the night
there.
18 While returning
to the city early in
the morning, he got
hungry. 19 And
he caught sight of a
fig tree by the road
and went to it, but
he found nothing
on it except leaves
only, and he said
to it: "Let no fruit
come from you
anymore forever." And

15* Literally, "Ho·san'na," אB; Save, we pray! (הושיע־נא, *Hoh·sha'-na'*), J1-14,16-18,22.

ἐξηράνθη παραχρῆμα ἡ συκῆ. 20 καὶ
withered instantly the fig tree. And
ἰδόντες οἱ μαθηταὶ ἐθαύμασαν λέγοντες
having seen the disciples wondered saying
Πῶς παραχρῆμα ἐξηράνθη ἡ συκῆ;
How instantly withered the fig tree?
21 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said
αὐτοῖς Ἀμὴν λέγω ὑμῖν, ἐὰν
to them Amen I am saying to you, if ever
ἔχητε πίστιν καὶ μὴ διακριθῆτε,
you may have faith and not you should doubt,
οὐ μόνον τὸ τῆς συκῆς ποιήσετε,
not only the (thing) of the fig tree you will do,
ἀλλὰ κἂν τῷ ὄρει τούτῳ εἴπητε
but also if to the mountain this you might say
Ἄρθητι καὶ βλήθητι εἰς τὴν θάλασσαν,
Be lifted up and be thrown into the sea,
γενήσεται· 22 καὶ πάντα ὅσα
it will happen; and all (things) as many as
ἂν αἰτήσητε ἐν τῇ προσευχῇ
likely you might ask in the prayer
πιστεύοντες λήμψεσθε.
having faith you will receive.
23 Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν
And having come of him into the temple
προσῆλθαν αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς
came toward him teaching the chief priests
καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες Ἐν
and the older men of the people saying In
ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;
what sort of authority these (things) are you doing?
καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;
And who to you gave the authority this?
24 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said
αὐτοῖς Ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα,
to them I shall request you also I word one,
ὃν ἐὰν εἴπητέ μοι κἀγὼ ὑμῖν
which if ever you might tell to me also I to you
ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα
shall tell in what sort of authority these (things)
ποιῶ· 25 τὸ βάπτισμα τὸ Ἰωάνου
I am doing; the baptism the (one) of John
πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ
from where was it? Out of heaven or out of
ἀνθρώπων; οἱ δὲ διελογίζοντο ἐν
men? The (ones) but were reasoning in
ἑαυτοῖς λέγοντες Ἐὰν εἴπωμεν Ἐξ
themselves saying If ever we should say Out of

the fig tree withered
instantly. 20 But
when the disciples
saw this, they won-
dered, saying: "How
is it that the fig tree
withered instantly?"
21 In answer Jesus
said to them: "Truly
I say to YOU, If only
YOU have faith and do
not doubt, not only
will YOU do what I
did to the fig tree, but
also if YOU say to this
mountain, 'Be lifted
up and cast into the
sea,' it will happen.
22 And all the things
YOU ask in prayer,
having faith, YOU will
receive."
23 Now after he
went into the temple,
the chief priests and
the older men of the
people came up to
him while he was
teaching and said: "By
what authority do you
do these things? And
who gave you this
authority?" 24 In
reply Jesus said to
them: "I, also, will
ask YOU one thing. If
YOU tell it to me, I
also will tell YOU by
what authority I do
these things: 25 The
baptism by John, from
what source was it?
From heaven or from
men?" But they began
to reason among
themselves, saying:
"If we say, 'From

οὐρανοῦ, ἐρεῖ ἡμῖν Διὰ τί
heaven, he will say to us Through what

οὖν οὐκ ἐπιστεύσατε αὐτῷ; 26 ἐὰν
therefore not did YOU believe to him? If ever

δὲ εἴπωμεν Ἐξ ἀνθρώπων, φοβούμεθα
but we should say Out of men, we are fearing

τὸν ὄχλον, πάντες γὰρ ὡς προφήτην
the crowd, all (they) for as prophet

ἔχουσιν τὸν Ἰωάνην· 27 καὶ ἀποκριθέντες
are having the John; and having answered

τῷ Ἰησοῦ εἶπαν Οὐκ οἴδαμεν. ἔφη αὐτοῖς
to the Jesus they said Not we know. Said to them

καὶ αὐτός Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν
also he Neither I am saying to YOU in

ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
what sort of authority these (things) I am doing.

28 Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος
What but to YOU it seems? Man

εἶχεν τέκνα δύο. προσελθὼν τῷ
was having children two. Having gone toward the

πρώτῳ εἶπεν Τέκνον, ὕπαγε σήμερον
first (one) he said Child, be going under today

ἐργάζου ἐν τῷ ἀμπελῶνι· 29 ὁ δὲ
be working in the vineyard; the (one) but

ἀποκριθεὶς εἶπεν Ἐγώ, κύριε· καὶ οὐκ
having answered said I, lord; and not

ἀπῆλθεν. 30 προσελθὼν δὲ τῷ
he went off. Having gone toward but to the

δευτέρῳ εἶπεν ὡσαύτως· ὁ δὲ
second (one) he said as-thus; the (one) but

ἀποκριθεὶς εἶπεν Οὐ θέλω· ὕστερον
having answered said Not I am willing; latterly

μεταμεληθεὶς ἀπῆλθεν. 31 τίς ἐκ τῶν
having regretted he went off. Which out of the

δύο ἐποίησεν τὸ θέλημα τοῦ πατρός;
two did the will of the father?

λέγουσιν Ὁ ὕστερος. λέγει αὐτοῖς
They are saying The latter (one). Is saying to them

ὁ Ἰησοῦς Ἀμὴν λέγω ὑμῖν ὅτι οἱ
the Jesus Amen I am saying to YOU that the

τελῶναι καὶ αἱ πόρναι προάγουσιν
tax collectors and the harlots are going ahead of

ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ. 32 ἦλθεν
YOU into the kingdom of the God. Came

γὰρ Ἰωάνης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης,
for John toward YOU in way of righteousness,

καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι
and not YOU believed to him; the but tax collectors

καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ
and the harlots believed to him; YOU but

heaven,' he will say
to us, 'Why, then, did
YOU not believe him?'
26 If, though, we say,
'From men,' we have
the crowd to fear, for
they all hold John as
a prophet." 27 So
in answer to Jesus
they said: "We do not
know." He, in turn,
said to them: "Neither
am I telling YOU by
what authority I do
these things.

28 "What do YOU
think? A man had
two children. Going
up to the first, he
said, 'Child, go work
today in the vineyard.'
29 In answer this
one said, 'I will,
sir,' but did not go
out. 30 Approaching
the second, he said
the same. In reply
this one said, 'I will
not.' Afterwards he
felt regret and went
out. 31 Which of
the two did the will
of [his] father?" They
said: "The latter."
Jesus said to them:
"Truly I say to YOU
that the tax collectors
and the harlots are
going ahead of YOU
into the kingdom of
God. 32 For John
came to YOU in a way
of righteousness, but
YOU did not believe
him. However, the
tax collectors and the
harlots believed him,
and YOU, although

ἰδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ
having seen not-but felt regret latterly of the

πιστεῦσαι αὐτῷ.
to believe to him.

33 Ἄλλην παραβολὴν ἀκούσατε. Ἄνθρωπος
Another parable hear YOU. Man

ἦν οἰκοδεσπότης ὅστις ἐφύτευσεν ἀμπελῶνα
was householder whoever planted vineyard

καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὤρυξεν
and fence to it he put around and dug

ἐν αὐτῷ ληνὸν καὶ ᾠκοδόμησεν πύργον,
in it winepress and erected tower,

καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ
and let out it to cultivators, and

ἀπεδήμησεν. 34 ὅτε δὲ ἤγγισεν ὁ
traveled abroad. When but drew near the

καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς
appointed time of the fruits, he sent off the

δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν
slaves of him toward the cultivators to take

τοὺς καρποὺς αὐτοῦ. 35 καὶ λαβόντες οἱ
the fruits of him. And having taken the

γεωργοὶ τοὺς δούλους αὐτοῦ ὃν
cultivators the slaves of him which (one)

μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν,
indeed they beat, which (one) but they killed,

ὃν δὲ ἐλιθοβόλησαν. 36 πάλιν
which (one) but they stoned. Again

ἀπέστειλεν ἄλλους δούλους πλείονας τῶν
he sent off other slaves more of the

πρώτων, καὶ ἐποίησαν αὐτοῖς ὡσαύτως.
first (ones), and they did to them as-thus.

37 ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν
Latterly but he sent off toward them the

υἱὸν αὐτοῦ λέγων Ἐντραπήσονται τὸν υἱόν
son of him saying They will respect the son

μου. 38 οἱ δὲ γεωργοὶ ἰδόντες τὸν
of me. The but cultivators having seen the

υἱὸν εἶπον ἐν ἑαυτοῖς Οὗτός ἐστιν ὁ
son said in themselves This is the

κληρονόμος· δεῦτε ἀποκτείνωμεν αὐτὸν καὶ
heir; hither let us kill him and

σχῶμεν τὴν κληρονομίαν αὐτοῦ· 39 καὶ
let us have the inheritance of him; and

λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ
having taken him they threw out outside the

ἀμπελῶνος καὶ ἀπέκτειναν. 40 ὅταν
vineyard and they killed. Whenever

οὖν ἔλθῃ ὁ κύριος τοῦ
therefore should come the lord of the

YOU saw [this], did not
feel regret afterwards
so as to believe him.

33 "Hear another
illustration: There was
a man, a householder,
who planted a
vineyard and put a
fence around it and
dug a winepress in it
and erected a tower,
and let it out to cul-
tivators, and traveled
abroad. 34 When the
season of the fruits
came around, he
dispatched his slaves
to the cultivators
to get his fruits.
35 However, the culti-
vators took his slaves,
and one they beat up,
another they killed,
another they stoned.
36 Again he dis-
patched other slaves,
more than the first,
but they did the same
to these. 37 Lastly
he dispatched his
son to them, saying,
'They will respect
my son.' 38 On
seeing the son the
cultivators said among
themselves, 'This is
the heir; come, let us
kill him and get his
inheritance!' 39 So
they took him and
threw him out of the
vineyard and killed
him. 40 Therefore,
when the owner of
the vineyard comes,

ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς
vineyard, what will he do to the cultivators
ἐκείνοις; 41 λέγουσιν αὐτῷ Κακοὺς
those? They are saying to him Bad (ones)
κακῶς ἀπολέσει αὐτούς, καὶ τὸν ἀμπελῶνα
badly he will destroy them, and the vineyard
ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες
he will let out to other cultivators, who
ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς
will give back to him the fruits in the
καιροῖς αὐτῶν.
appointed times of them.
42 λέγει αὐτοῖς ὁ Ἰησοῦς Οὐδέποτε
Is saying to them the Jesus Never
ἀνέγνωτε ἐν ταῖς γραφαῖς Λίθον ὃν
did you read in the Scriptures Stone which
ἀπεδοκίμασαν οἱ οἰκοδομοῦντες
rejected the (ones) building
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·
this (one) came to be into head of corner;
παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστιν
beside Lord came to be this [head], and it is
θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;
wonderful [head] in eyes of us?
43 διὰ τοῦτο λέγω ὑμῖν ὅτι
Through this I am saying to you that
ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ
will be lifted up from you the kingdom of the
θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς
God and will be given to nation making the
καρποὺς αὐτῆς. 44 Καὶ ὁ
fruits of it. And the (one)
πεσὼν ἐπὶ τὸν λίθον τοῦτον
having fallen upon the stone this
συνθλασθήσεται· ἐφ' ὃν δ' ἂν
will be shattered; upon whom but likely
πέσῃ λικμήσει αὐτόν.
it might fall it will pulverize him.
45 Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ
And having heard the chief priests and the
Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν
Pharisees the parables of him they knew
ὅτι περὶ αὐτῶν λέγει· 46 καὶ ζητοῦντες
that about them he is saying; and seeking
αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους,
him to seize they feared the crowds,
ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.
since into prophet him they were having.

what will he do to
those cultivators?”
41 They said to him:
“Because they are
evil, he will bring an
evil destruction upon
them and will let out
the vineyard to other
cultivators, who will
render him the fruits
when they become
due.”
42 Jesus said to
them: “Did YOU never
read in the Scriptures,
‘The stone that the
builders rejected is
the one that has
become the chief
cornerstone. From Je-
hovah* this has come
to be, and it is mar-
velous in our eyes’?
43 This is why I say
to YOU, The kingdom
of God will be taken
from YOU and be given
to a nation producing
its fruits. 44 Also,
the person falling
upon this stone will
be shattered. As for
anyone upon whom it
falls, it will pulverize
him.”
45 Now when the
chief priests and the
Pharisees had heard
his illustrations, they
took note that he was
speaking about them.
46 But, although
they were seeking to
seize him, they feared
the crowds, because
these held him to be a
prophet.

42* Jehovah, J1-4,7-14,16-18,20-24; Lord, ℵB.

22 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν
And having answered the Jesus again
εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων
spoke in parables to them saying
2 Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν
Was likened the kingdom of the heavens
ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν
to man king, whoever made
γάμους τῷ υἱῷ αὐτοῦ. 3 καὶ
marriage festivities to the son of him. And
ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι
he sent off the slaves of him to call
τοὺς κεκλημένους εἰς τοὺς
the (ones) having been called into the
γάμους, καὶ οὐκ ἤθελον
marriage festivities, and not they were willing
ἐλθεῖν. 4 πάλιν ἀπέστειλεν ἄλλους δούλους
to come. Again he sent off others slaves
λέγων Εἴπατε τοῖς κεκλημένοις
saying Say you to the (ones) having been called
Ἰδοὺ τὸ ἄριστόν μου ἡτοίμακα, οἱ
Look! The dinner of me I have prepared, the
ταῦροί μου καὶ τὰ σιτιστὰ
bulls of me and the fattened [animals]
τεθυμένα, καὶ πάντα ἕτοιμα·
having been slaughtered, and all (things) ready;
δεῦτε εἰς τοὺς γάμους. 5 οἱ
hither into the marriage festivities. The (ones)
δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν
but having not cared went off, which (one) indeed
εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ
into the own field, which (one) but upon
τὴν ἐμπορίαν αὐτοῦ· 6 οἱ δὲ
the commercial business of him; the but
λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ
leftover (ones) having seized the slaves of him
ὕβρισαν καὶ ἀπέκτειναν.
they treated insolently and they killed.
7 ὁ δὲ βασιλεὺς ὠργίσθη, καὶ
The but king grew wrathful, and
πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν
having sent the armies of him he destroyed
τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν
the murderers those and the city
αὐτῶν ἐνέπρησεν. 8 τότε λέγει τοῖς
of them he burned. Then he is saying to the
δούλοις αὐτοῦ Ὁ μὲν γάμος ἕτοιμός
slaves of him The indeed marriage feast ready
ἐστιν, οἱ δὲ κεκλημένοι οὐκ
is, the (ones) but having been called not

22 In further reply
Jesus again
spoke to them with
illustrations, saying:
2 “The kingdom
of the heavens has
become like a man,
a king, that made a
marriage feast for his
son. 3 And he sent
forth his slaves to call
those invited to the
marriage feast, but
they were unwilling
to come. 4 Again
he sent forth other
slaves, saying, ‘Tell
those invited: “Look!
I have prepared my
dinner, my bulls and
fattened animals are
slaughtered, and all
things are ready.
Come to the marriage
feast.”’ 5 But
unconcerned they
went off, one to his
own field, another
to his commercial
business; 6 but the
rest, laying hold of his
slaves, treated them
insolently and killed
them.
7 “But the king
grew wrathful, and
sent his armies and
destroyed those
murderers and burned
their city. 8 Then
he said to his slaves,
‘The marriage feast
indeed is ready,
but those invited

ἦσαν ἄξιοι· 9 πορεύεσθε οὖν ἐπὶ
were worthy; be going YOUR way therefore upon
τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν
the outlets of the ways, and as many as if ever
εὕρητε καλέσατε εἰς τοὺς
YOU might find call YOU into the
γάμους. 10 καὶ ἐξελθόντες οἱ
marriage festivities. And having gone out the
δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς
slaves those into the ways
συνήγαγον πάντας οὓς εὗρον,
they led together all whom they found,
πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη
wicked (ones) and and good (ones); and was filled
ὁ νυμφὼν ἀνακειμένων.
the wedding room of lying up (ones).
11 εἰσελθὼν δὲ ὁ βασιλεὺς
Having come into but the king
θεάσασθαι τοὺς ἀνακειμένους εἶδεν
to view the (ones) lying up he saw
ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον
there man not having been clothed with
ἔνδυμα γάμου· 12 καὶ λέγει αὐτῷ
garment of marriage; and he is saying to him
Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων
Fellow, how did you get in here not having
ἔνδυμα γάμου; ὁ δὲ ἐφιμώθη.
garment of marriage? The (one) but was muzzled.
13 τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις
Then the king said to the servants
Δήσαντες αὐτοῦ πόδας καὶ χεῖρας
Having bound of him feet and hands
ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ
throw YOU out him into the darkness the
ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ
outer; there will be the weeping and the
βρυγμὸς τῶν ὀδόντων.
gnashing of the teeth.
14 πολλοὶ γάρ εἰσιν κλητοὶ ὀλίγοι δὲ
Many for are called (ones) few but
ἐκλεκτοί.
chosen (ones).
15 Τότε πορευθέντες οἱ Φαρισαῖοι
Then having gone their way the Pharisees
συμβούλιον ἔλαβον ὅπως αὐτὸν
counsel together took so that him
παγιδεύσωσιν ἐν λόγῳ. 16 καὶ ἀποστέλλουσιν
they might trap in word. And they send off
αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν
to him the disciples of them with the

were not worthy.
9 Therefore go to the roads leading out of the city, and anyone YOU find invite to the marriage feast.'
10 Accordingly those slaves went out to the roads and gathered together all they found, both wicked and good; and the room for the wedding ceremonies was filled with those reclining at the table.
11 "When the king came in to inspect the guests he caught sight there of a man not clothed with a marriage garment.
12 So he said to him, 'Fellow, how did you get in here not having on a marriage garment?' He was rendered speechless.
13 Then the king said to his servants, 'Bind him hand and foot and throw him out into the darkness outside. There is where [his] weeping and the gnashing of [his] teeth will be.'
14 "For there are many invited, but few chosen."
15 Then the Pharisees went their way and took counsel together in order to trap him in his speech.
16 So they dispatched to him their disciples, together with

Ἡρῳδιανῶν λέγοντας Διδάσκαλε, οἴδαμεν ὅτι
Herodians saying Teacher, we know that
ἀληθὴς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν
truthful you are and the way of the God in
ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι
truth you teach, and not it is of concern to you
περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς
about no one, not for you are looking into
πρόσωπον ἀνθρώπων· 17 εἰπὸν οὖν ἡμῖν
face of men; say therefore to us
τί σοι δοκεῖ· ἔξεστιν δοῦναι κῆνσον
what to you it seems; is it allowed to give head tax
Καίσαρι ἢ οὔ; 18 γνοὺς δὲ ὁ
to Caesar or not? Having known but the
Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπεν Τί
Jesus the wickedness of them said Why
με πειράζετε, ὑποκριταί; 19 ἐπιδείξατέ
me are YOU testing, hypocrites? Show YOU
μοι τὸ νόμισμα τοῦ κήνσου. οἱ
to me the coin of the head tax. The (ones)
δὲ προσήνεγκαν αὐτῷ δηνάριον. 20 καὶ
but brought toward him denarius. And
λέγει αὐτοῖς Τίνος ἡ εἰκὼν αὕτη καὶ
he is saying to them Whose the image this and
ἡ ἐπιγραφή; 21 λέγουσιν Καίσαρος.
the inscription? They are saying Of Caesar.
τότε λέγει αὐτοῖς Ἀπόδοτε οὖν
Then he is saying to them Give YOU back therefore
τὰ Καίσαρος Καίσαρι καὶ τὰ
the (things) of Caesar to Caesar and the (things)
τοῦ θεοῦ τῷ θεῷ. 22 καὶ ἀκούσαντες
of the God to the God. And having heard
ἐθαύμασαν, καὶ ἀφέντες αὐτὸν
they wondered, and having let go off him
ἀπῆλθαν.
they went off.
23 Ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ
In that the day came toward him
Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασιν,
Sadducees, saying not to be resurrection,
καὶ ἐπηρώτησαν αὐτὸν λέγοντες 24 Διδάσκαλε,
and inquired upon him saying Teacher,
Μωυσῆς εἶπεν Ἐάν τις ἀποθάνῃ μὴ
Moses said If ever anyone should die not
ἔχων τέκνα, ἐπιγαμβρεύσει ὁ
having children, shall take in marriage the
ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ καὶ
brother of him the woman of him and
ἀναστήσει σπέρμα τῷ ἀδελφῷ αὐτοῦ.
shall make stand up seed to the brother of him.

party followers of Herod, saying: "Teacher, we know you are truthful and teach the way of God in truth, and you do not care for anybody, for you do not look upon men's outward appearance.
17 Tell us, therefore, What do you think? Is it lawful to pay head tax to Caesar or not?"
18 But Jesus, knowing their wickedness, said: "Why do YOU put me to the test, hypocrites?
19 Show me the head tax coin." They brought him a de·nar′i·us.
20 And he said to them: "Whose image and inscription is this?"
21 They said: "Caesar's." Then he said to them: "Pay back, therefore, Caesar's things to Caesar, but God's things to God."
22 Well, when they heard [that], they marveled, and leaving him they went off.
23 On that day Sadducees, who say there is no resurrection, came up to him and asked him:
24 "Teacher, Moses said, 'If any man dies without having children, his brother must take his wife in marriage and raise up offspring for his brother.'

25 ἦσαν δὲ παρ' ἡμῖν ἑπτὰ ἀδελφοί· καὶ
Were but beside us seven brothers; and
ὁ πρῶτος γήμας ἐτελεύτησεν, καὶ
the first (one) having married he deceased, and
μὴ ἔχων σπέρμα ἀφῆκεν τὴν γυναῖκα αὐτοῦ
not having seed he let go off the woman of him
τῷ ἀδελφῷ αὐτοῦ· 26 ὁμοίως καὶ ὁ
to the brother of him; likewise also the
δεύτερος καὶ ὁ τρίτος, ἕως τῶν ἑπτά·
second one and the third one, till the seven ones;
27 ὕστερον δὲ πάντων ἀπέθανεν ἡ
latterly but of all (them) died the
γυνή. 28 ἐν τῇ ἀναστάσει οὖν
woman. In the resurrection therefore
τίνος τῶν ἑπτὰ ἔσται γυνή;
of which one of the seven will she be woman?
πάντες γὰρ ἔσχον αὐτήν.
All for they had her.
29 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said
αὐτοῖς Πλανᾶσθε μὴ εἰδότες τὰς
to them You are mistaken not knowing the
γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ·
Scriptures nor the power of the God;
30 ἐν γὰρ τῇ ἀναστάσει οὔτε
in for the resurrection neither
γαμοῦσιν οὔτε γαμίζονται,
they are marrying nor are they given in marriage,
ἀλλ' ὡς ἄγγελοι ἐν τῷ οὐρανῷ εἰσίν·
but as angels in the heaven they are;
31 περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν
about but the resurrection of the dead (ones)
οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ
not did YOU read the (thing) spoken to YOU by
τοῦ θεοῦ λέγοντος 32 Ἐγώ εἰμι ὁ θεὸς
the God saying I am the God
Ἀβραὰμ καὶ ὁ θεὸς Ἰσαὰκ καὶ ὁ θεὸς
of Abraham and the God of Isaac and the God
Ἰακώβ; οὐκ ἔστιν ὁ θεὸς νεκρῶν ἀλλὰ
of Jacob? Not he is the God of dead (ones) but
ζώντων. 33 Καὶ ἀκούσαντες οἱ ὄχλοι
of living (ones). And having heard the crowds
ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.
were being astounded upon the teaching of him.
34 Οἱ δὲ Φαρισαῖοι ἀκούσαντες ὅτι
The but Pharisees having heard that
ἐφίμωσεν τοὺς Σαδδουκαίους
he muzzled the Sadducees

25 Now there were
seven brothers with
us; and the first
married and deceased,
and, not having
offspring, he left his
wife for his brother.
26 It went the same
way also with the
second and the third,
until through all
seven. 27 Last of
all the woman died.
28 Consequently, in
the resurrection, to
which of the seven
will she be wife? For
they all got her."
29 In reply Jesus
said to them: "YOU
are mistaken, because
YOU know neither the
Scriptures nor the
power of God; 30 for
in the resurrection
neither do men marry
nor are women given
in marriage, but are
as angels in heaven.
31 As regards the
resurrection of the
dead, did YOU not read
what was spoken to
YOU by God, saying,
32 'I am the God of
Abraham and the God
of Isaac and the God
of Jacob'? He is the
God,* not of the dead,
but of the living."
33 On hearing [that],
the crowds were
astounded at his
teaching.
34 After the
Pharisees heard
that he had put the
Sadducees to silence,

32* He is the God, B; Jehovah is God, J[18].

συνήχθησαν ἐπὶ τὸ αὐτό.
were led together upon the very [place].
35 καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν
And inquired upon one out of them
νομικὸς πειράζων αὐτόν 36 Διδάσκαλε,
versed in law testing him Teacher,
ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;
which sort of commandment great in the law?
37 ὁ δὲ ἔφη αὐτῷ Ἀγαπήσεις
The (one) but said to him You shall love
Κύριον τὸν θεόν σου ἐν ὅλῃ καρδίᾳ σου
Lord the God of you in whole heart of you
καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ τῇ
and in whole the soul of you and in whole the
διανοίᾳ σου· 38 αὕτη ἐστὶν ἡ μεγάλη
mind of you; this is the great
καὶ πρώτη ἐντολή. 39 δευτέρα ὁμοία
and first commandment. Second (one) similar
αὕτη Ἀγαπήσεις τὸν πλησίον σου ὡς
this You shall love the neighbor of you as
σεαυτόν. 40 ἐν ταύταις ταῖς δυσὶν
yourself. On these the two
ἐντολαῖς ὅλος ὁ νόμος κρέμαται καὶ
commandments whole the law hangs and
οἱ προφῆται.
the prophets.
41 Συνηγμένων δὲ τῶν
Having been led together but of the
Φαρισαίων ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς
Pharisees inquired upon them the Jesus
λέγων 42 Τί ὑμῖν δοκεῖ περὶ τοῦ
saying What to YOU does it seem about the
χριστοῦ; τίνος υἱός ἐστιν; λέγουσιν
Christ? Whose son is he? They are saying
αὐτῷ Τοῦ Δαυείδ. 43 λέγει αὐτοῖς
to him Of the David. He is saying to them
Πῶς οὖν Δαυεὶδ ἐν πνεύματι καλεῖ
How therefore David in spirit is calling
αὐτὸν κύριον λέγων 44 Εἶπεν Κύριος τῷ
him Lord saying Said Lord to the
κυρίῳ μου Κάθου ἐκ δεξιῶν
lord of me Be sitting out of right-hand [parts]
μου ἕως ἂν θῶ τοὺς ἐχθρούς σου
of me until likely I should put the enemies of you
ὑποκάτω τῶν ποδῶν σου; 45 εἰ οὖν Δαυεὶδ
beneath the feet of you? If therefore David
καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;
is calling him Lord, how son of him is he?

they came together
in one group.
35 And one of
them, versed in the
Law, asked, testing
him: 36 "Teacher,
which is the greatest
commandment in the
Law?" 37 He said to
him: "'You must love
Jehovah* your God
with your whole heart
and with your whole
soul and with your
whole mind.' 38 This
is the greatest and
first commandment.
39 The second, like
it, is this, 'You must
love your neighbor
as yourself.' 40 On
these two command-
ments the whole
Law hangs, and the
Prophets."
41 Now while
the Pharisees were
gathered together
Jesus asked them:
42 "What do YOU
think about the
Christ? Whose son is
he?" They said to him:
"David's." 43 He
said to them: "How,
then, is it that David
by inspiration calls
him 'Lord,' saying,
44 'Jehovah* said
to my Lord: "Sit at
my right hand until
I put your enemies
beneath your feet"'?
45 If, therefore, David
calls him 'Lord,'
how is he his son?"

37* Jehovah, J[1-14,16-18,20-24]; Lord, אB. 44* Jehovah, J[1-14,16-18,20-24]; Lord, אB.

46 καὶ οὐδεὶς ἐδύνατο ἀποκριθῆναι αὐτῷ
And no one was able to answer to him
λόγον, οὐδὲ ἐτόλμησέν τις ἀπ' ἐκείνης
word, nor dared anyone from that
τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.
the day to inquire upon him no longer.
23 Τότε ὁ Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις
Then the Jesus spoke to the crowds
καὶ τοῖς μαθηταῖς αὐτοῦ λέγων 2 Ἐπὶ τῆς
and to the disciples of him saying Upon the
Μωυσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς
of Moses seat sat down the scribes
καὶ οἱ Φαρισαῖοι. 3 πάντα οὖν
and the Pharisees. All (things) therefore
ὅσα ἐὰν εἴπωσιν ὑμῖν ποιήσατε
as many as if ever they might say to YOU do YOU
καὶ τηρεῖτε, κατὰ δὲ τὰ ἔργα
and be YOU observing, according to but the works
αὐτῶν μὴ ποιεῖτε, λέγουσιν γὰρ
of them not be YOU doing, they are saying for
καὶ οὐ ποιοῦσιν. 4 δεσμεύουσιν δὲ
and not are doing. They are binding up but
φορτία βαρέα καὶ ἐπιτιθέασιν ἐπὶ τοὺς
loads heavy and are imposing upon the
ὤμους τῶν ἀνθρώπων, αὐτοὶ δὲ τῷ
shoulders of the men, they but to the
δακτύλῳ αὐτῶν οὐ θέλουσιν
finger of them not they are willing
κινῆσαι αὐτά. 5 πάντα δὲ τὰ ἔργα
to budge them. All but the works
αὐτῶν ποιοῦσιν πρὸς τὸ
of them they are doing toward the
θεαθῆναι τοῖς ἀνθρώποις· πλατύνουσι
to be viewed to the men; they are broadening
γὰρ τὰ φυλακτήρια αὐτῶν καὶ μεγαλύνουσι
for the phylacteries of them and they are enlarging
τὰ κράσπεδα, 6 φιλοῦσι δὲ τὴν
the fringes, they like but the
πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ
first place of reclining in the suppers and
τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς
the front seats in the synagogues
7 καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς
and the greetings in the marketplaces
καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων Ῥαββεί.
and to be called by the men Rabbi.
8 ὑμεῖς δὲ μὴ κληθῆτε Ῥαββεί, εἷς
YOU but not YOU should be called Rabbi, one
γάρ ἐστιν ὑμῶν ὁ διδάσκαλος, πάντες δὲ
for is of YOU the teacher, all but

46 And nobody was
able to say a word in
reply to him, nor did
anyone dare from that
day on to question
him any further.
23 Then Jesus
spoke to the
crowds and to his
disciples, saying:
2 "The scribes and
the Pharisees have
seated themselves in
the seat of Moses.
3 Therefore all the
things they tell YOU,
do and observe, but
do not do according
to their deeds, for
they say but do not
perform. 4 They
bind up heavy loads
and put them upon
the shoulders of men,
but they themselves
are not willing to
budge them with their
finger. 5 All the
works they do they do
to be viewed by men;
for they broaden the
[scripture-containing]
cases that they wear
as safeguards, and
enlarge the fringes
[of their garments].
6 They like the most
prominent place at
evening meals and
the front seats in the
synagogues, 7 and
the greetings in the
marketplaces and to
be called Rabbi by
men. 8 But YOU,
do not YOU be called
Rabbi, for one is YOUR
teacher, whereas all

ὑμεῖς ἀδελφοί ἐστε· 9 καὶ πατέρα μὴ
YOU brothers are; and father not
καλέσητε ὑμῶν ἐπὶ τῆς γῆς, εἷς γάρ
YOU should call of YOU upon the earth, one for
ἐστιν ὑμῶν ὁ πατὴρ ὁ οὐράνιος·
is of YOU the Father the heavenly one;
10 μηδὲ κληθῆτε καθηγηταί, ὅτι
neither should YOU be called leaders, because
καθηγητὴς ὑμῶν ἐστὶν εἷς ὁ Χριστός·
leader of YOU is one the Christ;
11 ὁ δὲ μείζων ὑμῶν ἔσται ὑμῶν
the but greater of YOU will be of YOU
διάκονος. 12 Ὅστις δὲ ὑψώσει ἑαυτὸν
servant. Whoever but will exalt himself
ταπεινωθήσεται, καὶ ὅστις ταπεινώσει ἑαυτὸν
will be humbled, and whoever will humble himself
ὑψωθήσεται.
will be exalted.
13 Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe but to YOU, scribes and Pharisees
ὑποκριταί, ὅτι κλείετε τὴν
hypocrites, because YOU are shutting up the
βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν
kingdom of the heavens in front of the
ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ
men; YOU for not YOU are entering, nor
τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.
the (ones) coming in do YOU let go off to enter.
15 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe to YOU, scribes and Pharisees
ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν
hypocrites, because YOU go about the sea
καὶ τὴν ξηρὰν ποιῆσαι ἕνα προσήλυτον, καὶ
and the dry [land] to make one proselyte, and
ὅταν γένηται ποιεῖτε
whenever he might come to be YOU are making
αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.
him son of Gehenna twofold more of YOU.
16 Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ οἱ
Woe to YOU, guides blind the (ones)
λέγοντες Ὃς ἂν ὀμόσῃ ἐν τῷ
saying Who likely might swear in the
ναῷ, οὐδέν ἐστιν, ὃς δ' ἂν
divine habitation, nothing it is, who but likely
ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ
might swear in the gold of the divine habitation
ὀφείλει· 17 μωροὶ καὶ τυφλοί, τίς γὰρ
is in debt; fools and blind (ones), which for

YOU are brothers.
9 Moreover, do not
call anyone YOUR
father on earth, for
one is YOUR Father,
the heavenly One.
10 Neither be called
'leaders,' for YOUR
Leader is one, the
Christ. 11 But the
greatest one among
YOU must be YOUR
minister. 12 Whoever
exalts himself will be
humbled, and whoever
humbles himself will
be exalted.
13 "Woe to YOU,
scribes and Pharisees,
hypocrites! because
YOU shut up the
kingdom of the
heavens before men;
for YOU yourselves do
not go in, neither do
YOU permit those on
their way in to go in.
14 ——[*]
15 "Woe to YOU,
scribes and Pharisees,
hypocrites! because
YOU traverse sea and
dry land to make
one proselyte,[*] and
when he becomes
one YOU make him a
subject for Ge·hen'na[a]
twice as much so as
yourselves.
16 "Woe to YOU,
blind guides, who
say, 'If anyone swears
by the temple, it is
nothing; but if anyone
swears by the gold
of the temple, he is
under obligation.'
17 Fools and blind
ones! Which, in fact,

14* ℵBVgSy[s]Arm and the Westcott and Hort Greek text omit this verse.
15* Or, "convert"; *pro·se'ly·tum*, Vg. 15[a] See App 4c.

μείζων ἐστίν, ὁ χρυσὸς ἢ ὁ
greater is, the gold or the

ναὸς ὁ ἁγιάσας τὸν
divine habitation the (one) having sanctified the

χρυσόν; 18 καὶ Ὃς ἂν ὀμόσῃ ἐν τῷ
gold? And Who likely might swear in the

θυσιαστηρίῳ, οὐδέν ἐστιν, ὃς δ' ἂν
altar, nothing it is, who but likely

ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ
might swear in the gift the (one) on top of it

ὀφείλει· 19 τυφλοί, τί γὰρ μεῖζον,
he is in debt; blind (ones), which for greater,

τὸ δῶρον ἢ τὸ θυσιαστήριον τὸ
the gift or the altar the (thing)

ἁγιάζον τὸ δῶρον; 20 ὁ οὖν
sanctifying the gift? The (one) therefore

ὀμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ
having sworn in the altar swears in it

καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·
and in all (things) the (ones) on top of it;

21 καὶ ὁ ὀμόσας ἐν τῷ
and the (one) having sworn in the

ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ
divine habitation swears in it and in the (one)

κατοικοῦντι αὐτόν· 22 καὶ ὁ ὀμόσας
inhabiting it; and the (one) having sworn

ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ θεοῦ
in the heaven swears in the throne of the God

καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.
and in the (one) sitting on top of it.

23 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe to YOU, scribes and Pharisees

ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ
hypocrites, because YOU give the tenth of the

ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ
mint and the dill and the cummin, and

ἀφήκατε τὰ βαρύτερα τοῦ
YOU have let go off the weightier (things) of the

νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν·
law, the justice and the mercy and the faith;

ταῦτα δὲ ἔδει ποιῆσαι
these (things) but it was necessary to do

κἀκεῖνα μὴ ἀφεῖναι. 24 ὁδηγοὶ
and those (things) not to let go off. Guides

τυφλοί, διυλίζοντες τὸν κώνωπα τὴν δὲ
blind, straining through the gnat the but

κάμηλον καταπίνοντες.
camel drinking down.

25 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe to YOU, scribes and Pharisees

is greater, the gold or
the temple that has
sanctified the gold?
18 Also, 'If anyone
swears by the altar,
it is nothing; but if
anyone swears by the
gift on it, he is under
obligation.' 19 Blind
ones! Which, in fact, is
greater, the gift or the
altar that sanctifies
the gift? 20 There-
fore he that swears by
the altar is swearing
by it and by all the
things on it; 21 and
he that swears by the
temple is swearing by
it and by him that is
inhabiting it; 22 and
he that swears by
heaven is swearing by
the throne of God and
by him that is sitting
on it.
23 "Woe to YOU,
scribes and Pharisees,
hypocrites! because
YOU give the tenth of
the mint and the dill
and the cumin, but
YOU have disregarded
the weightier matters
of the Law, namely,
justice and mercy and
faithfulness. These
things it was binding
to do, yet not to disre-
gard the other things.
24 Blind guides, who
strain out the gnat
but gulp down the
camel!
25 "Woe to YOU,
scribes and Pharisees,

ὑποκριταί, ὅτι καθαρίζετε τὸ
hypocrites, because YOU are cleansing the

ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος,
outside of the cup and of the dish,

ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς
from within but they are full out of snatching

καὶ ἀκρασίας. 26 Φαρισαῖε τυφλέ,
and lack of might. Pharisee blind,

καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου
cleanse first the inside of the cup

καὶ τῆς παροψίδος, ἵνα γένηται
and of the dish, in order that might become

καὶ τὸ ἐκτὸς αὐτοῦ καθαρόν.
also the outside of it clean.

27 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe to YOU, scribes and Pharisees

ὑποκριταί, ὅτι παρομοιάζετε
hypocrites, because YOU are likened beside

τάφοις κεκονιαμένοις, οἵτινες
to graves having been whitewashed, which

ἔξωθεν μὲν φαίνονται ὡραῖοι
from outside indeed are appearing beautiful

ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν
from within but are full of bones of dead (ones)

καὶ πάσης ἀκαθαρσίας· 28 οὕτως καὶ ὑμεῖς
and of all uncleanness; thus also YOU

ἔξωθεν μὲν φαίνεσθε τοῖς
from outside indeed are appearing to the

ἀνθρώποις δίκαιοι, ἔσωθεν δέ ἐστε
men righteous, from within but YOU are

μεστοὶ ὑποκρίσεως καὶ ἀνομίας.
full of hypocrisy and lawlessness.

29 Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι
Woe to YOU, scribes and Pharisees

ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους
hypocrites, because YOU are building the graves

τῶν προφητῶν καὶ κοσμεῖτε τὰ
of the prophets and YOU are decorating the

μνημεῖα τῶν δικαίων, 30 καὶ
memorial tombs of the righteous (ones), and

λέγετε Εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν
YOU are saying If we were in the days of the

πατέρων ἡμῶν, οὐκ ἂν ἤμεθα αὐτῶν
fathers of us, not likely we were of them

κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν·
sharers in the blood of the prophets;

31 ὥστε μαρτυρεῖτε ἑαυτοῖς
as-and YOU are bearing witness to yourselves

ὅτι υἱοί ἐστε τῶν φονευσάντων
that sons YOU are of the (ones) having murdered

hypocrites! because
YOU cleanse the
outside of the cup
and of the dish, but
inside they are full of
plunder and immod-
erateness. 26 Blind
Pharisee, cleanse first
the inside of the cup
and of the dish, that
the outside of it also
may become clean.
27 "Woe to YOU,
scribes and Pharisees,
hypocrites! because
YOU resemble white-
washed graves, which
outwardly indeed
appear beautiful
but inside are full
of dead men's bones
and of every sort of
uncleanness. 28 In
that way YOU also,
outwardly indeed,
appear righteous to
men, but inside YOU
are full of hypocrisy
and lawlessness.
29 "Woe to YOU,
scribes and Pharisees,
hypocrites! because
YOU build the graves
of the prophets and
decorate the memorial
tombs of the righteous
ones, 30 and YOU
say, 'If we were
in the days of our
forefathers, we would
not be sharers with
them in the blood
of the prophets.'
31 Therefore YOU
are bearing witness
against yourselves
that YOU are sons of
those who murdered

τοὺς προφήτας. 32 καὶ ὑμεῖς πληρώσατε τὸ
the prophets. And you fill you up the
μέτρον τῶν πατέρων ὑμῶν.
measure of the fathers of you.
33 ὄφεις γεννήματα ἐχιδνῶν, πῶς
Serpents generated ones of vipers, how
φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;
should you flee from the judgment of the Gehenna?
34 διὰ τοῦτο ἰδοὺ ἐγὼ ἀποστέλλω
Through this look! I am sending off
πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ
toward you prophets and wise (ones) and
γραμματεῖς· ἐξ αὐτῶν ἀποκτενεῖτε καὶ
scribes; out of them you will kill and
σταυρώσετε, καὶ ἐξ αὐτῶν
you will put on stakes, and out of them
μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν καὶ
you will scourge in the synagogues of you and
διώξετε ἀπὸ πόλεως εἰς πόλιν·
you will persecute from city into city;
35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα
so that might come upon you all blood
δίκαιον ἐκχυννόμενον ἐπὶ τῆς γῆς ἀπὸ
righteous being poured out upon the earth from
τοῦ αἵματος Ἅβελ τοῦ δικαίου ἕως τοῦ
the blood of Abel the righteous till the
αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν
blood of Zechariah son of Barachiah, whom
ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ
you murdered between the divine habitation and
τοῦ θυσιαστηρίου. 36 ἀμὴν λέγω ὑμῖν,
the altar. Amen I am saying to you,
ἥξει ταῦτα πάντα ἐπὶ τὴν
will come these (things) all upon the
γενεὰν ταύτην.
generation this.
37 Ἰερουσαλὴμ Ἰερουσαλήμ, ἡ
Jerusalem Jerusalem, the (one)
ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα
killing the prophets and stoning
τοὺς ἀπεσταλμένους πρὸς αὐτήν, —
the (ones) sent off toward her, —
ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα
how often I willed to lead together upon the children
σου, ὃν τρόπον ὄρνις ἐπισυνάγει
of you, which manner hen leads together upon
τὰ νοσσία αὐτῆς ὑπὸ τὰς πτέρυγας, καὶ
the chicks of her under the wings, and

the prophets.
32 Well, then, fill up
the measure of YOUR
forefathers.
33 "Serpents,
offspring of vipers,
how are YOU to flee
from the judgment of
Ge·hen'na?* 34 For
this reason, here I
am sending forth to
YOU prophets and
wise men and public
instructors.* Some of
them YOU will kill and
impale, and some of
them YOU will scourge
in YOUR synagogues
and persecute from
city to city; 35 that
there may come upon
YOU all the righteous
blood spilled on earth,
from the blood of
righteous Abel to the
blood of Zech·a·ri'ah
son of Bar·a·chi'ah,
whom YOU murdered
between the sanctuary
and the altar.
36 Truly I say to
YOU, All these things
will come upon this
generation.
37 "Jerusalem,
Jerusalem, the killer
of the prophets and
stoner of those sent
forth to her,—how
often I wanted to
gather your children
together, the way
a hen gathers her
chicks together
under her wings! But

33* See App 4c. 34* Or, "learned persons; scribes."

οὐκ ἠθελήσατε; 38 ἰδοὺ ἀφίεται
not you did will? Look! Is let go off
ὑμῖν ὁ οἶκος ὑμῶν. 39 λέγω γὰρ ὑμῖν,
to you the house of you. I am saying for to you,
οὐ μή με ἴδητε ἀπ' ἄρτι ἕως
Not not me you should see from right now until
ἂν εἴπητε Εὐλογημένος ὁ
likely you should say Having been blessed the (one)
ἐρχόμενος ἐν ὀνόματι Κυρίου.
coming in name of Lord.
24 Καὶ ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τοῦ
And having gone out the Jesus from the
ἱεροῦ ἐπορεύετο, καὶ προσῆλθον οἱ
temple was going his way, and came toward the
μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς
disciples of him to show to him the buildings
τοῦ ἱεροῦ· 2 ὁ δὲ ἀποκριθεὶς
of the temple; the (one) but having answered
εἶπεν αὐτοῖς Οὐ βλέπετε ταῦτα
said to them Not you are looking at these (things)
πάντα; ἀμὴν λέγω ὑμῖν, οὐ μὴ
all? Amen I am saying to you, not not
ἀφεθῇ ὧδε λίθος ἐπὶ λίθον ὃς
should be let go off here stone upon stone which
οὐ καταλυθήσεται.
not will be loosed down.
3 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ Ὄρους
Sitting but of him upon the Mount
τῶν Ἐλαιῶν προσῆλθον αὐτῷ οἱ μαθηταὶ
of the Olives came toward him the disciples
κατ' ἰδίαν λέγοντες Εἰπὸν
according to private [spot] saying Say
ἡμῖν πότε ταῦτα ἔσται, καὶ τί τὸ
to us when these (things) will be, and what the
σημεῖον τῆς σῆς παρουσίας καὶ συντελείας
sign of the your presence and of conclusion
τοῦ αἰῶνος.
of the age.
4 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
And having answered the Jesus said
αὐτοῖς Βλέπετε μή τις ὑμᾶς
to them Be you looking at not anyone you
πλανήσῃ· 5 πολλοὶ γὰρ ἐλεύσονται ἐπὶ
might mislead; many for will come upon
τῷ ὀνόματί μου λέγοντες Ἐγώ εἰμι ὁ
the name of me saying I am the
χριστός, καὶ πολλοὺς πλανήσουσιν.
Christ, and many they will mislead.

YOU people did not
want it. 38 Look!
YOUR house is aban-
doned to YOU. 39 For
I say to YOU, YOU
will by no means see
me from henceforth
until YOU say, 'Blessed
is he that comes in
Jehovah's* name!'"
24 Departing now,
Jesus was on his
way from the temple,
but his disciples
approached to show
him the buildings of
the temple. 2 In
response he said
to them: "Do YOU
not behold all these
things? Truly I say to
YOU, By no means will
a stone be left here
upon a stone and not
be thrown down."
3 While he was sit-
ting upon the Mount
of Olives, the disciples
approached him
privately, saying: "Tell
us, When will these
things be, and what
will be the sign of
your presence and of
the conclusion* of the
system of things?"#
4 And in answer
Jesus said to them:
"Look out that
nobody misleads
YOU; 5 for many will
come on the basis of
my name, saying, 'I
am the Christ,' and
will mislead many.

39* Jehovah's, J1-14,16-18,21-24; Lord's, אB. 3* Or, "joint end; combination end."
3# Or, "order of things" (αἰῶνος, ai·o'nos), אB; עולם, 'oh·lam', J1-14,16-18,22.

6 μελλήσετε δὲ ἀκούειν πολέμους
You will be about but to be hearing wars
καὶ ἀκοὰς πολέμων· ὁρᾶτε, μὴ
and hearings of wars; be seeing you, not
θροεῖσθε· δεῖ γὰρ γενέσθαι,
you be terrified; it is necessary for to occur,
ἀλλ' οὔπω ἐστὶν τὸ τέλος.
but not yet is the end.
7 ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος καὶ
Will rise up for nation upon nation and
βασιλεία ἐπὶ βασιλείαν, καὶ ἔσονται λιμοὶ
kingdom upon kingdom, and will be famines
καὶ σεισμοὶ κατὰ τόπους·
and [earth]quakes down on places;
8 πάντα δὲ ταῦτα ἀρχὴ
all but these (things) beginning
ὠδίνων.
of pangs of birth.
9 τότε παραδώσουσιν ὑμᾶς εἰς θλῖψιν
Then they will give over you into tribulation
καὶ ἀποκτενοῦσιν ὑμᾶς, καὶ ἔσεσθε
and will kill you, and you will be
μισούμενοι ὑπὸ πάντων τῶν ἐθνῶν
(ones) being hated by all the nations
διὰ τὸ ὄνομά μου. 10 καὶ τότε
through the name of me. And then
σκανδαλισθήσονται πολλοὶ καὶ ἀλλήλους
will be stumbled many and one another
παραδώσουσιν καὶ μισήσουσιν ἀλλήλους·
they will give over and they will hate one another;
11 καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται
and many false prophets will rise up
καὶ πλανήσουσιν πολλούς· 12 καὶ διὰ
and will mislead many; and through
τὸ πληθυνθῆναι τὴν ἀνομίαν
the to be increased the lawlessness
ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.
will cool off the love of the many.
13 ὁ δὲ ὑπομείνας εἰς τέλος
The (one) but having endured into end
οὗτος σωθήσεται. 14 καὶ κηρυχθήσεται
this (one) will be saved. And will be preached
τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν
this the good news of the kingdom in
ὅλῃ τῇ οἰκουμένῃ εἰς μαρτύριον πᾶσιν
whole the inhabited [earth] into witness to all
τοῖς ἔθνεσιν, καὶ τότε ἥξει τὸ τέλος.
the nations, and then will come the end.
15 Ὅταν οὖν ἴδητε τὸ
Whenever therefore you might see the

6 You are going to
hear of wars and re-
ports of wars; see that
YOU are not terrified.
For these things must
take place, but the
end is not yet.
7 "For nation will
rise against nation
and kingdom against
kingdom, and there
will be food shortages
and earthquakes
in one place after
another. 8 All these
things are a beginning
of pangs of distress.
9 "Then people
will deliver YOU up to
tribulation and will
kill YOU, and YOU will
be objects of hatred
by all the nations on
account of my name.
10 Then, also, many
will be stumbled
and will betray one
another and will
hate one another.
11 And many false
prophets will arise
and mislead many;
12 and because of
the increasing of
lawlessness the love
of the greater number
will cool off. 13 But
he that has endured
to the end is the one
that will be saved.
14 And this good
news of the kingdom
will be preached in all
the inhabited earth
for a witness to all the
nations; and then the
end will come.
15 "Therefore, when
YOU catch sight of the

βδέλυγμα τῆς ἐρημώσεως τὸ
disgusting thing of the desolation the (thing)
ῥηθὲν διὰ Δανιὴλ τοῦ προφήτου ἑστὸς
spoken through Daniel the prophet having stood
ἐν τόπῳ ἁγίῳ, ὁ ἀναγινώσκων
in place holy, the (one) reading
νοείτω, 16 τότε οἱ ἐν τῇ
let him be minding, then the (ones) in the
Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
Judea let them be fleeing into the mountains,
17 ὁ ἐπὶ τοῦ δώματος μὴ
the (one) upon the housetop not
καταβάτω ἆραι τὰ ἐκ
let him come down to lift up the (things) out of
τῆς οἰκίας αὐτοῦ, 18 καὶ ὁ ἐν τῷ
the house of him, and the (one) in the
ἀγρῷ μὴ ἐπιστρεψάτω ὀπίσω ἆραι τὸ
field not let him return behind to lift up the
ἱμάτιον αὐτοῦ. 19 οὐαὶ δὲ ταῖς
outer garment of him. Woe but to the (ones)
ἐν γαστρὶ ἐχούσαις καὶ ταῖς θηλαζούσαις
in belly having and the (ones) giving suck
ἐν ἐκείναις ταῖς ἡμέραις. 20 προσεύχεσθε
in those the days. Be praying
δὲ ἵνα μὴ γένηται ἡ φυγὴ
but in order that not should occur the flight
ὑμῶν χειμῶνος μηδὲ σαββάτῳ· 21 ἔσται γὰρ
of you of winter nor to sabbath; will be for
τότε θλῖψις μεγάλη οἵα οὐ
then tribulation great of what sort not
γέγονεν ἀπ' ἀρχῆς κόσμου ἕως τοῦ
has occurred from beginning of world until of the
νῦν οὐδ' οὐ μὴ γένηται. 22 καὶ εἰ μὴ
now not-but not not should occur. And if not
ἐκολοβώθησαν αἱ ἡμέραι ἐκεῖναι, οὐκ ἂν
were cut short the days those, not likely
ἐσώθη πᾶσα σάρξ· διὰ δὲ τοὺς
was saved all flesh; through but the
ἐκλεκτοὺς κολοβωθήσονται αἱ ἡμέραι ἐκεῖναι.
chosen ones will be cut short the days those.
23 Τότε ἐάν τις ὑμῖν εἴπῃ Ἰδοὺ
Then if ever anyone to you might say Look!
ὧδε ὁ χριστός ἢ Ὧδε, μὴ πιστεύσητε·
Here the Christ or Here, not you should believe;
24 ἐγερθήσονται γὰρ ψευδόχριστοι καὶ
will rise up for false christs and
ψευδοπροφῆται, καὶ δώσουσιν σημεῖα μεγάλα
false prophets, and will give signs great
καὶ τέρατα ὥστε πλανᾶσθαι εἰ δυνατὸν
and portents as-and to mislead if possible

disgusting thing that
causes desolation, as
spoken of through
Daniel the prophet,
standing in a holy
place, (let the reader
use discernment,)
16 then let those in
Ju·de'a begin fleeing
to the mountains.
17 Let the man on
the housetop not
come down to take
the goods out of
his house; 18 and
let the man in the
field not return
to the house to
pick up his outer
garment. 19 Woe to
the pregnant women
and those suckling a
baby in those days!
20 Keep praying that
YOUR flight may not
occur in wintertime,
nor on the sabbath
day; 21 for then
there will be great
tribulation such as
has not occurred since
the world's beginning
until now, no, nor will
occur again. 22 In
fact, unless those days
were cut short, no
flesh would be saved;
but on account of the
chosen ones those
days will be cut short.
23 "Then if anyone
says to YOU, 'Look!
Here is the Christ,'
or, 'There!' do not
believe it. 24 For
false Christs and
false prophets will
arise and will give
great signs and
wonders so as to
mislead, if possible,

καὶ τοὺς ἐκλεκτούς· 25 ἰδοὺ προείρηκα
also the chosen ones; look! I have foretold

ὑμῖν. 26 ἐὰν οὖν εἴπωσιν ὑμῖν
to YOU. If ever therefore they might say to you

Ἰδοὺ ἐν τῇ ἐρήμῳ ἐστίν, μὴ
Look! In the desolate place he is, not

ἐξέλθητε· Ἰδοὺ ἐν τοῖς ταμείοις,
YOU should go out; Look! In the inner chambers,

μὴ πιστεύσητε· 27 ὥσπερ γὰρ ἡ
not YOU should believe; as-even for the

ἀστραπὴ ἐξέρχεται ἀπὸ ἀνατολῶν καὶ
lightning is coming out from eastern [parts] and

φαίνεται ἕως δυσμῶν, οὕτως ἔσται
is shining until western [parts], thus will be

ἡ παρουσία τοῦ υἱοῦ τοῦ ἀνθρώπου·
the presence of the Son of the man;

28 ὅπου ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ
where if ever may be the carcass, there

συναχθήσονται οἱ ἀετοί.
will be led together the eagles.

29 Εὐθέως δὲ μετὰ τὴν θλῖψιν τῶν
Immediately but after the tribulation of the

ἡμερῶν ἐκείνων ὁ ἥλιος σκοτισθήσεται,
days those the sun will be darkened,

καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος
and the moon not will give the light

αὐτῆς, καὶ οἱ ἀστέρες πεσοῦνται ἀπὸ τοῦ
of it, and the stars will fall from the

οὐρανοῦ, καὶ αἱ δυνάμεις τῶν οὐρανῶν
heaven, and the powers of the heavens

σαλευθήσονται. 30 καὶ τότε φανήσεται τὸ
will be shaken. And then will appear the

σημεῖον τοῦ υἱοῦ τοῦ ἀνθρώπου ἐν
sign of the Son of the man in

οὐρανῷ, καὶ τότε κόψονται πᾶσαι
heaven, and then will strike themselves all

αἱ φυλαὶ τῆς γῆς καὶ ὄψονται τὸν
the tribes of the earth and they will see the

υἱὸν τοῦ ἀνθρώπου ἐρχόμενον ἐπὶ τῶν
Son of the man coming upon the

νεφελῶν τοῦ οὐρανοῦ μετὰ δυνάμεως καὶ
clouds of the heaven with power and

δόξης πολλῆς· 31 καὶ ἀποστελεῖ τοὺς
glory much; and he will send off the

ἀγγέλους αὐτοῦ μετὰ σάλπιγγος μεγάλης,
angels of him with trumpet great,

καὶ ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς
and they will lead together upon the chosen (ones)

αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων ἀπ'
of him out of the four winds from

even the chosen
ones. 25 Look! I
have forewarned YOU.
26 Therefore, if people
say to YOU, 'Look! He
is in the wilderness,'
do not go out; 'Look!
He is in the inner
chambers,' do not
believe it. 27 For
just as the lightning
comes out of eastern
parts and shines over
to western parts,
so the presence of
the Son of man will
be. 28 Wherever the
carcass is, there the
eagles will be gathered
together.

29 "Immediately
after the tribulation
of those days the sun
will be darkened, and
the moon will not give
its light, and the stars
will fall from heaven,
and the powers of
the heavens will be
shaken. 30 And then
the sign of the Son
of man will appear in
heaven, and then all
the tribes of the earth
will beat themselves
in lamentation, and
they will see the Son
of man coming on
the clouds of heaven
with power and great
glory. 31 And he will
send forth his angels
with a great trumpet
sound, and they will
gather his chosen
ones together from
the four winds, from

ἄκρων οὐρανῶν ἕως τῶν ἄκρων
extremities of heavens until the extremities

αὐτῶν.
of them.

32 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν
From but the fig tree learn YOU the

παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς
parable; whenever already the branch of it

γένηται ἁπαλὸς καὶ τὰ φύλλα
should become tender and the leaves

ἐκφύῃ, γινώσκετε ὅτι
it may make grow out, YOU are knowing that

ἐγγὺς τὸ θέρος· 33 οὕτως καὶ ὑμεῖς, ὅταν
near the summer; thus also YOU, whenever

ἴδητε πάντα ταῦτα,
YOU might see all these (things),

γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.
be YOU knowing that near he is upon doors.

34 ἀμὴν λέγω ὑμῖν ὅτι οὐ μὴ
Amen I am saying to YOU that not not

παρέλθῃ ἡ γενεὰ αὕτη ἕως ἂν
should pass away the generation this until likely

πάντα ταῦτα γένηται. 35 ὁ
all these (things) should occur. The

οὐρανὸς καὶ ἡ γῆ παρελεύσεται, οἱ δὲ
heaven and the earth will pass away, the but

λόγοι μου οὐ μὴ παρέλθωσιν.
words of me not not should pass away.

36 Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὥρας
About but the day that and hour

οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι τῶν
no one has known, neither the angels of the

οὐρανῶν οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατὴρ
heavens nor the Son, if not the Father

μόνος. 37 ὥσπερ γὰρ αἱ ἡμέραι τοῦ
only. As-even for the days of the

Νῶε, οὕτως ἔσται ἡ παρουσία τοῦ
Noah, thus will be the presence of the

υἱοῦ τοῦ ἀνθρώπου· 38 ὡς γὰρ ἦσαν ἐν
Son of the man; as for were in

ταῖς ἡμέραις ἐκείναις ταῖς πρὸ τοῦ
the days those the (ones) before the

κατακλυσμοῦ τρώγοντες καὶ πίνοντες,
cataclysm feeding themselves and drinking,

γαμοῦντες καὶ γαμίζοντες,
marrying and been given in marriage,

ἄχρι ἧς ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν
until of which day entered Noah into the

one extremity of the
heavens to their other
extremity.

32 "Now learn from
the fig tree as an
illustration this point:
Just as soon as its
young branch grows
tender and it puts
forth leaves, YOU know
that summer is near.
33 Likewise also YOU,
when YOU see all
these things, know
that he is near at the
doors. 34 Truly I
say to YOU that this
generation will by no
means pass away until
all these things occur.
35 Heaven and earth
will pass away, but
my words will by no
means pass away.

36 "Concerning that
day and hour nobody
knows, neither the
angels of the heavens
nor the Son,* but only
the Father. 37 For
just as the days of
Noah were, so the
presence of the Son of
man will be. 38 For
as they were in those
days before the flood,*
eating and drinking,
men marrying and
women being given
in marriage, until
the day that Noah
entered into the

36* Nor the Son, ℵ*BDVg[mss]ArmJ[18,21,22]. 38* Or, "deluge"; *di·lu'vi·um*, Vg.

κιβωτόν, 39 καὶ οὐκ ἔγνωσαν ἕως ἦλθεν ὁ
ark, and not they knew until came the

κατακλυσμὸς καὶ ἦρεν ἅπαντας, οὕτως
cataclysm and lifted up all, thus

ἔσται ἡ παρουσία τοῦ υἱοῦ τοῦ
will be the presence of the Son of the

ἀνθρώπου. 40 τότε ἔσονται δύο ἐν τῷ ἀγρῷ,
man. Then will be two in the field,

εἷς παραλαμβάνεται καὶ εἷς ἀφίεται·
one is being taken along and one is being let go off;

41 δύο ἀλήθουσαι ἐν τῷ μύλῳ, μία
two [women] grinding in the mill, one

παραλαμβάνεται καὶ μία ἀφίεται.
is being taken along and one is being let go off.

42 γρηγορεῖτε οὖν, ὅτι οὐκ
Be YOU staying awake therefore, because not

οἴδατε ποίᾳ ἡμέρᾳ ὁ κύριος
YOU have known to what sort of day the Lord

ὑμῶν ἔρχεται.
of YOU is coming.

43 ἐκεῖνο δὲ γινώσκετε ὅτι εἰ
That (thing) but be YOU knowing that if

ᾔδει ὁ οἰκοδεσπότης ποίᾳ
had known the householder to what sort of

φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν
watch the thief is coming, he stayed awake

ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι
likely and not likely he allowed to be dug through

τὴν οἰκίαν αὐτοῦ. 44 διὰ τοῦτο καὶ
the house of him. Through this also

ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι
YOU be proving yourselves ready, because

ᾗ οὐ δοκεῖτε ὥρᾳ ὁ υἱὸς τοῦ
to what not YOU are thinking hour the Son of the

ἀνθρώπου ἔρχεται.
man is coming.

45 Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ
Who really is the faithful slave and

φρόνιμος ὃν κατέστησεν ὁ κύριος ἐπὶ
discreet whom set down the lord upon

τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι
the domestics of him of the to give

αὐτοῖς τὴν τροφὴν ἐν καιρῷ; 46 μακάριος
to them the food in appointed time? Happy

ὁ δοῦλος ἐκεῖνος ὃν ἐλθὼν ὁ
the slave that whom having come the

κύριος αὐτοῦ εὑρήσει οὕτως ποιοῦντα·
lord of him will find thus doing;

47 ἀμὴν λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς
amen I am saying to YOU that upon all the

ark; 39 and they
took no note until
the flood came and
swept them all away,
so the presence of
the Son of man will
be. 40 Then two
men will be in the
field: one will be
taken along and the
other be abandoned;
41 two women will be
grinding at the hand
mill: one will be taken
along and the other be
abandoned. 42 Keep
on the watch, there-
fore, because YOU do
not know on what day
YOUR Lord is coming.

43 "But know one
thing, that if the
householder had
known in what watch
the thief was coming,
he would have kept
awake and not al-
lowed his house to be
broken into. 44 On
this account YOU
too prove yourselves
ready, because at an
hour that YOU do not
think to be it, the Son
of man is coming.

45 "Who really
is the faithful and
discreet slave whom
his master appointed
over his domestics,
to give them their
food at the proper
time? 46 Happy
is that slave if his
master on arriving
finds him doing so.
47 Truly I say to YOU,

ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.
belongings of him he will set down him.

48 ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος
If ever but might say the bad slave

ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ Χρονίζει
that in the heart of him Is taking his time

μου ὁ κύριος, 49 καὶ ἄρξηται
of me the lord, and he should start

τύπτειν τοὺς συνδούλους αὐτοῦ,
to be beating the fellow slaves of him,

ἐσθίῃ δὲ καὶ πίνῃ μετὰ
may be eating but and may be drinking with

τῶν μεθυόντων, 50 ἥξει ὁ
the (ones) getting drunk, will come the

κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ
lord of the slave that in day to which

οὐ προσδοκᾷ καὶ ἐν ὥρᾳ ᾗ οὐ
not he is expecting and in hour to which not

γινώσκει, 51 καὶ διχοτομήσει αὐτὸν
he is knowing, and he will cut asunder him

καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν
and the part of him with the hypocrites

θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ
he will place; there will be the weeping and

ὁ βρυγμὸς τῶν ὀδόντων.
the gnashing of the teeth.

25 Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν
Then will be likened the kingdom of the

οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι
heavens to ten virgins, who having taken

τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς
the lamps of themselves went out into

ὑπάντησιν τοῦ νυμφίου. 2 πέντε δὲ ἐξ
meeting of the bridegroom. Five but out of

αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι·
them were foolish and five discreet;

3 αἱ γὰρ μωραὶ λαβοῦσαι τὰς
the for foolish (ones) having taken the

λαμπάδας αὐτῶν οὐκ ἔλαβον μεθ'
lamps of them not took with

ἑαυτῶν ἔλαιον· 4 αἱ δὲ φρόνιμοι
themselves oil; the but discreet (ones)

ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν
took oil in the receptacles with the

λαμπάδων ἑαυτῶν. 5 χρονίζοντος δὲ
lamps of themselves. Taking his time but

τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ
of the bridegroom they nodded all and

ἐκάθευδον. 6 μέσης δὲ νυκτὸς κραυγὴ
were sleeping. Of middle but of night outcry

He will appoint
him over all his
belongings.
48 "But if ever
that evil slave should
say in his heart, 'My
master is delaying,'
49 and should start
to beat his fellow
slaves and should eat
and drink with the
confirmed drunkards,
50 the master of that
slave will come on
a day that he does
not expect and in an
hour that he does not
know, 51 and will
punish him with the
greatest severity and
will assign him his
part with the hypo-
crites. There is where
[his] weeping and the
gnashing of [his] teeth
will be.

25 "Then the
kingdom of the
heavens will become
like ten virgins that
took their lamps and
went out to meet the
bridegroom. 2 Five
of them were foolish,
and five were discreet.
3 For the foolish
took their lamps
but took no oil with
them, 4 whereas the
discreet took oil in
their receptacles with
their lamps. 5 While
the bridegroom was
delaying, they all
nodded and went to
sleep. 6 Right in the
middle of the night
there arose a cry,

γέγονεν 'Ιδοὺ ὁ νυμφίος,
has occurred Look! The bridegroom,

ἐξέρχεσθε εἰς ἀπάντησιν. 7 τότε
Be YOU going out into meeting. Then

ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ
rose up all the virgins those and

ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν. 8 αἱ
put in order the lamps of themselves. The

δὲ μωραὶ ταῖς φρονίμοις εἶπαν Δότε
but foolish (ones) to the discreet (ones) said Give

ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ
to us out of the oil of YOU, because the

λαμπάδες ἡμῶν σβέννυνται.
lamps of us are being extinguished.

9 ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι
Answered but the discreet (ones) saying

Μήποτε οὐ μὴ ἀρκέσῃ ἡμῖν καὶ
Perhaps not not it might be enough to us and

ὑμῖν· πορεύεσθε μᾶλλον πρὸς τοὺς
to YOU; be going YOUR way rather toward the (ones)

πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.
selling and buy for yourselves.

10 ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν
Going off but of them to buy came

ὁ νυμφίος, καὶ αἱ ἕτοιμοι εἰσῆλθον
the bridegroom, and the ready (ones) went in

μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ
with him into the marriage festivities, and

ἐκλείσθη ἡ θύρα. 11 ὕστερον δὲ ἔρχονται
was shut the door. Latterly but are coming

καὶ αἱ λοιπαὶ παρθένοι λέγουσαι Κύριε
also the leftover virgins saying Lord

κύριε, ἄνοιξον ἡμῖν· 12 ὁ δὲ
lord, open to us; the (one) but

ἀποκριθεὶς εἶπεν 'Αμὴν λέγω ὑμῖν,
having answered said Amen I am saying to YOU,

οὐκ οἶδα ὑμᾶς.
not I have known YOU.

13 Γρηγορεῖτε οὖν, ὅτι οὐκ
Be YOU staying awake therefore, because not

οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.
YOU have known the day nor the hour.

14 Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν
As-even for man traveling abroad

ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν
called the own slaves and gave over

αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ, 15 καὶ
to them the belongings of him, and

ᾧ μὲν ἔδωκεν πέντε τάλαντα
to which (one) indeed he gave five talents

'Here is the bride-
groom! Be on YOUR
way out to meet
him.' 7 Then all
those virgins rose and
put their lamps in
order. 8 The foolish
said to the discreet,
'Give us some of
YOUR oil, because our
lamps are about to go
out.' 9 The discreet
answered with the
words, 'Perhaps there
may not be quite
enough for us and
YOU. Be on YOUR way,
instead, to those who
sell it and buy for
yourselves.' 10 While
they were going off to
buy, the bridegroom
arrived, and the vir-
gins that were ready
went in with him to
the marriage feast;
and the door was
shut. 11 Afterwards
the rest of the virgins
also came, saying,
'Sir, sir, open to us!'
12 In answer he said,
'I tell YOU the truth, I
do not know YOU.'

13 "Keep on the
watch, therefore,
because YOU know
neither the day nor
the hour.

14 "For it is just as
when a man, about
to travel abroad,
summoned slaves of
his and committed to
them his belongings.
15 And to one he
gave five talents,

ᾧ δὲ δύο ᾧ δὲ ἕν,
to which (one) but two to which (one) but one,

ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ
to each (one) according to the own power, and

ἀπεδήμησεν. 16 εὐθέως
he traveled abroad. Immediately

πορευθεὶς ὁ τὰ πέντε τάλαντα
having gone his way the (one) the five talents

λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ
having received worked in them and

ἐκέρδησεν ἄλλα πέντε· 17 ὡσαύτως
gained others five; as-thus

ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο·
the (one) the two gained others two;

18 ὁ δὲ τὸ ἓν λαβὼν
the (one) but the one having received

ἀπελθὼν ὤρυξεν γῆν καὶ ἔκρυψεν τὸ
having gone off dug up earth and hid the

ἀργύριον τοῦ κυρίου αὐτοῦ.
silver of the lord of him.

19 μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ
After but much time is coming the

κύριος τῶν δούλων ἐκείνων καὶ συναίρει
lord of the slaves those and lifts up with

λόγον μετ' αὐτῶν. 20 καὶ προσελθὼν
word with them. And having come toward

ὁ τὰ πέντε τάλαντα λαβὼν
the (one) the five talents having received

προσήνεγκεν ἄλλα πέντε τάλαντα λέγων
brought toward others five talents saying

Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε
Lord, five talents to me you gave over; see

ἄλλα πέντε τάλαντα ἐκέρδησα. 21 ἔφη αὐτῷ
others five talents I gained. Said to him

ὁ κύριος αὐτοῦ Εὖ, δοῦλε ἀγαθὲ καὶ
the lord of him Well, slave good and

πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ
faithful, upon few (things) you were faithful, upon

πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν
many (things) you I shall set down; enter into the

χαρὰν τοῦ κυρίου σου.
joy of the lord of you.

22 προσελθὼν καὶ ὁ τὰ δύο
Having come toward also the (one) the two

τάλαντα εἶπεν Κύριε, δύο τάλαντά μοι
talents said Lord, two talents to me

παρέδωκας· ἴδε ἄλλα δύο τάλαντα ἐκέρδησα.
you gave over; see others two talents I gained.

23 ἔφη αὐτῷ ὁ κύριος αὐτοῦ Εὖ, δοῦλε
Said to him the lord of him Well, slave

to another two, to
still another one, to
each one according
to his own ability,
and he went abroad.
16 Immediately the
one that received the
five talents went his
way and did business
with them and gained
five more. 17 In
the same way the
one that received the
two gained two more.
18 But the one that
received just one went
off, and dug in the
ground and hid the
silver money of his
master.

19 "After a long
time the master of
those slaves came and
settled accounts with
them. 20 So the one
that had received five
talents came forward
and brought five
additional talents,
saying, 'Master, you
committed five talents
to me; see, I gained
five talents more.'
21 His master said to
him, 'Well done, good
and faithful slave! You
were faithful over a
few things. I will ap-
point you over many
things. Enter into the
joy of your master.'
22 Next the one that
had received the two
talents came forward
and said, 'Master, you
committed to me two
talents; see, I gained
two talents more.'
23 His master said
to him, 'Well done,

ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς
good and faithful, upon few (things) you were
πιστός, ἐπὶ πολλῶν σε καταστήσω·
faithful, upon many you I shall set down;
εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.
enter into the joy of the lord of you.
24 προσελθὼν δὲ καὶ ὁ τὸ
Having come toward but also the (one) the
ἓν τάλαντον εἰληφὼς εἶπεν Κύριε, ἔγνων
one talent having received said Lord, I knew
σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων
you that hard you are man, reaping
ὅπου οὐκ ἔσπειρας καὶ συνάγων ὅθεν οὐ
where not you sowed and gathering whence not
διεσκόρπισας· 25 καὶ φοβηθεὶς
you scattered; and having feared
ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν
having gone off I hid the talent of you in
τῇ γῇ· ἴδε ἔχεις τὸ σόν.
the earth; see you are having the yours.
26 ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν
Having answered but the lord of him said
αὐτῷ Πονηρὲ δοῦλε καὶ ὀκνηρέ, ᾔδεις ὅτι
to him Wicked slave and sluggish, you knew that
θερίζω ὅπου οὐκ ἔσπειρα καὶ συνάγω
I am reaping where not I sowed and am gathering
ὅθεν οὐ διεσκόρπισα; 27 ἔδει
whence not I scattered? It was necessary
σε οὖν βαλεῖν τὰ ἀργύριά μου
you therefore to throw the silver [pieces] of me
τοῖς τραπεζείταις, καὶ ἐλθὼν ἐγὼ
to the bankers, and having come I
ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.
carried off likely the mine with interest.
28 ἄρατε οὖν ἀπ' αὐτοῦ τὸ
Lift you up therefore from him the
τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα
talent and give to the (one) having the ten
τάλαντα· 29 τῷ γὰρ ἔχοντι παντὶ
talents; to the (one) for having to everyone
δοθήσεται καὶ περισσευθήσεται·
it will be given and he will be made to abound;
τοῦ δὲ μὴ ἔχοντος καὶ ὃ ἔχει
of the (one) but not having also which he is having
ἀρθήσεται ἀπ' αὐτοῦ. 30 καὶ τὸν ἀχρεῖον
will be lifted up from him. And the useless
δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ
slave throw you out into the darkness the
ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς
outer; there will be the weeping

good and faithful
slave! You were
faithful over a few
things. I will appoint
you over many things.
Enter into the joy of
your master.'
24 "Finally the one
that had received
the one talent came
forward and said,
'Master, I knew you
to be an exacting
man, reaping where
you did not sow and
gathering where
you did not winnow.
25 So I grew afraid
and went off and hid
your talent in the
ground. Here you have
what is yours.' 26 In
reply his master said
to him, 'Wicked and
sluggish slave, you
knew, did you, that
I reaped where I did
not sow and gathered
where I did not
winnow? 27 Well,
then, you ought to
have deposited my
silver monies with
the bankers, and on
my arrival I would be
receiving what is mine
with interest.
28 "'Therefore TAKE
away the talent from
him and give it to
him that has the ten
talents. 29 For to
everyone that has,
more will be given
and he will have
abundance; but as
for him that does
not have, even what
he has will be taken
away from him.
30 And throw the
good-for-nothing slave
out into the darkness
outside. There is
where [his] weeping

καὶ ὁ βρυγμὸς τῶν ὀδόντων.
and the gnashing of the teeth.
31 Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ
Whenever but should come the Son of the
ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ καὶ πάντες οἱ
man in the glory of him and all the
ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ
angels with him, then he will sit down upon
θρόνου δόξης αὐτοῦ, 32 καὶ
throne of glory of him, and
συναχθήσονται ἔμπροσθεν αὐτοῦ πάντα
will be led together in front of him all
τὰ ἔθνη, καὶ ἀφορίσει αὐτοὺς
the nations, and he will separate them [persons]
ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει
from one another, as-even the shepherd is separating
τὰ πρόβατα ἀπὸ τῶν ἐρίφων, 33 καὶ
the sheep from the kids, and
στήσει τὰ μὲν πρόβατα ἐκ
he will make to stand the indeed sheep out of
δεξιῶν αὐτοῦ τὰ δὲ ἐρίφια ἐξ
right-hand [places] of him the but kids out of
εὐωνύμων.
left-hand [places].
34 τότε ἐρεῖ ὁ βασιλεὺς τοῖς
Then will say the king to the (ones)
ἐκ δεξιῶν αὐτοῦ Δεῦτε, οἱ
out of right-hand [places] of him Hither, the (ones)
εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε
blessed of the Father of me, inherit
τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ
the having been prepared to you kingdom from
καταβολῆς κόσμου· 35 ἐπείνασα γὰρ καὶ
founding of world; I hungered for and
ἐδώκατέ μοι φαγεῖν, ἐδίψησα καὶ
YOU gave to me to eat, I got thirsty and
ἐποτίσατέ με, ξένος ἤμην καὶ
YOU caused to drink me, stranger I was and
συνηγάγετέ με, 36 γυμνὸς καὶ περιεβάλετέ
YOU gathered me, naked and YOU clothed
με, ἠσθένησα καὶ ἐπεσκέψασθέ με, ἐν
me, I fell sick and YOU looked after me, in
φυλακῇ ἤμην καὶ ἤλθατε πρός με. 37 τότε
prison I was and YOU came toward me. Then
ἀποκριθήσονται αὐτῷ οἱ δίκαιοι
will answer to him the righteous (ones)
λέγοντες Κύριε, πότε σε εἴδαμεν πεινῶντα καὶ
saying Lord, when you we saw hungering and
ἐθρέψαμεν, ἢ διψῶντα καὶ ἐποτίσαμεν;
we fed, or thirsting and we caused to drink?

and the gnashing of
[his] teeth will be.'
31 "When the Son
of man arrives in his
glory, and all the
angels with him, then
he will sit down on
his glorious throne.
32 And all the nations
will be gathered be-
fore him, and he will
separate people one
from another, just as
a shepherd separates
the sheep from the
goats. 33 And he
will put the sheep on
his right hand, but
the goats on his left.
34 "Then the king
will say to those on
his right, 'Come, YOU
who have been blessed
by my Father, inherit
the kingdom prepared
for you from the
founding of the world.
35 For I became
hungry and YOU gave
me something to eat;
I got thirsty and YOU
gave me something
to drink. I was a
stranger and YOU
received me hospita-
bly; 36 naked, and
YOU clothed me. I fell
sick and YOU looked
after me. I was in
prison and YOU came
to me.' 37 Then the
righteous ones will
answer him with the
words, 'Lord, when
did we see you hungry
and feed you, or
thirsty, and give you
something to drink?

38 πότε δέ σε εἴδαμεν ξένον καὶ
When but you we saw stranger and
συνηγάγομεν, ἢ γυμνὸν καὶ περιεβάλομεν;
we gathered, or naked and we clothed?
39 πότε δέ σε εἴδομεν ἀσθενοῦντα ἢ ἐν
When but you we saw falling sick or in
φυλακῇ καὶ ἤλθομεν πρός σε; 40 καὶ
prison and we came toward you? And
ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς
having answered the king will say to them
Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον
Amen I am saying to YOU, upon how much
ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου
YOU did to one of these the brothers of me
τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.
the least (ones), to me YOU did.
41 τότε ἐρεῖ καὶ τοῖς ἐξ
Then he will say also to the (ones) out of
εὐωνύμων Πορεύεσθε ἀπ' ἐμοῦ
left-hand [places] Be going YOUR way from me
κατηραμένοι εἰς τὸ πῦρ τὸ
(ones) having been cursed into the fire the
αἰώνιον τὸ ἡτοιμασμένον τῷ διαβόλῳ
everlasting the having been prepared to the Devil
καὶ τοῖς ἀγγέλοις αὐτοῦ· 42 ἐπείνασα
and to the angels of him; I became hungry
γὰρ καὶ οὐκ ἐδώκατέ μοι φαγεῖν, καὶ
for and not YOU gave me to eat, and
ἐδίψησα καὶ οὐκ ἐποτίσατέ με,
I got thirsty and not YOU caused to drink me,
43 ξένος ἤμην καὶ οὐ συνηγάγετέ με,
stranger I was and not YOU gathered me,
γυμνὸς καὶ οὐ περιεβάλετέ με, ἀσθενὴς καὶ
naked and not YOU clothed me, sick and
ἐν φυλακῇ καὶ οὐκ ἐπεσκέψασθέ με. 44 τότε
in prison and not YOU looked after me. Then
ἀποκριθήσονται καὶ αὐτοὶ λέγοντες Κύριε,
will answer also they saying Lord,
πότε σε εἴδομεν πεινῶντα ἢ διψῶντα ἢ
when you we saw hungering or thirsting or
ξένον ἢ γυμνὸν ἢ ἀσθενῆ ἢ ἐν φυλακῇ καὶ
stranger or naked or sick or in prison and
οὐ διηκονήσαμέν σοι; 45 τότε ἀποκριθήσεται
not we did service to you? Then he will answer
αὐτοῖς λέγων Ἀμὴν λέγω ὑμῖν, ἐφ'
to them saying Amen I say to YOU, upon
ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων τῶν
how much not YOU did to one of these the
ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε. 46 καὶ
least (ones), neither to me YOU did. And

38 When did we see
you a stranger and re-
ceive you hospitably,
or naked, and clothe
you? 39 When did
we see you sick or in
prison and go to you?'
40 And in reply the
king will say to them,
'Truly I say to YOU,
To the extent that
YOU did it to one of
the least of these my
brothers, YOU did it
to me.'
41 "Then he will
say, in turn, to those
on his left, 'Be on
YOUR way from me,
YOU who have been
cursed, into the ever-
lasting fire prepared
for the Devil and his
angels. 42 For I
became hungry, but
YOU gave me nothing
to eat, and I got
thirsty, but YOU gave
me nothing to drink.
43 I was a stranger,
but YOU did not
receive me hospitably;
naked, but YOU did
not clothe me; sick
and in prison, but
YOU did not look
after me.' 44 Then
they also will answer
with the words, 'Lord,
when did we see you
hungry or thirsty or
a stranger or naked
or sick or in prison
and did not minister
to you?' 45 Then he
will answer them with
the words, 'Truly I say
to YOU, To the extent
that YOU did not do it
to one of these least
ones, YOU did not do
it to me.' 46 And

ἀπελεύσονται οὗτοι εἰς κόλασιν
will go off these into lopping off
αἰώνιον, οἱ δὲ δίκαιοι εἰς ζωὴν
everlasting, the but righteous (ones) into life
αἰώνιον.
everlasting.

26 Καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς
And it occurred when finished the Jesus
πάντας τοὺς λόγους τούτους, εἶπεν τοῖς
all the words these, he said to the
μαθηταῖς αὐτοῦ 2 Οἴδατε ὅτι μετὰ δύο
disciples of him You have known that after two
ἡμέρας τὸ πάσχα γίνεται, καὶ ὁ
days the passover is occurring, and the
υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς τὸ
Son of the man is being given over into the
σταυρωθῆναι.
to be put upon the stake.
3 Τότε συνήχθησαν οἱ ἀρχιερεῖς
Then were led together the chief priests
καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν
and the older men of the people into the
αὐλὴν τοῦ ἀρχιερέως τοῦ λεγομένου
courtyard of the chief priest the (one) being said
Καιάφα, 4 καὶ συνεβουλεύσαντο ἵνα
Caiaphas, and took counsel together in order that
τὸν Ἰησοῦν δόλῳ κρατήσωσιν καὶ
the Jesus to crafty device they might seize and
ἀποκτείνωσιν· 5 ἔλεγον δέ Μὴ ἐν
they may kill; they were saying but Not in
τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται
the festival, in order that not uproar might occur
ἐν τῷ λαῷ.
in the people.
6 Τοῦ δὲ Ἰησοῦ γενομένου ἐν
Of the but Jesus having come to be in
Βηθανίᾳ ἐν οἰκίᾳ Σίμωνος τοῦ λεπροῦ,
Bethany in house of Simon the leper,
7 προσῆλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον
came toward to him woman having alabaster case
μύρου βαρυτίμου καὶ κατέχεεν ἐπὶ
of perfumed oil costly and was pouring upon
τῆς κεφαλῆς αὐτοῦ ἀνακειμένου. 8 ἰδόντες
the head of him lying up. Having seen
δὲ οἱ μαθηταὶ ἠγανάκτησαν λέγοντες
but the disciples became indignant saying
Εἰς τί ἡ ἀπώλεια αὕτη; 9 ἐδύνατο γὰρ
Into what the waste this? Was able for
τοῦτο πραθῆναι πολλοῦ καὶ δοθῆναι
this to be sold of much and to be given

these will depart into
everlasting cutting-off,
but the righteous ones
into everlasting life."
26 Now when Jesus
had finished
all these sayings, he
said to his disciples:
2 "You know that two
days from now the
passover occurs, and
the Son of man is to
be delivered up to be
impaled."
3 Then the chief
priests and the older
men of the people
gathered together
in the courtyard of
the high priest who
was called Ca'ia·phas,
4 and took counsel
together to seize Jesus
by crafty device and
kill him. 5 However,
they kept saying:
"Not at the festival, in
order that no uproar
may arise among the
people."
6 While Jesus
happened to be in
Beth'a·ny in the house
of Simon the leper,
7 a woman with an
alabaster case of
costly perfumed oil
approached him, and
she began pouring it
upon his head as he
was reclining at the
table. 8 On seeing
this the disciples
became indignant and
said: "Why this waste?
9 For this could have
been sold for a great
deal and been given

πτωχοῖς. 10 γνοὺς δὲ ὁ Ἰησοῦς
to poor (ones). Having known but the Jesus
εἶπεν αὐτοῖς Τί κόπους παρέχετε τῇ
said to them Why troubles have you beside to the
γυναικί; ἔργον γὰρ καλὸν ἠργάσατο εἰς
woman? Work for fine she worked into
ἐμέ· 11 πάντοτε γὰρ τοὺς πτωχοὺς
me; always for the poor (ones)
ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ
you are having with selves, me but not
πάντοτε ἔχετε· 12 βαλοῦσα γὰρ
always you are having; having thrown for
αὕτη τὸ μύρον τοῦτο ἐπὶ τοῦ
this [woman] the perfumed oil this upon the
σώματός μου πρὸς τὸ ἐνταφιάσαι
body of me toward the to put into the grave
με ἐποίησεν. 13 ἀμὴν λέγω ὑμῖν, ὅπου
me she did. Amen I am saying to you, where
ἐὰν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο ἐν
if ever might be preached the good news this in
ὅλῳ τῷ κόσμῳ, λαληθήσεται καὶ ὃ
whole the world, will be spoken also which
ἐποίησεν αὕτη εἰς μνημόσυνον αὐτῆς.
did this [woman] into remembrance of her.
14 Τότε πορευθεὶς εἷς τῶν δώδεκα,
Then having gone his way one of the twelve,
ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς
the (one) being said Judas Iscariot, toward
τοὺς ἀρχιερεῖς 15 εἶπεν Τί θέλετέ
the chief priests he said What are you willing
μοι δοῦναι κἀγὼ ὑμῖν παραδώσω αὐτόν;
to me to give and I to you will give over him?
οἱ δὲ ἔστησαν αὐτῷ τριάκοντα
The (ones) but stipulated to him thirty
ἀργύρια. 16 καὶ ἀπὸ τότε ἐζήτει
silver [pieces]. And from then he was seeking
εὐκαιρίαν ἵνα αὐτὸν παραδῷ.
opportunity in order that him he might give over.
17 Τῇ δὲ πρώτῃ τῶν
To the but first [day] of the
ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ
unfermented cakes came toward the disciples to the
Ἰησοῦ λέγοντες Ποῦ θέλεις
Jesus saying Where are you willing
ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;
we should prepare to you to eat the passover?
18 ὁ δὲ εἶπεν Ὑπάγετε εἰς τὴν
The (one) but said Be you going under into the
πόλιν πρὸς τὸν δεῖνα καὶ εἴπατε αὐτῷ
city toward the So-and-so and say to him

to poor people."
10 Aware of this,
Jesus said to them:
"Why do YOU try to
make trouble for the
woman? For she did
a fine deed toward
me. 11 For YOU
always have the poor
with YOU, but YOU
will not always have
me. 12 For when
this woman put this
perfumed oil upon
my body, she did it
for the preparation
of me for burial.
13 Truly I say to YOU,
Wherever this good
news is preached in
all the world, what
this woman did shall
also be told as a
remembrance of her."
14 Then one of
the twelve, the one
called Judas Is·car′i·ot,
went to the chief
priests 15 and said:
"What will YOU give
me to betray him to
YOU?" They stipulated
to him thirty silver
pieces. 16 So from
then on he kept
seeking a good oppor-
tunity to betray him.
17 On the first day
of the unfermented
cakes the disciples
came up to Jesus,
saying: "Where do you
want us to prepare
for you to eat the
passover?" 18 He
said: "Go into the
city to So-and-so
and say to him,

Ὁ διδάσκαλος λέγει Ὁ καιρός
The teacher is saying The appointed time
μου ἐγγύς ἐστιν· πρὸς σὲ ποιῶ τὸ
of me near is; toward you I am making the
πάσχα μετὰ τῶν μαθητῶν μου. 19 καὶ
passover with the disciples of me. And
ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς
did the disciples as gave orders to them
ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.
the Jesus, and they prepared the passover.
20 Ὀψίας δὲ γενομένης
Of evening but having come to be
ἀνέκειτο μετὰ τῶν δώδεκα μαθητῶν.
he was lying up with the twelve disciples.
21 καὶ ἐσθιόντων αὐτῶν εἶπεν Ἀμὴν
And eating of them he said Amen
λέγω ὑμῖν ὅτι εἷς ἐξ ὑμῶν
I am saying to you that one out of you
παραδώσει με. 22 καὶ λυπούμενοι σφόδρα
will give over me. And being grieved very much
ἤρξαντο λέγειν αὐτῷ εἷς ἕκαστος
they started to be saying to him one each
Μήτι ἐγώ εἰμι, κύριε; 23 ὁ δὲ
Not what I am, Lord? The (one) but
ἀποκριθεὶς εἶπεν Ὁ ἐμβάψας
having answered said The (one) having dipped in
μετ' ἐμοῦ τὴν χεῖρα ἐν τῷ τρυβλίῳ οὗτός
with me the hand in the bowl this (one)
με παραδώσει· 24 ὁ μὲν υἱὸς τοῦ
me will give over; the indeed Son of the
ἀνθρώπου ὑπάγει καθὼς
man is going away according as
γέγραπται περὶ αὐτοῦ, οὐαὶ δὲ τῷ
it has been written about him, woe but to the
ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ
man that through whom the Son of the
ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ
man is being given over; fine it was to him
εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.
if not was generated the man that.
25 ἀποκριθεὶς δὲ Ἰούδας ὁ
Having answered but Judas the (one)
παραδιδοὺς αὐτὸν εἶπεν Μήτι ἐγώ εἰμι,
giving over him said Not what I am,
ῥαββεί; λέγει αὐτῷ Σὺ εἶπας.
Rabbi? He is saying to him You you said.
26 Ἐσθιόντων δὲ αὐτῶν λαβὼν ὁ
Eating but of them having taken the
Ἰησοῦς ἄρτον καὶ εὐλογήσας ἔκλασεν καὶ
Jesus loaf and having blessed he broke and

The Teacher says,
'My appointed time is
near; I will celebrate
the passover with
my disciples at your
home.'" 19 And the
disciples did as Jesus
ordered them, and
they got things ready
for the passover.
20 When, now, it
had become evening,
he was reclining at
the table with the
twelve disciples.
21 While they were
eating, he said: "Truly
I say to YOU, One
of YOU will betray
me." 22 Being very
much grieved at this,
they commenced each
and every one to say
to him: "Lord, it is
not I, is it?" 23 In
reply he said: "He
that dips his hand
with me in the bowl
is the one that will
betray me. 24 True,
the Son of man is
going away, just as it
is written concerning
him, but woe to that
man through whom
the Son of man is be-
trayed! It would have
been finer for him
if that man had not
been born." 25 By
way of reply Judas,
who was about to
betray him, said: "It
is not I, is it, Rabbi?"
He said to him: "You
yourself said [it]."
26 As they con-
tinued eating, Jesus
took a loaf and, after
saying a blessing,
he broke it and,

δοὺς τοῖς μαθηταῖς εἶπεν Λάβετε
having given to the disciples he said Take YOU
φάγετε, τοῦτό ἐστιν τὸ σῶμά μου.
eat YOU, this is the body of me.
27 καὶ λαβὼν ποτήριον καὶ
And having taken cup and
εὐχαριστήσας ἔδωκεν αὐτοῖς λέγων
having given thanks he gave to them saying
Πίετε ἐξ αὐτοῦ πάντες, 28 τοῦτο
Drink YOU out of it [YOU] all, this
γάρ ἐστιν τὸ αἷμά μου τῆς διαθήκης
for is the blood of me of the covenant
τὸ περὶ πολλῶν ἐκχυννόμενον εἰς
the (one) about many being poured out into
ἄφεσιν ἁμαρτιῶν· 29 λέγω δὲ ὑμῖν,
forgiveness of sins; I am saying but to YOU,
οὐ μὴ πίω ἀπ' ἄρτι ἐκ
not not I should drink from right now out of
τούτου τοῦ γενήματος τῆς ἀμπέλου ἕως
this the product of the vine until
τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ
the day that whenever it
πίνω μεθ' ὑμῶν καινὸν ἐν τῇ
I may be drinking with YOU new in the
βασιλείᾳ τοῦ πατρός μου. 30 Καὶ
kingdom of the Father of me. And
ὑμνήσαντες ἐξῆλθον εἰς τὸ Ὄρος
having sung hymns they went out into the Mount
τῶν Ἐλαιῶν.
of the Olives.
31 Τότε λέγει αὐτοῖς ὁ Ἰησοῦς Πάντες
Then is saying to them the Jesus All
ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ
YOU will be stumbled in me in the night
ταύτῃ, γέγραπται γάρ Πατάξω τὸν
this, it has been written for I shall smite the
ποιμένα, καὶ διασκορπισθήσονται τὰ πρόβατα
shepherd, and will be scattered about the sheep
τῆς ποίμνης· 32 μετὰ δὲ τὸ ἐγερθῆναί
of the flock; after but the to be raised up
με προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.
me I shall go before YOU into the Galilee.
33 ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ
Having answered but the Peter said to him
Εἰ πάντες σκανδαλισθήσονται ἐν σοί, ἐγὼ
If all they will be stumbled in you, I
οὐδέποτε σκανδαλισθήσομαι. 34 ἔφη αὐτῷ
never shall be stumbled. Said to him
ὁ Ἰησοῦς Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ
the Jesus Amen I am saying to you that in this

giving it to the disci-
ples, he said: "TAKE,
eat. This means my
body." 27 Also,
he took a cup and,
having given thanks,
he gave it to them,
saying: "Drink out of
it, all of YOU; 28 for
this means my 'blood
of the covenant,'
which is to be poured
out in behalf of many
for forgiveness of sins.
29 But I tell YOU,
I will by no means
drink henceforth any
of this product of
the vine until that
day when I drink
it new with YOU in
the kingdom of my
Father." 30 Finally,
after singing praises,
they went out to the
Mount of Olives.

31 Then Jesus said
to them: "All of YOU
will be stumbled in
connection with me
on this night, for it is
written, 'I will strike
the shepherd, and the
sheep of the flock will
be scattered about.'
32 But after I have
been raised up, I will
go ahead of YOU into
Gal'i·lee." 33 But Pe-
ter, in answer, said to
him: "Although all the
others are stumbled
in connection with
you, never will I be
stumbled!" 34 Jesus
said to him: "Truly
I say to you, On this

τῇ νυκτὶ πρὶν ἀλέκτορα φωνῆσαι τρὶς
the night before cock to sound three times
ἀπαρνήσῃ με. 35 λέγει αὐτῷ ὁ Πέτρος
you will disown me. Is saying to him the Peter
Κἂν δέῃ με σὺν σοὶ
And if it may be necessary me together with you
ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. ὁμοίως
to die, not not you I shall disown. Likewise
καὶ πάντες οἱ μαθηταὶ εἶπαν.
also all the disciples said.
36 Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς
Then is coming with them the Jesus
εἰς χωρίον λεγόμενον Γεθσημανεί, καὶ λέγει
into spot being said Gethsemane, and is saying
τοῖς μαθηταῖς Καθίσατε αὐτοῦ ἕως
to the disciples Sit YOU down in this place until
οὗ ἀπελθὼν ἐκεῖ προσεύξωμαι. 37 καὶ
which having gone off there I might pray. And
παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο
having taken along the Peter and the two
υἱοὺς Ζεβεδαίου ἤρξατο λυπεῖσθαι καὶ
sons of Zebedee he started to be grieved and
ἀδημονεῖν. 38 τότε λέγει αὐτοῖς
to be sorely troubled. Then he is saying to them
Περίλυπός ἐστιν ἡ ψυχή μου ἕως
Deeply grieved is the soul of me until
θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε
death; stay YOU here and be YOU staying awake
μετ' ἐμοῦ. 39 καὶ προελθὼν μικρὸν
with me. And having come toward little
ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος
he fell upon face of him praying
καὶ λέγων Πάτερ μου, εἰ δυνατόν ἐστιν,
and saying Father of me, if possible it is,
παρελθάτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο·
let pass by from me the cup this;
πλὴν οὐχ ὡς ἐγὼ θέλω ἀλλ' ὡς σύ.
besides not as I am willing but as you.
40 καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ
And he is coming toward the disciples and
εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ
is finding them sleeping, and is saying to the
Πέτρῳ Οὕτως οὐκ ἰσχύσατε μίαν ὥραν
Peter Thus not YOU were strong one hour
γρηγορῆσαι μετ' ἐμοῦ; 41 γρηγορεῖτε
to stay awake with me? Be YOU staying awake
καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε
and be YOU praying, in order that not YOU might enter
εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον ἡ
into temptation; the indeed spirit eager the

night, before a cock
crows, you will disown
me three times."
35 Peter said to him:
"Even if I should have
to die with you, I will
by no means disown
you." All the other
disciples also said the
same thing.

36 Then Jesus came
with them to the spot
called Geth·sem'a·ne,
and he said to the
disciples: "Sit down
here while I go over
there and pray."
37 And taking along
Peter and the two
sons of Zeb'e·dee, he
started to be grieved
and to be sorely
troubled. 38 Then
he said to them: "My
soul is deeply grieved,
even to death. Stay
here and keep on
the watch with me."
39 And going a little
way forward, he fell
upon his face, praying
and saying: "My Fa-
ther, if it is possible,
let this cup pass away
from me. Yet, not as I
will, but as you will."

40 And he came
to the disciples and
found them sleeping,
and he said to
Peter: "Could YOU
men not so much as
watch one hour with
me? 41 Keep on
the watch and pray
continually, that YOU
may not enter into
temptation. The spirit,
of course, is eager,

δὲ σὰρξ ἀσθενής. 42 πάλιν ἐκ
but flesh weak. Again out of
δευτέρου ἀπελθὼν προσηύξατο λέγων
second [time] having gone off he prayed saying
Πάτερ μου, εἰ οὐ δύναται τοῦτο
Father of me, if not it is possible this
παρελθεῖν ἐὰν μὴ αὐτὸ πίω,
to pass by if ever not it I should drink,
γενηθήτω τὸ θέλημά σου. 43 καὶ
let take place the will of you. And
ἐλθὼν πάλιν εὗρεν αὐτοὺς καθεύδοντας,
having come again he found them sleeping,
ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ
were for of them the eyes
βεβαρημένοι. 44 καὶ ἀφεὶς
having been made heavy. And having let go off
αὐτοὺς πάλιν ἀπελθὼν προσηύξατο ἐκ
them again having gone off he prayed out of
τρίτου τὸν αὐτὸν λόγον εἰπὼν πάλιν.
third [time] the very word having said again.
45 τότε ἔρχεται πρὸς τοὺς μαθητὰς καὶ
Then he is coming toward the disciples and
λέγει αὐτοῖς Καθεύδετε λοιπὸν
is saying to them YOU are sleeping leftover (thing)
καὶ ἀναπαύεσθε· ἰδοὺ ἤγγικεν ἡ ὥρα
and YOU are resting; look! has drawn near the hour
καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται
and the Son of the man is being given over
εἰς χεῖρας ἁμαρτωλῶν. 46 ἐγείρεσθε
into hands of sinners. Be YOU getting up
ἄγωμεν· ἰδοὺ ἤγγικεν ὁ
let us be going; look! has drawn near the (one)
παραδιδούς με. 47 Καὶ ἔτι αὐτοῦ λαλοῦντος
giving over me. And yet of him speaking
ἰδοὺ Ἰούδας εἷς τῶν δώδεκα ἦλθεν καὶ μετ'
look! Judas one of the twelve came and with
αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων
him crowd much with swords and woods
ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ
from the chief priests and older men of the
λαοῦ.
people.

48 ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν
The (one) but giving over him gave
αὐτοῖς σημεῖον λέγων Ὃν ἂν φιλήσω
to them sign saying Whom likely I should kiss
αὐτός ἐστιν· κρατήσατε αὐτόν. 49 καὶ
he it is; seize YOU him. And
εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπεν
immediately having come toward the Jesus he said

but the flesh is
weak." 42 Again, for
the second time, he
went off and prayed,
saying: "My Father,
if it is not possible
for this to pass away
except I drink it,
let your will take
place." 43 And he
came again and found
them sleeping, for
their eyes were heavy.
44 So leaving them,
he again went off and
prayed for the third
time, saying once
more the same word.
45 Then he came to
the disciples and said
to them: "At such a
time as this YOU are
sleeping and taking
YOUR rest! Look!
The hour has drawn
near for the Son of
man to be betrayed
into the hands of
sinners. 46 Get up,
let us go. Look! My
betrayer has drawn
near." 47 And while
he was yet speaking,
look! Judas, one of the
twelve, came and with
him a great crowd
with swords and clubs
from the chief priests
and older men of the
people.

48 Now his betrayer
had given them a
sign, saying: "Whoever
it is I kiss, this is
he; take him into
custody." 49 And
going straight up
to Jesus he said:

Χαῖρε, ῥαββεί· καὶ κατεφίλησεν
Be rejoicing, Rabbi; and he kissed down
αὐτόν. 50 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Ἑταῖρε,
him. The but Jesus said to him Fellow,
ἐφ' ὃ πάρει; τότε
upon which are you present? Then
προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ
having come toward they laid on the hands upon
τὸν Ἰησοῦν καὶ ἐκράτησαν αὐτόν. 51 καὶ ἰδοὺ
the Jesus and seized him. And look!
εἷς τῶν μετὰ Ἰησοῦ ἐκτείνας
one of the (ones) with Jesus having stretched out
τὴν χεῖρα ἀπέσπασεν τὴν μάχαιραν αὐτοῦ καὶ
the hand drew the sword of him and
πατάξας τὸν δοῦλον τοῦ ἀρχιερέως
having smitten the slave of the chief priest
ἀφεῖλεν αὐτοῦ τὸ ὠτίον. 52 τότε λέγει
he took off of him the ear. Then is saying
αὐτῷ ὁ Ἰησοῦς Ἀπόστρεψον τὴν μάχαιράν
to him the Jesus Return the sword
σου εἰς τὸν τόπον αὐτῆς, πάντες γὰρ
of you into the place of it, all for
οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ
the (ones) having taken sword in sword
ἀπολοῦνται· 53 ἢ δοκεῖς ὅτι οὐ
they will perish; or are you thinking that not
δύναμαι παρακαλέσαι τὸν πατέρα μου, καὶ
I am able to entreat the Father of me, and
παραστήσει μοι ἄρτι πλείω δώδεκα
he will supply to me right now more than twelve
λεγιῶνας ἀγγέλων; 54 πῶς οὖν
legions of angels? How therefore
πληρωθῶσιν αἱ γραφαὶ ὅτι οὕτως
should be fulfilled the Scriptures that thus
δεῖ γενέσθαι; 55 Ἐν ἐκείνῃ τῇ ὥρᾳ
it is necessary to take place? In that the hour
εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις Ὡς ἐπὶ
said the Jesus to the crowds As upon
λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ ξύλων
robber YOU came out with swords and woods
συλλαβεῖν με; καθ' ἡμέραν ἐν τῷ
to arrest me? According to day in the
ἱερῷ ἐκαθεζόμην διδάσκων καὶ οὐκ
temple I was sitting down teaching and not
ἐκρατήσατέ με. 56 Τοῦτο δὲ ὅλον
YOU seized me. This but whole
γέγονεν ἵνα πληρωθῶσιν αἱ
has taken place in order that might be fulfilled the
γραφαὶ τῶν προφητῶν. Τότε οἱ μαθηταὶ
Scriptures of the prophets. Then the disciples

"Good day, Rabbi!"
and kissed him very
tenderly. 50 But
Jesus said to him:
"Fellow, for what
purpose are you
present?" Then they
came forward and laid
hands on Jesus and
took him into custody.
51 But, look! one
of those with Jesus
reached out his hand
and drew his sword
and struck the slave
of the high priest
and took off his ear.
52 Then Jesus said
to him: "Return your
sword to its place, for
all those who take
the sword will perish
by the sword. 53 Or
do you think that I
cannot appeal to my
Father to supply me
at this moment more
than twelve legions
of angels? 54 In
that case, how would
the Scriptures be
fulfilled that it must
take place this way?"
55 In that hour Jesus
said to the crowds:
"Have YOU come out
with swords and
clubs as against a
robber to arrest me?
Day after day I used
to sit in the temple
teaching, and yet YOU
did not take me into
custody. 56 But all
this has taken place
for the scriptures
of the prophets to
be fulfilled." Then
all the disciples

πάντες ἀφέντες αὐτὸν ἔφυγον.
all having let go off him fled.

57 Οἱ δὲ κρατήσαντες τὸν Ἰησοῦν
The (ones) but having seized the Jesus

ἀπήγαγον πρὸς Καϊάφαν τὸν ἀρχιερέα, ὅπου
led off toward Caiaphas the high priest, where

οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
the scribes and the older men

συνήχθησαν. 58 ὁ δὲ Πέτρος
were led together. The but Peter

ἠκολούθει αὐτῷ ἀπὸ μακρόθεν ἕως τῆς
was following to him from afar off until the

αὐλῆς τοῦ ἀρχιερέως, καὶ εἰσελθὼν
courtyard of the chief priest, and having entered

ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν ἰδεῖν
within was sitting with the subordinates to see

τὸ τέλος.
the end.

59 οἱ δὲ ἀρχιερεῖς καὶ τὸ συνέδριον
The but chief priests and the Sanhedrin

ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ
whole were seeking false testimony down on the

Ἰησοῦ ὅπως αὐτὸν θανατώσωσιν,
Jesus so that him they might put to death,

60 καὶ οὐχ εὗρον πολλῶν
and not they found of many

προσελθόντων ψευδομαρτύρων. ὕστερον δὲ
having come toward false witnesses. Latterly but

προσελθόντες δύο 61 εἶπαν Οὗτος ἔφη
having come toward two said This one said

Δύναμαι καταλῦσαι τὸν ναὸν τοῦ
I am able to loose down the divine habitation of the

θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι.
God and through three days to build up.

62 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν
And having stood up the chief priest said

αὐτῷ Οὐδὲν ἀποκρίνῃ; τί οὗτοί
to him Nothing are you answering? What these

σου καταμαρτυροῦσιν; 63 ὁ δὲ Ἰησοῦς
of you are testifying down on? The but Jesus

ἐσιώπα. καὶ ὁ ἀρχιερεὺς εἶπεν αὐτῷ
was silent. And the chief priest said to him

Ἐξορκίζω σε κατὰ τοῦ θεοῦ τοῦ
I put under oath you down of the God the

ζῶντος ἵνα ἡμῖν εἴπῃς εἰ σὺ
living in order that to us you should say if you

εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ. 64 λέγει
are the Christ the Son of the God. Is saying

abandoned him
and fled.
57 Those who took
Jesus into custody led
him away to Ca'ia-
phas the high priest,
where the scribes and
the older men were
gathered together.
58 But Peter kept
following him at a
good distance, as far
as the courtyard of
the high priest, and,
after going inside, he
was sitting with the
house attendants to
see the outcome.
59 Meantime the
chief priests and the
entire San'he·drin*
were looking for false
witness against Jesus
in order to put him to
death, 60 but they
found none, although
many false witnesses
came forward. Later
on two came forward
61 and said: "This
man said, 'I am able
to throw down the
temple of God and
build it up in three
days.'" 62 With
that the high priest
stood up and said to
him: "Have you no
answer? What is it
these are testifying
against you?" 63 But
Jesus kept silent.
So the high priest
said to him: "By the
living God I put you
under oath to tell
us whether you are
the Christ the Son of
God!" 64 Jesus said

59* San'he·drin, J[17,18,22]; or, "Supreme Court." See Matthew 5:22.

αὐτῷ ὁ Ἰησοῦς Σὺ εἶπας· πλὴν
to him the Jesus You you said; besides

λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν
I am saying to YOU, from right now YOU will see the

υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ
Son of the man sitting out of

δεξιῶν τῆς δυνάμεως καὶ
right-hand [parts] of the power and

ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ
coming upon the clouds of the

οὐρανοῦ. 65 τότε ὁ ἀρχιερεὺς διέρρηξεν
heaven. Then the chief priest broke through

τὰ ἱμάτια αὐτοῦ λέγων Ἐβλασφήμησεν·
the outer garments of him saying He blasphemed;

τί ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε
what yet need we are having of witnesses? See

νῦν ἠκούσατε τὴν βλασφημίαν. 66 τί ὑμῖν
now YOU heard the blasphemy. What to YOU

δοκεῖ; οἱ δὲ ἀποκριθέντες εἶπαν
seems it? The (ones) but having answered said

Ἔνοχος θανάτου ἐστίν. 67 Τότε ἐνέπτυσαν
Held in of death he is. Then they spit

εἰς τὸ πρόσωπον αὐτοῦ καὶ ἐκολάφισαν
into the face of him and hit with fists

αὐτόν, οἱ δὲ ἐράπισαν 68 λέγοντες
him, the (ones) but slapped saying

Προφήτευσον ἡμῖν, χριστέ, τίς ἐστιν ὁ
Prophesy to us, Christ, who is the (one)

παίσας σε;
having hit you?

69 Ὁ δὲ Πέτρος ἐκάθητο ἔξω
The but Peter was sitting outside

ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία
in the courtyard; and came toward him one

παιδίσκη λέγουσα Καὶ σὺ ἦσθα μετὰ Ἰησοῦ
servant girl saying Also you were with Jesus

τοῦ Γαλιλαίου· 70 ὁ δὲ ἠρνήσατο
the Galilean; the (one) but denied

ἔμπροσθεν πάντων λέγων Οὐκ οἶδα τί
in front of all saying Not I have known what

λέγεις. 71 ἐξελθόντα δὲ εἰς τὸν
you are saying. Having gone out but into the

πυλῶνα εἶδεν αὐτὸν ἄλλη καὶ λέγει
gatehouse saw him another [girl] and is saying

τοῖς ἐκεῖ Οὗτος ἦν μετὰ Ἰησοῦ
to the (ones) there This (one) was with Jesus

τοῦ Ναζωραίου· 72 καὶ πάλιν ἠρνήσατο μετὰ
the Nazarene; and again he denied with

ὅρκου ὅτι Οὐκ οἶδα τὸν ἄνθρωπον.
oath that Not I have known the man.

to him: "You yourself
said [it]. Yet I say
to YOU men, From
henceforth YOU will
see the Son of man
sitting at the right
hand of power and
coming on the clouds
of heaven." 65 Then
the high priest ripped
his outer garments,
saying: "He has blas-
phemed! What further
need do we have of
witnesses? See! Now
YOU have heard the
blasphemy. 66 What
is YOUR opinion?"
They returned answer:
"He is liable to death."
67 Then they spit
into his face and hit
him with their fists.
Others slapped him in
the face, 68 saying:
"Prophesy to us, you
Christ. Who is it that
struck you?"
69 Now Peter was
sitting outside in the
courtyard; and a ser-
vant girl came up to
him, saying: "You, too,
were with Jesus the
Gal·i·le'an!" 70 But
he denied it before
them all, saying: "I do
not know what you
are talking about."
71 After he had gone
out to the gatehouse,
another girl noticed
him and said to those
there: "This man
was with Jesus the
Naz·a·rene'." 72 And
again he denied it,
with an oath: "I do
not know the man!"

73 μετὰ μικρὸν δὲ προσελθόντες
After little but having come toward
οἱ ἑστῶτες εἶπον τῷ Πέτρῳ Ἀληθῶς
the (ones) standing said to the Peter Truly
καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά
also you out of them are, and for the speech
σου δῆλόν σε ποιεῖ· 74 τότε ἤρξατο
of you evident you it is making; then he started
καταθεματίζειν καὶ ὀμνύειν ὅτι Οὐκ
to be cursing and to be swearing that Not
οἶδα τὸν ἄνθρωπον. καὶ εὐθὺς
I have known the man. And at once
ἀλέκτωρ ἐφώνησεν· 75 καὶ ἐμνήσθη ὁ
cock sounded; and remembered the
Πέτρος τοῦ ῥήματος Ἰησοῦ εἰρηκότος ὅτι
Peter of the saying of Jesus having said that
Πρὶν ἀλέκτορα φωνῆσαι τρὶς
Before cock to sound three times
ἀπαρνήσῃ με, καὶ ἐξελθὼν ἔξω
you will disown me, and having gone forth outside
ἔκλαυσεν πικρῶς.
he wept bitterly.

27 Πρωίας δὲ γενομένης
Of morning but having occurred
συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς
counsel together took all the chief priests
καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ
and the older men of the people down on
τοῦ Ἰησοῦ ὥστε θανατῶσαι αὐτόν· 2 καὶ
the Jesus as-and to put to death him; and
δήσαντες αὐτὸν ἀπήγαγον καὶ παρέδωκαν
having bound him they led off and gave over
Πειλάτῳ τῷ ἡγεμόνι.
to Pilate the governor.
3 Τότε ἰδὼν Ἰούδας ὁ
Then having seen Judas the (one)
παραδοὺς αὐτὸν ὅτι κατεκρίθη
having given over him that he was judged down
μεταμεληθεὶς ἔστρεψεν τὰ τριάκοντα
having felt remorse turned back the thirty
ἀργύρια τοῖς ἀρχιερεῦσιν καὶ
silver [pieces] to the chief priests and
πρεσβυτέροις 4 λέγων Ἥμαρτον
older men saying I sinned
παραδοὺς αἷμα δίκαιον. οἱ δὲ
having given over blood righteous. The (ones) but
εἶπαν Τί πρὸς ἡμᾶς; σὺ ὄψῃ.
said What toward us? You will see.
5 καὶ ῥίψας τὰ ἀργύρια εἰς τὸν
And having cast the silver [pieces] into the

73 After a little while
those standing around
came up and said
to Peter: "Certainly
you also are one of
them, for, in fact,
your dialect gives you
away." 74 Then he
started to curse and
swear: "I do not know
the man!" And imme-
diately a cock crowed.
75 And Peter called
to mind the saying
Jesus spoke, namely:
"Before a cock crows,
you will disown me
three times." And he
went outside and wept
bitterly.

27 When it had
become morning,
all the chief priests
and the older men of
the people held a con-
sultation against Jesus
so as to put him to
death. 2 And, after
binding him, they led
him off and handed
him over to Pilate the
governor.

3 Then Judas, who
betrayed him, seeing
he had been con-
demned, felt remorse
and turned the thirty
silver pieces back to
the chief priests and
older men, 4 saying:
"I sinned when I
betrayed righteous
blood." They said:
"What is that to us?
You must see to that!"
5 So he threw the
silver pieces into the

ναὸν ἀνεχώρησεν, καὶ ἀπελθὼν
divine habitation he withdrew, and having gone off
ἀπήγξατο. 6 Οἱ δὲ ἀρχιερεῖς
he hanged himself. The but chief priests
λαβόντες τὰ ἀργύρια εἶπαν Οὐκ
having taken the silver [pieces] said Not
ἔξεστιν βαλεῖν αὐτὰ εἰς τὸν
it is allowed to throw them into the
κορβανᾶν, ἐπεὶ τιμὴ αἵματός ἐστιν·
sacred treasure, since price of blood it is;
7 συμβούλιον δὲ λαβόντες ἠγόρασαν
counsel together but having taken they bought
ἐξ αὐτῶν τὸν Ἀγρὸν τοῦ Κεραμέως εἰς
out of them the Field of the Potter into
ταφὴν τοῖς ξένοις. 8 διὸ ἐκλήθη
burial to the strangers. Through which was called
ὁ ἀγρὸς ἐκεῖνος Ἀγρὸς Αἵματος ἕως τῆς
the field that Field of Blood till the
σήμερον. 9 Τότε ἐπληρώθη τὸ ῥηθὲν
today. Then was fulfilled the (thing) spoken
διὰ Ἰερεμίου τοῦ προφήτου λέγοντος Καὶ
through Jeremiah the prophet saying And
ἔλαβον τὰ τριάκοντα ἀργύρια, τὴν
they took the thirty silver [pieces], the
τιμὴν τοῦ τετιμημένου ὃν
price of the (one) having been priced whom
ἐτιμήσαντο ἀπὸ υἱῶν Ἰσραήλ, 10 καὶ
they priced from sons of Israel, and
ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως,
they gave them into the field of the potter,
καθὰ συνέταξέν μοι Κύριος.
according to what things ordered to me Lord.
11 Ὁ δὲ Ἰησοῦς ἐστάθη ἔμπροσθεν
The but Jesus stood in front
τοῦ ἡγεμόνος· καὶ ἐπηρώτησεν αὐτὸν ὁ
of the governor; and inquired upon him the
ἡγεμὼν λέγων Σὺ εἶ ὁ βασιλεὺς τῶν
governor saying You are the king of the
Ἰουδαίων; ὁ δὲ Ἰησοῦς ἔφη Σὺ
Jews? The but Jesus said You
λέγεις. 12 καὶ ἐν τῷ κατηγορεῖσθαι
you are saying. And in the to be accused
αὐτὸν ὑπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων
him by the chief priests and older men
οὐδὲν ἀπεκρίνατο. 13 τότε λέγει αὐτῷ
nothing he answered. Then is saying to him
ὁ Πειλᾶτος Οὐκ ἀκούεις
the Pilate Not you are hearing

temple and withdrew,
and went off and
hanged himself.
6 But the chief
priests took the silver
pieces and said: "It
is not lawful to drop
them into the sacred
treasury, because
they are the price
of blood." 7 After
consulting together,
they bought with
them the potter's field
to bury strangers.
8 Therefore that field
has been called "Field
of Blood" to this very
day. 9 Then what
was spoken through
Jeremiah the prophet
was fulfilled, saying:
"And they took the
thirty silver pieces,
the price upon the
man that was priced,
the one on whom
some of the sons of
Israel set a price,
10 and they gave
them for the potter's
field, according to
what Jehovah* had
commanded me."
11 Jesus now stood
before the governor;
and the governor put
the question to him:
"Are you the king
of the Jews?" Jesus
replied: "You yourself
say [it]." 12 But,
while he was being
accused by the chief
priests and older men,
he made no answer.
13 Then Pilate said to
him: "Do you not hear

10* Jehovah, J1-4,7-14,16,17,22-24; Lord, ℵABJ18.

πόσα σου καταμαρτυροῦσιν;
how many (things) of you they are testifying against?
14 καὶ οὐκ ἀπεκρίθη αὐτῷ
And not he answered to him
πρὸς οὐδὲ ἓν ῥῆμα, ὥστε
toward not-but one saying, as-and
θαυμάζειν τὸν ἡγεμόνα λίαν.
to be wondering the governor very much.
15 Κατὰ δὲ ἑορτὴν εἰώθει
According to but festival was accustomed
ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον
the governor to release one to the crowd bound one
ὃν ἤθελον. 16 εἶχον δὲ
whom they were wanting. They were having but
τότε δέσμιον ἐπίσημον λεγόμενον Βαραββᾶν.
then bound one notorious being said Barabbas.
17 συνηγμένων οὖν αὐτῶν
Having been led together therefore of them
εἶπεν αὐτοῖς ὁ Πειλᾶτος Τίνα θέλετε
said to them the Pilate Whom are YOU willing
ἀπολύσω ὑμῖν, τὸν Βαραββᾶν ἢ
I should release to YOU, the Barabbas or
Ἰησοῦν τὸν λεγόμενον Χριστόν; 18 ᾔδει
Jesus the being said Christ? He had known
γὰρ ὅτι διὰ φθόνον παρέδωκαν
for that through envy they gave over
αὐτόν. 19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ
him. Sitting but of him upon the
βήματος ἀπέστειλεν πρὸς αὐτὸν ἡ
judgment seat sent off toward him the
γυνὴ αὐτοῦ λέγουσα Μηδὲν σοὶ καὶ τῷ
woman of him saying Nothing to you and to the
δικαίῳ ἐκείνῳ, πολλὰ γὰρ
righteous (one) that, many (things) for
ἔπαθον σήμερον κατ' ὄναρ
I suffered today according to dream
δι' αὐτόν. 20 Οἱ δὲ ἀρχιερεῖς καὶ οἱ
through him. The but chief priests and the
πρεσβύτεροι ἔπεισαν τοὺς ὄχλους ἵνα
older men persuaded the crowds in order that
αἰτήσωνται τὸν Βαραββᾶν τὸν δὲ
they should ask for the Barabbas the but
Ἰησοῦν ἀπολέσωσιν. 21 ἀποκριθεὶς
Jesus should they destroy. Having answered
δὲ ὁ ἡγεμὼν εἶπεν αὐτοῖς Τίνα
but the governor said to them Whom
θέλετε ἀπὸ τῶν δύο ἀπολύσω
are YOU willing from the two I should release
ὑμῖν; οἱ δὲ εἶπαν Τὸν Βαραββᾶν.
to YOU? The (ones) but said The Barabbas.

how many things they
are testifying against
you?" 14 Yet he did
not answer him, no,
not a word, so that
the governor wondered
very much.
15 Now from
festival to festival it
was the custom of the
governor to release a
prisoner to the crowd,
the one they wanted.
16 Just at that time
they were holding a
notorious prisoner
called Bar·ab'bas.
17 Hence when
they were gathered
together Pilate said
to them: "Which
one do YOU want me
to release to YOU,
Bar·ab'bas or Jesus
the so-called Christ?"
18 For he was aware
that out of envy they
had handed him over.
19 Moreover, while
he was sitting on the
judgment seat, his
wife sent out to him,
saying: "Have nothing
to do with that
righteous man, for I
suffered a lot today
in a dream because
of him." 20 But
the chief priests
and the older men
persuaded the crowds
to ask for Bar·ab'bas,
but to have Jesus
destroyed. 21 Now
in responding the
governor said to them:
"Which of the two
do YOU want me to
release to YOU?" They
said: "Bar·ab'bas."

22 λέγει αὐτοῖς ὁ Πειλᾶτος Τί οὖν
Is saying to them the Pilate What therefore
ποιήσω Ἰησοῦν τὸν λεγόμενον Χριστόν;
shall I make Jesus the being said Christ?
λέγουσιν πάντες Σταυρωθήτω.
They are saying all Let him be put on the stake.
23 ὁ δὲ ἔφη Τί γὰρ κακὸν
The (one) but said What for bad (thing)
ἐποίησεν; οἱ δὲ περισσῶς
did he do? The (ones) but abundantly
ἔκραζον λέγοντες Σταυρωθήτω.
were crying out saying Let him be put on the stake.
24 ἰδὼν δὲ ὁ Πειλᾶτος ὅτι οὐδὲν
Having seen but the Pilate that nothing
ὠφελεῖ ἀλλὰ μᾶλλον θόρυβος γίνεται
benefits but rather uproar is occurring
λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας
having taken water he washed off the hands
κατέναντι τοῦ ὄχλου λέγων Ἀθῷός εἰμι
down opposite the crowd saying Innocent I am
ἀπὸ τοῦ αἵματος τούτου· ὑμεῖς
from the blood of this (one); YOU
ὄψεσθε. 25 καὶ ἀποκριθεὶς πᾶς ὁ
YOU will see. And having answered all the
λαὸς εἶπεν Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς
people said The blood of him upon us
καὶ ἐπὶ τὰ τέκνα ἡμῶν. 26 τότε
and upon the children of us. Then
ἀπέλυσεν αὐτοῖς τὸν Βαραββᾶν, τὸν δὲ
he released to them the Barabbas, the but
Ἰησοῦν φραγελλώσας παρέδωκεν ἵνα
Jesus having whipped he gave over in order that
σταυρωθῇ.
he might be put on the stake.
27 Τότε οἱ στρατιῶται τοῦ ἡγεμόνος
Then the soldiers of the governor
παραλαβόντες τὸν Ἰησοῦν εἰς τὸ
having taken along the Jesus into the
πραιτώριον συνήγαγον ἐπ' αὐτὸν ὅλην
prætorium led together upon him whole
τὴν σπεῖραν. 28 καὶ ἐκδύσαντες
the body of troops. And having disrobed
αὐτὸν χλαμύδα κοκκίνην περιέθηκαν
him cloak scarlet they placed around
αὐτῷ, 29 καὶ πλέξαντες στέφανον ἐξ
him, and having braided crown out of
ἀκανθῶν ἐπέθηκαν ἐπὶ τῆς κεφαλῆς
thorns they imposed upon the head
αὐτοῦ καὶ κάλαμον ἐν τῇ δεξιᾷ αὐτοῦ,
of him and reed in the right [hand] of him,

22 Pilate said to
them: "What, then,
shall I do with Jesus
the so-called Christ?"
They all said: "Let
him be impaled!"
23 He said: "Why,
what bad thing did
he do?" Still they
kept crying out all
the more: "Let him be
impaled!"
24 Seeing that
it did no good but,
rather, an uproar was
arising, Pilate took
water and washed
his hands before the
crowd, saying: "I am
innocent of the blood
of this [man]. YOU
yourselves must see
to it." 25 At that all
the people said in an-
swer: "His blood come
upon us and upon our
children." 26 Then
he released Bar·ab'bas
to them, but he had
Jesus whipped and
handed him over to be
impaled.
27 Then the sol-
diers of the governor
took Jesus into the
governor's palace and
gathered the whole
body of troops togeth-
er to him. 28 And
disrobing him, they
draped him with a
scarlet cloak, 29 and
they braided a crown
out of thorns and put
it on his head and a
reed in his right hand.

καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ
and having knelt in front of him
ἐνέπαιξαν αὐτῷ λέγοντες Χαῖρε,
they made fun of him saying Be rejoicing,
βασιλεῦ τῶν Ἰουδαίων, 30 καὶ ἐμπτύσαντες
king of the Jews, and having spit on
εἰς αὐτὸν ἔλαβον τὸν κάλαμον καὶ
into him they took the reed and
ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. 31 καὶ
were hitting into the head of him. And
ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν
when they made fun of him, they took off him
τὴν χλαμύδα καὶ ἐνέδυσαν αὐτὸν τὰ
the cloak and put on him the
ἱμάτια αὐτοῦ, καὶ ἀπήγαγον αὐτὸν
outer garments of him, and they led off him
εἰς τὸ σταυρῶσαι.
into the to be put on the stake.
32 Ἐξερχόμενοι δὲ εὗρον ἄνθρωπον
Going out but they found man
Κυρηναῖον ὀνόματι Σίμωνα· τοῦτον
Cyrenian to name Simon; this (one)
ἠγγάρευσαν ἵνα
they impressed into service in order that
ἄρῃ τὸν σταυρὸν αὐτοῦ. 33 Καὶ
he might lift up the stake of him. And
ἐλθόντες εἰς τόπον λεγόμενον Γολγοθά,
having come into place being said Golgotha,
ὅ ἐστιν Κρανίου Τόπος λεγόμενος,
which is of Skull Place being said,
34 ἔδωκαν αὐτῷ πιεῖν οἶνον μετὰ χολῆς
they gave to him to drink wine with gall
μεμιγμένον· καὶ γευσάμενος οὐκ
having been mixed; and having tasted not
ἠθέλησεν πιεῖν. 35 σταυρώσαντες δὲ
he willed to drink. Having put on the stake but
αὐτὸν διεμερίσαντο τὰ ἱμάτια αὐτοῦ
him they distributed the outer garments of him
βάλλοντες κλῆρον, 36 καὶ καθήμενοι
throwing lot, and sitting
ἐτήρουν αὐτὸν ἐκεῖ. 37 καὶ
they were observing him there. And
ἐπέθηκαν ἐπάνω τῆς κεφαλῆς αὐτοῦ τὴν
they put upon above the head of him the
αἰτίαν αὐτοῦ γεγραμμένην Οὗτός
charge of him having been written This (one)
ἐστιν Ἰησοῦς ὁ Βασιλεὺς τῶν Ἰουδαίων.
is Jesus the King of the Jews.

And, kneeling before
him, they made fun
of him, saying: "Good
day, you King of the
Jews!" 30 And they
spit upon him and
took the reed and be-
gan hitting him upon
his head. 31 Finally,
when they had made
fun of him, they took
the cloak off and put
his outer garments
upon him and led him
off for impaling.
32 As they were
going out they found
a native of Cy·re'ne
named Simon. This
man they impressed
into service to lift up
his torture stake.*
33 And when they
came to a place called
Gol'go·tha, that is
to say, Skull* Place,
34 they gave him
wine mixed with gall
to drink; but, after
tasting it, he refused
to drink. 35 When
they had impaled him
they distributed his
outer garments by
casting lots, 36 and,
as they sat, they
watched over him
there. 37 Also, they
posted above his head
the charge against
him, in writing: "This
is Jesus the King of
the Jews."

32* See App 3c. 33* *Cal·va'ri·ae* (Calvary), Vg.

38 Τότε σταυροῦνται σὺν αὐτῷ
Then are put on stakes together with him
δύο λῃσταί, εἷς ἐκ δεξιῶν καὶ
two robbers, one out of right-hand [parts] and
εἷς ἐξ εὐωνύμων. 39 Οἱ δὲ
one out of left-hand [parts]. The (ones) but
παραπορευόμενοι ἐβλασφήμουν αὐτὸν
passing along were blaspheming him
κινοῦντες τὰς κεφαλὰς αὐτῶν 40 καὶ λέγοντες
moving the heads of them and saying
Ὁ καταλύων τὸν ναὸν
The (one) loosing down the divine habitation
καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν, σῶσον
and in three days building, save
σεαυτόν· εἰ υἱὸς εἶ τοῦ θεοῦ, κατάβηθι
yourself; if son you are of the God, come down
ἀπὸ τοῦ σταυροῦ. 41 ὁμοίως καὶ οἱ
from the stake. Likewise also the
ἀρχιερεῖς ἐμπαίζοντες μετὰ τῶν γραμματέων
chief priests making fun of with the scribes
καὶ πρεσβυτέρων ἔλεγον 42 Ἄλλους
and older men were saying Others
ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· βασιλεὺς
he saved, himself not he is able to save; king
Ἰσραήλ ἐστιν, καταβάτω νῦν ἀπὸ
of Israel he is, let him come down now from
τοῦ σταυροῦ καὶ πιστεύσομεν ἐπ' αὐτόν.
the stake and we will believe upon him.
43 Πέποιθεν ἐπὶ τὸν θεόν, ῥυσάσθω
He has trusted upon the God, let him rescue
νῦν εἰ θέλει αὐτόν· εἶπεν γὰρ ὅτι Θεοῦ
now if he is willing him; he said for that of God
εἰμὶ υἱός. 44 τὸ δ' αὐτὸ καὶ οἱ
I am Son. The but very (thing) also the
λῃσταὶ οἱ συνσταυρωθέντες
robbers the (ones) put on stakes together
σὺν αὐτῷ ὠνείδιζον αὐτόν.
together with him were reproaching him.
45 Ἀπὸ δὲ ἕκτης ὥρας σκότος ἐγένετο
From but sixth hour darkness occurred
ἐπὶ πᾶσαν τὴν γῆν ἕως ὥρας ἐνάτης.
upon all the earth till hour ninth.
46 περὶ δὲ τὴν ἐνάτην ὥραν ἐβόησεν ὁ
About but the ninth hour called out the
Ἰησοῦς φωνῇ μεγάλῃ λέγων Ἐλωί ἐλωί
Jesus to voice great saying Eloi eloi
λεμὰ σαβαχθανεί; τοῦτ' ἔστιν Θεέ μου θεέ
lema sabachthani? this is God of me God

38 Then two
robbers were impaled
with him, one on
his right and one
on his left. 39 So
the passersby began
speaking abusively of
him, wagging their
heads 40 and saying:
"O you would-be
thrower-down of the
temple and builder of
it in three days, save
yourself! If you are
a son of God, come
down off the torture
stake!"* 41 In like
manner also the
chief priests with the
scribes and older men
began making fun
of him and saying:
42 "Others he saved;
himself he cannot
save! He is King of
Israel; let him now
come down off the
torture stake and
we will believe on
him. 43 He has put
his trust in God; let
Him now rescue him
if He wants him, for
he said, 'I am God's
Son.'" 44 In the
same way even the
robbers that were
impaled together with
him began reproach-
ing him.
45 From the sixth
hour* on a darkness
fell over all the land,
until the ninth hour.
46 About the ninth
hour Jesus called out
with a loud voice, say-
ing: *"E'li, E'li, la'ma
sa·bach·tha'ni?"* that
is, "My God, my God,

40* See App 3c. 45* Sixth hour, that is, about 12 noon.

μου, ἵνα τί με ἐγκατέλιπες;
of me, in order that what me left you down in?
47 τινὲς δὲ τῶν ἐκεῖ ἑστηκότων
Some but of the (ones) there having stood
ἀκούσαντες ἔλεγον ὅτι Ἠλείαν φωνεῖ
having heard were saying that Elijah is sounding for
οὗτος. 48 καὶ εὐθέως δραμὼν εἷς
this (one). And immediately having run one
ἐξ αὐτῶν καὶ λαβὼν σπόγγον
out of them and having taken sponge
πλήσας τε ὄξους καὶ περιθεὶς
having filled and of sour wine and having put about
καλάμῳ ἐπότιζεν αὐτόν. 49 οἱ
reed he was causing to drink him. The
δὲ λοιποὶ εἶπαν Ἄφες ἴδωμεν εἰ
but leftover (ones) said Let go off let us see if
ἔρχεται Ἠλείας σώσων αὐτόν. [[ἄλλος
is coming Elijah to save him. [[Another
δὲ λαβὼν λόγχην ἔνυξεν αὐτοῦ τὴν
but having taken spear pierced of him the
πλευράν, καὶ ἐξῆλθεν ὕδωρ καὶ αἷμα.]]
side, and came out water and blood.]]
50 ὁ δὲ Ἰησοῦς πάλιν κράξας
The but Jesus again having cried out
φωνῇ μεγάλῃ ἀφῆκεν τὸ πνεῦμα.
to voice great he let go off the spirit.

51 Καὶ ἰδοὺ τὸ καταπέτασμα τοῦ
And look! the curtain of the
ναοῦ ἐσχίσθη ἀπ' ἄνωθεν ἕως
divine habitation was split from above till
κάτω εἰς δύο, καὶ ἡ γῆ ἐσείσθη, καὶ
below into two, and the earth was shaken, and
αἱ πέτραι ἐσχίσθησαν, 52 καὶ τὰ
the rock-masses were split, and the
μνημεῖα ἀνεῴχθησαν καὶ πολλὰ
memorial tombs were opened and many
σώματα τῶν κεκοιμημένων ἁγίων
bodies of the having fallen asleep holy (ones)
ἠγέρθησαν, 53 καὶ ἐξελθόντες
were raised up, and [they] having gone forth
ἐκ τῶν μνημείων μετὰ τὴν ἔγερσιν
out of the memorial tombs after the being raised up
αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν καὶ
of him they entered into the holy city and
ἐνεφανίσθησαν πολλοῖς. 54 Ὁ δὲ
they were made apparent to many. The but
ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ
centurion and the (ones) with him
τηροῦντες τὸν Ἰησοῦν ἰδόντες τὸν
observing the Jesus having seen the

why have you
forsaken me?" 47 At
hearing this, some
of those standing
there began to say:
"This man is calling
E·li'jah." 48 And im-
mediately one of them
ran and took a sponge
and soaked it with
sour wine and put it
on a reed and went
giving him a drink.
49 But the rest of
them said: "Let him
be! Let us see whether
E·li'jah comes to save
him." [[Another man
took a spear and
pierced his side, and
blood and water came
out.]] 50 Again Jesus
cried out with a loud
voice, and yielded up
[his] spirit.
51 And, look!
the curtain of the
sanctuary was rent
in two, from top
to bottom, and the
earth quaked, and
the rock-masses were
split. 52 And the
memorial tombs were
opened and many
bodies of the holy
ones that had fallen
asleep were raised
up, 53 (and persons,
coming out from
among the memorial
tombs after his being
raised up, entered into
the holy city,) and
they became visible to
many people. 54 But
the army officer
and those with him
watching over Jesus,
when they saw the

σεισμὸν καὶ τὰ γινόμενα
[earth]quake and the (things) occurring
ἐφοβήθησαν σφόδρα, λέγοντες Ἀληθῶς
they became afraid very much, saying Truly
θεοῦ υἱὸς ἦν οὗτος.
of God Son was this (one).
55 Ἦσαν δὲ ἐκεῖ γυναῖκες πολλαὶ ἀπὸ
Were but there women many from
μακρόθεν θεωροῦσαι, αἵτινες ἠκολούθησαν
far off viewing, who followed
τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας διακονοῦσαι
to the Jesus from the Galilee serving
αὐτῷ· 56 ἐν αἷς ἦν Μαρία ἡ
to him; in whom was Mary the
Μαγδαληνὴ καὶ Μαρία ἡ τοῦ Ἰακώβου
Magdalene and Mary the of the James
καὶ Ἰωσὴφ μήτηρ καὶ ἡ μήτηρ τῶν
and Joseph mother and the mother of the
υἱῶν Ζεβεδαίου.
sons of Zebedee.
57 Ὀψίας δὲ γενομένης ἦλθεν
Of evening but having come to be came
ἄνθρωπος πλούσιος ἀπὸ Ἀριμαθαίας, τοὔνομα
man rich from Arimathea, the name
Ἰωσήφ, ὃς καὶ αὐτὸς ἐμαθητεύθη τῷ
Joseph, who also he was discipled to the
Ἰησοῦ· 58 οὗτος προσελθὼν τῷ
Jesus; this (one) having come toward to the
Πειλάτῳ ᾐτήσατο τὸ σῶμα τοῦ Ἰησοῦ.
Pilate asked for the body of the Jesus.
τότε ὁ Πειλᾶτος ἐκέλευσεν ἀποδοθῆναι.
Then the Pilate commanded to be given back.
59 καὶ λαβὼν τὸ σῶμα ὁ Ἰωσὴφ
And having taken the body the Joseph
ἐνετύλιξεν αὐτὸ ἐν σινδόνι καθαρᾷ, 60 καὶ
wrapped it in fine linen clean, and
ἔθηκεν αὐτὸ ἐν τῷ καινῷ αὐτοῦ μνημείῳ
placed it in the new of him memorial tomb
ὃ ἐλατόμησεν ἐν τῇ πέτρᾳ, καὶ
which he quarried in the rock-mass, and
προσκυλίσας λίθον μέγαν τῇ θύρᾳ
having rolled toward stone big to the door
τοῦ μνημείου ἀπῆλθεν. 61 Ἦν δὲ
of the memorial tomb he went off. Was but
ἐκεῖ Μαριὰμ ἡ Μαγδαληνὴ καὶ ἡ ἄλλη
there Mary the Magdalene and the other
Μαρία καθήμεναι ἀπέναντι τοῦ τάφου.
Mary sitting from opposite the grave.
62 Τῇ δὲ ἐπαύριον, ἥτις ἐστὶν μετὰ
To the but morrow, which is after

earthquake and the
things happening,
grew very much
afraid, saying: "Cer-
tainly this was God's
Son."
55 Moreover,
many women were
there viewing from
a distance, who
had accompanied
Jesus from Gal'i·lee
to minister to him;
56 among whom was
Mary Mag'da·lene, also
Mary the mother of
James and Jo'ses, and
the mother of the sons
of Zeb'e·dee.
57 Now as it was
late in the afternoon,
there came a rich
man of Ar·i·ma·the'a,
named Joseph, who
had also himself
become a disciple of
Jesus. 58 This man
went up to Pilate and
asked for the body
of Jesus. Then Pilate
commanded it to be
given over. 59 And
Joseph took the body,
wrapped it up in clean
fine linen, 60 and
laid it in his new
memorial tomb, which
he had quarried in
the rock-mass. And,
after rolling a big
stone to the door of
the memorial tomb,
he left. 61 But Mary
Mag'da·lene and the
other Mary continued
there, sitting before
the grave.
62 The next day,
which was after

τὴν παρασκευήν, συνήχθησαν οἱ
the Preparation, were led together the
ἀρχιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πειλᾶτον
chief priests and the Pharisees toward Pilate
63 λέγοντες Κύριε, ἐμνήσθημεν ὅτι ἐκεῖνος
saying Lord, we remembered that that
ὁ πλάνος εἶπεν ἔτι ζῶν Μετὰ τρεῖς
the errant one said yet living After three
ἡμέρας ἐγείρομαι· 64 κέλευσον
days I am being raised up; command
οὖν ἀσφαλισθῆναι τὸν τάφον ἕως τῆς
therefore to be made secure the grave till the
τρίτης ἡμέρας, μή ποτε ἐλθόντες οἱ
third day, not at any time having come the
μαθηταὶ κλέψωσιν αὐτὸν καὶ εἴπωσιν τῷ
disciples might steal him and might say to the
λαῷ Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ
people He was raised up from the dead (ones), and
ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς
will be the last error worse of the
πρώτης. 65 ἔφη αὐτοῖς ὁ Πειλᾶτος
first. Said to them the Pilate
Ἔχετε κουστωδίαν· ὑπάγετε
You are having custody men; be you going under
ἀσφαλίσασθε ὡς οἴδατε. 66 οἱ
make secure as you have known. The (ones)
δὲ πορευθέντες ἠσφαλίσαντο τὸν
but having gone their way made secure the
τάφον σφραγίσαντες τὸν λίθον μετὰ τῆς
grave having sealed the stone with the
κουστωδίας.
custody men.
28 Ὀψὲ δὲ σαββάτων, τῇ
After but of sabbaths, to the [day]
ἐπιφωσκούσῃ εἰς μίαν σαββάτων, ἦλθεν
lighting up into one of sabbaths, came
Μαρία ἡ Μαγδαληνὴ καὶ ἡ ἄλλη Μαρία
Mary the Magdalene and the other Mary
θεωρῆσαι τὸν τάφον.
to view the grave.
2 καὶ ἰδοὺ σεισμὸς ἐγένετο μέγας·
And look! [earth]quake occurred great;
ἄγγελος γὰρ Κυρίου καταβὰς ἐξ
angel for of Lord having descended out of
οὐρανοῦ καὶ προσελθὼν ἀπεκύλισε
heaven and having come toward he rolled away
τὸν λίθον καὶ ἐκάθητο ἐπάνω αὐτοῦ.
the stone and was sitting on top of it.

the Preparation, the
chief priests and the
Pharisees gathered
together before Pilate,
63 saying: "Sir, we
have called to mind
that that impostor
said while yet alive,
'After three days
I am to be raised
up.' 64 Therefore
command the grave
to be made secure
until the third day,
that his disciples may
never come and steal
him and say to the
people, 'He was raised
up from the dead!' and
this last imposture
will be worse than the
first." 65 Pilate said
to them: "You have
a guard. Go make
it as secure as you
know how." 66 So
they went and made
the grave secure by
sealing the stone and
having the guard.

28 After* the
sabbath, when
it was growing light
on the first day
of the week, Mary
Mag'da·lene and the
other Mary came to
view the grave.
2 And, notice! a
great earthquake had
taken place; for Jeho-
vah's* angel had de-
scended from heaven
and approached and
rolled away the stone,
and was sitting on it.

1* After, J[17,18,21,22]. See App 5B. 2* Jehovah's, J[1-4,7-13,16-18,22-24]; Lord's, ℵAB.

3 ἦν δὲ ἡ εἰδέα αὐτοῦ ὡς
Was but the outward appearance of him as
ἀστραπὴ καὶ τὸ ἔνδυμα αὐτοῦ λευκὸν ὡς
lightning and the clothing of him white as
χιών. 4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ
snow. From but the fear of him
ἐσείσθησαν οἱ τηροῦντες καὶ
were made to quake the (ones) observing and
ἐγενήθησαν ὡς νεκροί.
became as dead (ones).
5 ἀποκριθεὶς δὲ ὁ ἄγγελος εἶπεν
Having answered but the angel said
ταῖς γυναιξίν Μὴ φοβεῖσθε ὑμεῖς, οἶδα
to the women Not be fearful you, I have known
γὰρ ὅτι Ἰησοῦν τὸν
for that Jesus the (one)
ἐσταυρωμένον ζητεῖτε· 6 οὐκ
having been put on the stake you are seeking; not
ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς
he is here, he was raised up for according as
εἶπεν· δεῦτε ἴδετε τὸν τόπον ὅπου
he said; hither see you the place where
ἔκειτο· 7 καὶ ταχὺ πορευθεῖσαι
he was lying; and quickly having gone your way
εἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι
say you to the disciples of him that
Ἠγέρθη ἀπὸ τῶν νεκρῶν, καὶ ἰδοὺ
He was raised up from the dead (ones), and look!
προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ
he goes before you into the Galilee, there
αὐτὸν ὄψεσθε· ἰδοὺ εἶπον ὑμῖν.
him you will see; look! I said to you.
8 καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ
And having gone off quickly from the
μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης
memorial tomb with fear and joy great
ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.
they ran to report back to the disciples of him.
9 καὶ ἰδοὺ Ἰησοῦς ὑπήντησεν αὐταῖς λέγων
And look! Jesus met them saying
Χαίρετε· αἱ δὲ προσελθοῦσαι
Be you rejoicing; the (ones) but having come toward
ἐκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν
seized of him the feet and did obeisance
αὐτῷ. 10 τότε λέγει αὐταῖς ὁ Ἰησοῦς
to him. Then is saying to them the Jesus
Μὴ φοβεῖσθε· ὑπάγετε ἀπαγγείλατε
Not be fearful; be you going under report back
τοῖς ἀδελφοῖς μου ἵνα ἀπέλθωσιν
to the brothers of me in order that they might go off

3 His outward
appearance was as
lightning, and his
clothing as white as
snow. 4 Yes, for fear
of him the watchmen
trembled and became
as dead men.
5 But the angel
in answer said to
the women: "Do not
you be fearful, for I
know you are looking
for Jesus who was
impaled. 6 He is not
here, for he was raised
up, as he said. Come,
see the place where
he was lying. 7 And
go quickly and tell
his disciples that he
was raised up from
the dead, and, look!
he is going ahead of
you into Gal'i·lee;
there you will see
him. Look! I have told
you."
8 So, quickly
leaving the memorial
tomb, with fear
and great joy, they
ran to report to his
disciples. 9 And,
look! Jesus met them
and said: "Good day!"
They approached and
caught him by his
feet and did obeisance
to him. 10 Then
Jesus said to them:
"Have no fear! Go,
report to my brothers,
that they may go off

εἰς τὴν Γαλιλαίαν, κἀκεῖ με ὄψονται.
into the Galilee, and there me they will see.

11 Πορευομένων δὲ αὐτῶν ἰδού τινες
Going their way but of them look! some

τῆς κουστωδίας ἐλθόντες εἰς τὴν πόλιν
of the custody men having come into the city

ἀπήγγειλαν τοῖς ἀρχιερεῦσιν ἅπαντα
reported back to the chief priests all

τὰ γενόμενα. 12 καὶ
the (things) having happened. And

συναχθέντες μετὰ τῶν
having been led together with the

πρεσβυτέρων συμβούλιόν τε λαβόντες
older men counsel together and having taken

ἀργύρια ἱκανὰ ἔδωκαν τοῖς
silver [pieces] sufficient they gave to the

στρατιώταις 13 λέγοντες Εἴπατε ὅτι Οἱ
soldiers saying Say that The

μαθηταὶ αὐτοῦ νυκτὸς ἐλθόντες ἔκλεψαν
disciples of him of night having come stole

αὐτὸν ἡμῶν κοιμωμένων· 14 καὶ ἐὰν
him of us sleeping; and if ever

ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος,
should be heard this (thing) upon the governor,

ἡμεῖς πείσομεν καὶ ὑμᾶς ἀμερίμνους
we shall persuade and YOU free from worry

ποιήσομεν. 15 οἱ δὲ λαβόντες
we shall make. The (ones) but having taken

ἀργύρια ἐποίησαν ὡς ἐδιδάχθησαν. Καὶ
silver [pieces] did as they were taught. And

διεφημίσθη ὁ λόγος οὗτος παρὰ
was spread abroad the word this beside

Ἰουδαίοις μέχρι τῆς σήμερον ἡμέρας.
Jews until the today day.

16 Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν
The but eleven disciples went their way

εἰς τὴν Γαλιλαίαν εἰς τὸ ὄρος οὗ
into the Galilee into the mountain where

ἐτάξατο αὐτοῖς ὁ Ἰησοῦς, 17 καὶ ἰδόντες
arranged to them the Jesus, and having seen

αὐτόν προσεκύνησαν, οἱ δὲ
him they did obeisance, the (ones) but

ἐδίστασαν. 18 καὶ προσελθὼν ὁ
doubted. And having come toward the

Ἰησοῦς ἐλάλησεν αὐτοῖς λέγων Ἐδόθη
Jesus spoke to them saying Was given

μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ
to me all authority in heaven and upon

τῆς γῆς· 19 πορευθέντες οὖν
the earth; having gone YOUR way therefore

into Gal'i·lee; and there they will see me."
11 While they were on their way, look! some of the guard went into the city and reported to the chief priests all the things that had happened.
12 And after these had gathered together with the older men and taken counsel, they gave a sufficient number of silver pieces to the soldiers
13 and said: "Say, 'His disciples came in the night and stole him while we were sleeping.'
14 And if this gets to the governor's ears, we will persuade [him] and will set YOU free from worry."
15 So they took the silver pieces and did as they were instructed; and this saying has been spread abroad among the Jews up to this very day.
16 However, the eleven disciples went into Gal'i·lee to the mountain where Jesus had arranged for them,
17 and when they saw him they did obeisance, but some doubted.
18 And Jesus approached and spoke to them, saying: "All authority has been given me in heaven and on the earth.
19 Go therefore

μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες
make disciples of all the nations, baptizing

αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς
them [persons] into the name of the Father

καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,
and of the Son and of the holy spirit,

20 διδάσκοντες αὐτοὺς τηρεῖν πάντα
teaching them to be observing all

ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ
as many things as I commanded to YOU; and look!

ἐγὼ μεθ' ὑμῶν εἰμὶ πάσας τὰς ἡμέρας ἕως
I with YOU am all the days till

τῆς συντελείας τοῦ αἰῶνος.
the conclusion of the age.

and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit,
20 teaching them to observe all the things I have commanded YOU. And, look! I am with YOU all the days until the conclusion of the system of things."*

20* Or, "order of things" (αἰῶνος, ai·o'nos), ℵAB; עולם, 'oh·lam', J[1-14,16-18,22].

ΚΑΤΑ ΜΑΡΚΟΝ
ACCORDING TO MARK

1 Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ.
Beginning of the good news of Jesus Christ.

2 Καθὼς γέγραπται ἐν τῷ Ἠσαΐᾳ
According as it has been written in the Isaiah

τῷ προφήτῃ Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν
the prophet Look! I am sending off the messenger

μου πρὸ προσώπου σου, ὃς
of me before face of you, who

κατασκευάσει τὴν ὁδόν σου· 3 φωνὴ
will prepare the way of you; voice

βοῶντος ἐν τῇ ἐρήμῳ Ἑτοιμάσατε
of (one) crying out in the wilderness Make YOU ready

τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους
the way of Lord, straight make YOU the roads

αὐτοῦ, 4 ἐγένετο Ἰωάνης ὁ βαπτίζων
of him, came to be John the (one) baptizing

ἐν τῇ ἐρήμῳ κηρύσσων βάπτισμα
in the wilderness preaching baptism

μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.
of repentance into letting go off of sins.

5 καὶ ἐξεπορεύετο πρὸς αὐτὸν πᾶσα
And was going the way out toward him all

ἡ Ἰουδαία χώρα καὶ οἱ Ἰεροσολυμεῖται
the Judean country and the Jerusalemites

1 [The] beginning of the good news about Jesus Christ:
2 Just as it is written in Isaiah the prophet: "(Look! I am sending forth my messenger before your face, who will prepare your way;)
3 listen! someone is crying out in the wilderness, 'Prepare the way of Jehovah,* YOU people, make his roads straight,'"
4 John the baptizer* turned up in the wilderness, preaching baptism [in symbol] of repentance for forgiveness of sins.
5 Consequently all the territory of Ju·de'a and all the inhabitants of Jerusalem made their way out to him,

3* Jehovah, J[7-14,16-18,22-24]; Lord, ℵAB. 4* Or, "immerser; dipper."

πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ
all, and were being baptized by him in the
Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς
Jordan River openly confessing the
ἁμαρτίας αὐτῶν. 6 καὶ ἦν ὁ Ἰωάνης
sins of them. And was the John
ἐνδεδυμένος τρίχας καμήλου καὶ
having been clothed hairs of camel and
ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ, καὶ
girdle leathern about the loin(s) of him, and
ἔσθων ἀκρίδας καὶ μέλι ἄγριον. 7 καὶ
eating locusts and honey wild. And
ἐκήρυσσεν λέγων Ἔρχεται ὁ
he was preaching saying Is coming the
ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ
one stronger of me behind me, of whom not
εἰμὶ ἱκανὸς κύψας λῦσαι τὸν ἱμάντα
I am sufficient having stooped to loosen the lace
τῶν ὑποδημάτων αὐτοῦ· 8 ἐγὼ ἐβάπτισα
of the sandals of him; I baptized
ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς
YOU to water, he but will baptize YOU
πνεύματι ἁγίῳ.
to spirit holy.

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις
And it occurred in those the days
ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας
came Jesus from Nazareth of the Galilee
καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ
and was baptized into the Jordan by
Ἰωάνου. 10 καὶ εὐθὺς ἀναβαίνων ἐκ
John. And at once going up out of
τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς
the water he saw being split the heavens
καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον
and the spirit as dove coming down
εἰς αὐτόν· 11 καὶ φωνὴ ἐγένετο ἐκ τῶν
into him; and voice occurred out of the
οὐρανῶν Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός,
heavens You are the Son of me the loved,
ἐν σοὶ εὐδόκησα.
in you I thought well.

12 Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν
And at once the spirit him
ἐκβάλλει εἰς τὴν ἔρημον. 13 καὶ ἦν
thrusts out into the wilderness. And he was
ἐν τῇ ἐρήμῳ τεσσεράκοντα ἡμέρας
in the wilderness forty days
πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ
being tempted by the Satan, and he was with

and they were bap-
tized by him in the
Jordan River, openly
confessing their sins.
6 Now John was
clothed with camel's
hair and with a leath-
er girdle around his
loins, and was eating
insect locusts and
wild honey. 7 And
he would preach,
saying: "After me
someone stronger than
I am is coming; I am
not fit to stoop and
untie the laces of his
sandals. 8 I baptized
YOU with water, but
he will baptize YOU
with holy spirit."

9 In the course
of those days Jesus
came from Naz'a·reth
of Gal'i·lee and was
baptized in the Jordan
by John. 10 And
immediately on
coming up out of
the water he saw the
heavens being parted,
and, like a dove, the
spirit coming down
upon him; 11 and a
voice came out of the
heavens: "You are my
Son, the beloved; I
have approved you."

12 And immediately
the spirit impelled
him to go into the
wilderness. 13 So
he continued in the
wilderness forty days,
being tempted by Sa-
tan, and he was with

τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν
the wild beasts, and the angels were serving
αὐτῷ.
to him.

14 Καὶ μετὰ τὸ παραδοθῆναι τὸν
And after the to be given over the
Ἰωάνην ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν
John came the Jesus into the Galilee
κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ 15 καὶ
preaching the good news of the God and
λέγων ὅτι Πεπλήρωται ὁ καιρὸς
saying that Has been fulfilled the appointed time
καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ·
and has drawn near the kingdom of the God;
μετανοεῖτε καὶ πιστεύετε ἐν τῷ
be YOU repenting and be YOU believing in the
εὐαγγελίῳ.
good news.

16 Καὶ παράγων παρὰ τὴν θάλασσαν
And passing by beside the sea
τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν
of the Galilee he saw Simon and Andrew
τὸν ἀδελφὸν Σίμωνος ἀμφιβάλλοντας ἐν τῇ
the brother of Simon casting around in the
θαλάσσῃ, ἦσαν γὰρ ἁλεεῖς· 17 καὶ εἶπεν
sea, they were for fishers; and said
αὐτοῖς ὁ Ἰησοῦς Δεῦτε ὀπίσω μου, καὶ
to them the Jesus Hither behind me, and
ποιήσω ὑμᾶς γενέσθαι ἁλεεῖς ἀνθρώπων.
I shall make YOU to become fishers of men.
18 καὶ εὐθὺς ἀφέντες τὰ
And at once having let go off the
δίκτυα ἠκολούθησαν αὐτῷ. 19 Καὶ
nets they followed him. And
προβὰς ὀλίγον εἶδεν Ἰάκωβον
having stepped before little he saw James
τὸν τοῦ Ζεβεδαίου καὶ Ἰωάνην τὸν
the [son] of the Zebedee and John the
ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ
brother of him, and them in the boat
καταρτίζοντας τὰ δίκτυα, 20 καὶ
adjusting down the nets, and
εὐθὺς ἐκάλεσεν αὐτούς. καὶ
at once he called them. And
ἀφέντες τὸν πατέρα αὐτῶν
having let go off the father of them
Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν
Zebedee in the boat with the
μισθωτῶν ἀπῆλθον ὀπίσω αὐτοῦ. 21 Καὶ
hired men they went off behind him. And

the wild beasts,
but the angels were
ministering to him.

14 Now after John
was put under arrest
Jesus went into
Gal'i·lee, preaching
the good news of God
15 and saying: "The
appointed time has
been fulfilled, and
the kingdom of God
has drawn near. Be
repentant, YOU people,
and have faith in the
good news."

16 While walking
alongside the sea of
Gal'i·lee he saw Simon
and Andrew the
brother of Simon cast-
ing [their nets] about
in the sea, for they
were fishers. 17 So
Jesus said to them:
"Come after me, and I
shall cause YOU to be-
come fishers of men."
18 And at once they
abandoned their nets
and followed him.
19 And after going a
little farther he saw
James the [son] of
Zeb'e·dee and John his
brother, in fact, while
they were in their
boat mending their
nets; 20 and without
delay he called them.
In turn they left their
father Zeb'e·dee in the
boat with the hired
men and went off
after him. 21 And

εἰσπορεύονται εἰς Καφαρναούμ.
they are entering into Capernaum.
Καὶ εὐθὺς τοῖς σάββασιν
And at once to the sabbaths
εἰσελθὼν εἰς τὴν συναγωγὴν
having entered into the synagogue
ἐδίδασκεν. 22 καὶ ἐξεπλήσσοντο ἐπὶ
he was teaching. And they were astounded upon
τῇ διδαχῇ αὐτοῦ, ἦν γὰρ διδάσκων
the teaching of him, he was for teaching
αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ
them as authority having and not as the
γραμματεῖς. 23 καὶ εὐθὺς ἦν ἐν
scribes. And at once was in
τῇ συναγωγῇ αὐτῶν ἄνθρωπος ἐν πνεύματι
the synagogue of them man in spirit
ἀκαθάρτῳ, καὶ ἀνέκραξεν 24 λέγων Τί ἡμῖν
unclean, and he cried out saying What to us
καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες
and to you, Jesus Nazarene? Did you come
ἀπολέσαι ἡμᾶς; οἶδά σε τίς εἶ, ὁ
to destroy us? I know you who you are, the
ἅγιος τοῦ θεοῦ. 25 καὶ ἐπετίμησεν αὐτῷ
Holy (One) of the God. And gave rebuke to it
ὁ Ἰησοῦς λέγων Φιμώθητι καὶ ἔξελθε
the Jesus saying Be muzzled and come forth
ἐξ αὐτοῦ. 26 καὶ σπαράξαν αὐτὸν τὸ
out of him. And having convulsed him the
πνεῦμα τὸ ἀκάθαρτον καὶ φωνῆσαν
spirit the unclean and having sounded
φωνῇ μεγάλῃ ἐξῆλθεν ἐξ αὐτοῦ.
to voice great came forth out of him.
27 καὶ ἐθαμβήθησαν ἅπαντες, ὥστε
And were astonished all, as-and
συνζητεῖν αὐτοὺς λέγοντας Τί
to be seeking together them saying What
ἐστιν τοῦτο; διδαχὴ καινή· κατ'
is this? Teaching new; according to
ἐξουσίαν καὶ τοῖς πνεύμασι τοῖς ἀκαθάρτοις
authority and to the spirits the unclean
ἐπιτάσσει, καὶ ὑπακούουσιν αὐτῷ.
he gives orders, and they are obeying him.
28 Καὶ ἐξῆλθεν ἡ ἀκοὴ αὐτοῦ εὐθὺς
And went forth the hearing of him at once
πανταχοῦ εἰς ὅλην τὴν περίχωρον
everywhere into whole the country roundabout
τῆς Γαλιλαίας.
of the Galilee.
29 Καὶ εὐθὺς ἐκ τῆς συναγωγῆς
And at once out of the synagogue

they went their way
into Ca·per'na·um.
No sooner was it
the sabbath than
he entered into
the synagogue and
began to teach.
22 And they became
astounded at his
way of teaching, for
there he was teaching
them as one having
authority, and not as
the scribes. 23 Also,
at that immediate
time there was in
their synagogue a man
under the power of an
unclean spirit, and he
shouted, 24 saying:
"What have we to do
with you, Jesus you
Naz·a·rene'? Did you
come to destroy us? I
know exactly who you
are, the Holy One of
God." 25 But Jesus
rebuked it, saying: "Be
silent, and come on
out of him!" 26 And
the unclean spirit,
after throwing him
into a convulsion and
yelling at the top of
its voice, came on
out of him. 27 Well,
the people were all so
astonished that they
began a discussion
among themselves,
saying: "What is this?
A new teaching! He
authoritatively orders
even the unclean
spirits, and they obey
him." 28 So the re-
port about him spread
out immediately in
all directions through
all the country round
about in Gal'i·lee.
29 And immediately
they went out of
the synagogue

ἐξελθόντες ἦλθαν εἰς τὴν οἰκίαν
having gone forth they came into the house
Σίμωνος καὶ Ἀνδρέου μετὰ Ἰακώβου καὶ
of Simon and Andrew with James and
Ἰωάνου. 30 ἡ δὲ πενθερὰ Σίμωνος
John. The but mother-in-law of Simon
κατέκειτο πυρέσσουσα, καὶ εὐθὺς
was lying down burning with fever, and at once
λέγουσιν αὐτῷ περὶ αὐτῆς. 31 καὶ
they are saying to him about her. And
προσελθὼν ἤγειρεν αὐτὴν
having come toward he raised up her
κρατήσας τῆς χειρός· καὶ ἀφῆκεν
having taken hold of the hand; and let go off
αὐτὴν ὁ πυρετός, καὶ διηκόνει αὐτοῖς.
her the fever, and she was serving to them.
32 Ὀψίας δὲ γενομένης, ὅτε
Of evening but having occurred, when
ἔδυσεν ὁ ἥλιος, ἔφερον πρὸς
set the sun, they were bringing toward
αὐτὸν πάντας τοὺς κακῶς ἔχοντας καὶ
him all the (ones) badly having and
τοὺς δαιμονιζομένους· 33 καὶ ἦν ὅλη ἡ
the (ones) being demonized; and was whole the
πόλις ἐπισυνηγμένη πρὸς τὴν
city having been led together upon toward the
θύραν. 34 καὶ ἐθεράπευσεν πολλοὺς κακῶς
door. And he cured many badly
ἔχοντας ποικίλαις νόσοις, καὶ δαιμόνια
having to various sicknesses, and demons
πολλὰ ἐξέβαλεν, καὶ οὐκ ἤφιεν
many he threw out, and not he was letting go off
λαλεῖν τὰ δαιμόνια, ὅτι ᾔδεισαν
to be speaking the demons, because they knew
αὐτὸν Χριστὸν εἶναι.
him Christ to be.
35 Καὶ πρωὶ ἔννυχα λίαν
And early in morning in night very much
ἀναστὰς ἐξῆλθεν καὶ ἀπῆλθεν εἰς
having stood up he went out and went off into
ἔρημον τόπον κἀκεῖ προσηύχετο. 36 καὶ
lonely place and there was praying. And
κατεδίωξεν αὐτὸν Σίμων καὶ οἱ μετ'
pursued down him Simon and the (ones) with
αὐτοῦ, 37 καὶ εὗρον αὐτὸν καὶ λέγουσιν
him, and they found him and they are saying
αὐτῷ ὅτι Πάντες ζητοῦσίν σε. 38 καὶ
to him that All are seeking you. And
λέγει αὐτοῖς Ἄγωμεν ἀλλαχοῦ εἰς τὰς
he is saying to them Let us go elsewhere into the

and went into the
home of Simon and
Andrew with James
and John. 30 Now
Simon's mother-in-law
was lying down sick
with a fever, and
they at once told him
about her. 31 And
going to her he raised
her up, taking her
by the hand; and the
fever left her, and she
began ministering to
them.
32 After evening
had fallen, when
the sun had set, the
people began bringing
him all those who
were ill and those
demon-possessed;
33 and the whole city
was gathered right
at the door. 34 So
he cured many that
were ill with various
sicknesses, and he ex-
pelled many demons,
but he would not let
the demons speak,
because they knew
him to be Christ.
35 And early in the
morning, while it was
still dark, he rose up
and went outside and
left for a lonely place,
and there he began
praying. 36 However,
Simon and those
with him hunted him
down 37 and found
him, and they said to
him: "All are looking
for you." 38 But he
said to them: "Let
us go somewhere
else, into the

ἐχομένας κωμοπόλεις, ἵνα καὶ
being had [near] village cities, in order that also
ἐκεῖ κηρύξω, εἰς τοῦτο γὰρ ἐξῆλθον.
there I might preach, into this for I went out.
39 καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς
And he came preaching into the synagogues
αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ
of them into whole the Galilee and the
δαιμόνια ἐκβάλλων.
demons throwing out.

40 Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς
And is coming toward him leper
παρακαλῶν αὐτὸν καὶ γονυπετῶν λέγων
entreating him and kneeling down saying
αὐτῷ ὅτι Ἐὰν θέλῃς δύνασαί με
to him that If ever you may will you are able me
καθαρίσαι. 41 καὶ σπλαγχνισθεὶς
to make clean. And having been moved with pity
ἐκτείνας τὴν χεῖρα αὐτοῦ ἥψατο
having stretched out the hand of him he touched
καὶ λέγει αὐτῷ Θέλω, καθαρίσθητι·
and is saying to him I am willing, be cleansed;
42 καὶ εὐθὺς ἀπῆλθεν ἀπ' αὐτοῦ ἡ
and at once went off from him the
λέπρα, καὶ ἐκαθαρίσθη. 43 καὶ
leprosy, and he was cleansed. And
ἐμβριμησάμενος αὐτῷ εὐθὺς
having given strict orders to him at once
ἐξέβαλεν αὐτόν, 44 καὶ λέγει αὐτῷ Ὅρα
he thrust out him, and is saying to him See
μηδενὶ μηδὲν εἴπῃς, ἀλλὰ
to no one nothing you should tell, but
ὕπαγε σεαυτὸν δεῖξον τῷ ἱερεῖ καὶ
be going under yourself show to the priest and
προσένεγκε περὶ τοῦ καθαρισμοῦ σου
bring toward about the cleansing of you
ἃ προσέταξεν Μωυσῆς εἰς
what (things) directed Moses into
μαρτύριον αὐτοῖς. 45 ὁ δὲ
witness to them. The (one) but
ἐξελθὼν ἤρξατο κηρύσσειν
having gone out started to be proclaiming
πολλὰ καὶ διαφημίζειν τὸν λόγον,
many (things) and to spread abroad the word,
ὥστε μηκέτι αὐτὸν δύνασθαι φανερῶς
as-and not yet him to be able manifestly
εἰς πόλιν εἰσελθεῖν, ἀλλὰ ἔξω
into city to enter, but outside
ἐπ' ἐρήμοις τόποις ἦν· καὶ
upon lonely places he was; and

village towns nearby,
that I may preach
there also, for it is for
this purpose I have
gone out." 39 And
he did go, preaching
in their synagogues
throughout the whole
of Gal'i·lee and expel-
ling the demons.

40 There also
came to him a leper,
entreating him even
on bended knee,
saying to him: "If
you just want to, you
can make me clean."
41 At that he was
moved with pity, and
he stretched out his
hand and touched
him, and said to him:
"I want to. Be made
clean." 42 And im-
mediately the leprosy
vanished from him,
and he became clean.
43 Furthermore, he
gave him strict orders
and at once sent him
away, 44 and said
to him: "See that you
tell nobody a thing,
but go show yourself
to the priest and
offer in behalf of your
cleansing the things
Moses directed, for
a witness to them."
45 But after going
away the man started
to proclaim it a great
deal and to spread
the account abroad,
so that [Jesus] was no
longer able to enter
openly into a city, but
he continued outside
in lonely places. Yet

ἤρχοντο πρὸς αὐτὸν πάντοθεν.
were coming toward him from all sides.

2 Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ
And having entered again into Capernaum
δι' ἡμερῶν ἠκούσθη ὅτι ἐν οἴκῳ ἐστίν·
through days it was heard that in house he is;
2 καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι
and were led together many as-and not yet
χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν,
to be room not-but the [places] toward the door,
καὶ ἐλάλει αὐτοῖς τὸν λόγον. 3 καὶ
and he was speaking to them the word. And
ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν
they come bringing toward him paralytic
αἰρόμενον ὑπὸ τεσσάρων. 4 καὶ μὴ
being lifted up by four. And not
δυνάμενοι προσενέγκαι αὐτῷ διὰ
being able to bring near to him through
τὸν ὄχλον ἀπεστέγασαν τὴν στέγην ὅπου
the crowd they unroofed the roof where
ἦν, καὶ ἐξορύξαντες χαλῶσι τὸν
he was, and having dug out they lower the
κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο.
cot where the paralytic was lying down.
5 καὶ ἰδὼν ὁ Ἰησοῦς τὴν πίστιν
And having seen the Jesus the faith
αὐτῶν λέγει τῷ παραλυτικῷ Τέκνον,
of them is saying to the paralytic Child,
ἀφίενταί σου αἱ ἁμαρτίαι. 6 ἦσαν δέ
are being let go off of you the sins. Were but
τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ
some of the scribes there sitting and
διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν 7 Τί
reasoning in the hearts of them Why
οὗτος οὕτω λαλεῖ; βλασφημεῖ· τίς
this (one) thus speaks? He is blaspheming; who
δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἷς ὁ
is able be letting go off sins if not one the
θεός; 8 καὶ εὐθὺς ἐπιγνοὺς ὁ
God? And at once having recognized the
Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως
Jesus to the spirit of him that thus
διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς
they are reasoning in themselves he is saying to them
Τί ταῦτα διαλογίζεσθε ἐν ταῖς
Why these (things) you are reasoning in the
καρδίαις ὑμῶν; 9 τί ἐστιν εὐκοπώτερον,
hearts of you? Which is easier,
εἰπεῖν τῷ παραλυτικῷ Ἀφίενταί
to say to the paralytic Are being let go off

they kept coming to
him from all sides.

2 However, after
some days he
again entered into
Ca·per'na·um and he
was reported to be at
home. 2 Consequent-
ly many gathered, so
much so that there
was no more room,
not even about the
door, and he began
to speak the word to
them. 3 And men
came bringing him
a paralytic carried
by four. 4 But not
being able to bring
him right to [Jesus]
on account of the
crowd, they removed
the roof over where he
was, and having dug
an opening they low-
ered the cot on which
the paralytic was
lying. 5 And when
Jesus saw their faith
he said to the para-
lytic: "Child, your sins
are forgiven." 6 Now
there were some of the
scribes there, sitting
and reasoning in their
hearts: 7 "Why is
this man talking in
this manner? He is
blaspheming. Who
can forgive sins
except one, God?"
8 But Jesus, having
discerned immediately
by his spirit that they
were reasoning that
way in themselves,
said to them: "Why
are YOU reasoning
these things in YOUR
hearts? 9 Which
is easier, to say to
the paralytic, 'Your
sins are forgiven,'

σου αἱ ἁμαρτίαι, ἢ εἰπεῖν Ἐγείρου
of you the sins, or to say Get up
καὶ ἆρον τὸν κράβαττόν σου
and lift up the cot of you
καὶ περιπάτει; 10 ἵνα δὲ
and be walking about? In order that but
εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς
you might know that authority is having the Son
τοῦ ἀνθρώπου ἀφιέναι ἁμαρτίας ἐπὶ τῆς
of the man to let go off sins upon the
γῆς — λέγει τῷ παραλυτικῷ 11 Σοὶ
earth — he is saying to the paralytic To you
λέγω, ἔγειρε ἆρον τὸν κράβαττόν
I am saying, Be getting up lift up the cot
σου καὶ ὕπαγε εἰς τὸν οἶκόν σου.
of you and be going under into the house of you.
12 καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν
And he got up and at once having lifted up the
κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε
cot he went out in front of all, as-and
ἐξίστασθαι πάντας καὶ
to stand out of themselves all and
δοξάζειν τὸν θεὸν λέγοντας ὅτι Οὕτως
to be glorifying the God saying that Thus
οὐδέποτε εἴδαμεν.
never we saw.
13 Καὶ ἐξῆλθεν πάλιν παρὰ τὴν
And he went out again beside the
θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο
sea; and all the crowd was coming
πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.
toward him, and he was teaching them.
14 Καὶ παράγων εἶδεν Λευεὶν τὸν
And passing by he saw Levi the [son]
τοῦ Ἁλφαίου καθήμενον ἐπὶ τὸ τελώνιον,
of the Alphaeus sitting upon the tax office,
καὶ λέγει αὐτῷ Ἀκολούθει μοι. καὶ
and he is saying to him Be following me. And
ἀναστὰς ἠκολούθησεν αὐτῷ. 15 Καὶ
having stood up he followed him. And
γίνεται κατακεῖσθαι αὐτὸν ἐν τῇ οἰκίᾳ
it occurs to be lying down him in the house
αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ
of him, and many tax collectors and sinners
συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς
were lying up with the Jesus and the disciples
αὐτοῦ, ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν
of him, were for many and they were following
αὐτῷ. 16 καὶ οἱ γραμματεῖς τῶν Φαρισαίων
him. And the scribes of the Pharisees

or to say, 'Get up and
pick up your cot and
walk'? 10 But in
order for YOU men to
know that the Son of
man has authority to
forgive sins upon the
earth,"—he said to
the paralytic: 11 "I
say to you, Get up,
pick up your cot, and
go to your home."
12 At that he did get
up, and immediately
picked up his cot and
walked out in front
of them all, so that
they were all simply
carried away, and they
glorified God, saying:
"We never saw the like
of it."
13 Again he went
out beside the sea;
and all the crowd
kept coming to him,
and he began to teach
them. 14 But as he
was passing along,
he caught sight of
Le'vi the [son] of
Al·phae'us sitting at
the tax office, and he
said to him: "Be my
follower." And rising
up he followed him.
15 Later he happened
to be reclining at the
table in his house,
and many tax collec-
tors and sinners were
reclining with Jesus
and his disciples,
for there were many
of them and they
began following him.
16 But the scribes
of the Pharisees,

ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν
having seen that he eats with the sinners
καὶ τελωνῶν ἔλεγον τοῖς μαθηταῖς
and tax collectors were saying to the disciples
αὐτοῦ Ὅτι μετὰ τῶν τελωνῶν καὶ
of him That with the tax collectors and
ἁμαρτωλῶν ἐσθίει; 17 καὶ ἀκούσας ὁ
sinners he eats? And having heard the
Ἰησοῦς λέγει αὐτοῖς ὅτι Οὐ χρείαν
Jesus is saying to them that Not need
ἔχουσιν οἱ ἰσχύοντες ἰατροῦ ἀλλ'
are having the (ones) being strong of healer but
οἱ κακῶς ἔχοντες· οὐκ ἦλθον καλέσαι
the (ones) badly having; not I came to call
δικαίους ἀλλ' ἁμαρτωλούς.
righteous (ones) but sinners.
18 Καὶ ἦσαν οἱ μαθηταὶ Ἰωάνου καὶ οἱ
And were the disciples of John and the
Φαρισαῖοι νηστεύοντες. καὶ ἔρχονται καὶ
Pharisees fasting. And they are coming and
λέγουσιν αὐτῷ Διὰ τί οἱ μαθηταὶ
are saying to him Through what the disciples
Ἰωάνου καὶ οἱ μαθηταὶ τῶν Φαρισαίων
of John and the disciples of the Pharisees
νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ
are fasting, the but your disciples not
νηστεύουσιν; 19 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς
are fasting? And said to them the Jesus
Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος ἐν
Not are able the sons of the bridechamber in
ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστιν
what [time] the bridegroom with them is
νηστεύειν; ὅσον χρόνον ἔχουσιν τὸν
to be fasting? How much time they are having the
νυμφίον μετ' αὐτῶν οὐ δύνανται
bridegroom with them not they are able
νηστεύειν· 20 ἐλεύσονται δὲ ἡμέραι ὅταν
to be fasting; will come but days when
ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος,
might be taken off from them the bridegroom,
καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.
and then they will fast in that the day.
21 οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου
No one patch of cloth unshrunk
ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ
sews upon outer garment old; if but
μή, αἴρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ
not, is lifting up the fullness from it the
καινὸν τοῦ παλαιοῦ, καὶ χεῖρον σχίσμα
new one of the old one, and worse split

when they saw he
was eating with
the sinners and tax
collectors, began
saying to his disciples:
"Does he eat with the
tax collectors and
sinners?" 17 Upon
hearing this Jesus
said to them: "Those
who are strong do not
need a physician, but
those who are ill do.
I came to call, not
righteous people, but
sinners."
18 Now John's
disciples and the
Pharisees practiced
fasting. So they came
and said to him: "Why
is it the disciples of
John and the disciples
of the Pharisees
practice fasting, but
your disciples do not
practice fasting?"
19 And Jesus said
to them: "While the
bridegroom is with
them the friends of
the bridegroom cannot
fast, can they? As
long as they have
the bridegroom with
them they cannot fast.
20 But days will come
when the bridegroom
will be taken away
from them, and then
they will fast in that
day. 21 Nobody sews
a patch of unshrunk
cloth upon an old out-
er garment; if he does,
its full strength pulls
from it, the new from
the old, and the tear

γίνεται. 22 καὶ οὐδεὶς βάλλει οἶνον
it becomes. And no one is thrusting wine
νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή,
new into skin bags old; if but not,
ῥήξει ὁ οἶνος τοὺς ἀσκούς, καὶ ὁ
will burst the wine the skin bags, and the
οἶνος ἀπόλλυται καὶ οἱ ἀσκοί· ἀλλὰ
wine is being lost also the skin bags; but
οἶνον νέον εἰς ἀσκοὺς καινούς.
wine new into skin bags new.
23 Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν
And it happened him in the sabbaths
διαπορεύεσθαι διὰ τῶν σπορίμων, καὶ οἱ
to be proceeding through the grainfields, and the
μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες
disciples of him started way to be doing plucking
τοὺς στάχυας. 24 καὶ οἱ Φαρισαῖοι
the heads of grain. And the Pharisees
ἔλεγον αὐτῷ Ἴδε τί ποιοῦσιν τοῖς
were saying to him See why are they doing to the
σάββασιν ὃ οὐκ ἔξεστιν; 25 καὶ λέγει
sabbaths which not is lawful? And he is saying
αὐτοῖς Οὐδέποτε ἀνέγνωτε τί ἐποίησεν
to them Never did you read what did
Δαυεὶδ ὅτε χρείαν ἔσχεν καὶ ἐπείνασεν
David when need he had and he got hungry
αὐτὸς καὶ οἱ μετ' αὐτοῦ; 26 πῶς
he and the (ones) with him? How
εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ
he entered into the house of the God upon
Ἀβιάθαρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς
Abiathar chief priest and the loaves of the
προθέσεως ἔφαγεν, οὓς οὐκ ἔξεστιν
presentation he ate, which not it is lawful
φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ
to eat if not the priests, and he gave also
τοῖς σὺν αὐτῷ οὖσιν; 27 καὶ
to the (ones) together with him being? And
ἔλεγεν αὐτοῖς Τὸ σάββατον διὰ
he was saying to them The sabbath through
τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος
the man came to be and not the man
διὰ τὸ σάββατον· 28 ὥστε κύριός
through the sabbath; as-and Lord
ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ
is the Son of the man also of the
σαββάτου.
sabbath.

3 Καὶ εἰσῆλθεν πάλιν εἰς συναγωγήν, καὶ
And he entered again into synagogue, and

becomes worse.
22 Also, nobody puts
new wine into old
wineskins; if he does,
the wine bursts the
skins, and the wine
is lost as well as the
skins. But people put
new wine into new
wineskins."
23 Now it hap-
pened that he was
proceeding through
the grainfields on the
sabbath, and his dis-
ciples started to make
their way plucking
the heads of grain.
24 So the Pharisees
went saying to him:
"Look here! Why are
they doing on the
sabbath what is not
lawful?" 25 But he
said to them: "Have
YOU never once read
what David did when
he fell in need and
got hungry, he and
the men with him?
26 How he entered
into the house of God,
in the account about
A·bi'a·thar the chief
priest, and ate the
loaves of presentation,
which it is not lawful
for anybody to eat
except the priests,
and he gave some also
to the men who were
with him?" 27 So
he went on to say to
them: "The sabbath
came into existence
for the sake of man,
and not man for the
sake of the sabbath;
28 hence the Son of
man is Lord even of
the sabbath."

3 Once again he
entered into
a synagogue, and

ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην ἔχων
was there man having been dried up having
τὴν χεῖρα· 2 καὶ παρετήρουν
the hand; and they were observing beside
αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν,
him if to the sabbaths he will cure him,
ἵνα κατηγορήσωσιν αὐτοῦ. 3 καὶ
in order that they might accuse him. And
λέγει τῷ ἀνθρώπῳ τῷ τὴν χεῖρα
he is saying to the man to the (one) the hand
ἔχοντι ξηράν Ἔγειρε εἰς τὸ μέσον.
having withered Be getting up into the midst.
4 καὶ λέγει αὐτοῖς Ἔξεστιν τοῖς σάββασιν
And he is saying to them Is it lawful to the sabbaths
ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ
to do good or to do bad, soul to save or
ἀποκτεῖναι; οἱ δὲ ἐσιώπων.
to kill? The (ones) but were being silent.
5 καὶ περιβλεψάμενος αὐτοὺς μετ' ὀργῆς,
And having looked around on them with wrath,
συνλυπούμενος ἐπὶ τῇ πωρώσει
being thoroughly grieved upon the dulling
τῆς καρδίας αὐτῶν, λέγει τῷ ἀνθρώπῳ
of the heart of them, he says to the man
Ἔκτεινον τὴν χεῖρά σου· καὶ ἐξέτεινεν,
Stretch out the hand of you; and he stretched out,
καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. 6 Καὶ
and was restored the hand of him. And
ἐξελθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ
having gone out the Pharisees at once with
τῶν Ἡρῳδιανῶν συμβούλιον ἐδίδουν
the Herodians counsel together were giving
κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.
down on him so that him they might destroy.
7 Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν αὐτοῦ
And the Jesus with the disciples of him
ἀνεχώρησεν πρὸς τὴν θάλασσαν· καὶ πολὺ
withdrew toward the sea; and much
πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν,
multitude from the Galilee followed,
καὶ ἀπὸ τῆς Ἰουδαίας 8 καὶ ἀπὸ
and from the Judea and from
Ἱεροσολύμων καὶ ἀπὸ τῆς Ἰδουμαίας καὶ
Jerusalem and from the Idumea and
πέραν τοῦ Ἰορδάνου καὶ περὶ
other side of the Jordan and about
Τύρον καὶ Σιδῶνα, πλῆθος πολύ, ἀκούοντες
Tyre and Sidon, multitude much, hearing
ὅσα ποιεῖ ἦλθαν πρὸς αὐτόν.
as many (things) as he is doing came toward him.

a man was there with
a dried-up hand.
2 So they were watch-
ing him closely to
see whether he would
cure the man on the
sabbath, in order that
they might accuse
him. 3 And he said
to the man with the
withered hand: "Get
up [and come] to the
center." 4 Next he
said to them: "Is it
lawful on the sabbath
to do a good deed or
to do a bad deed, to
save or to kill a soul?"
But they kept silent.
5 And after looking
around upon them
with indignation,
being thoroughly
grieved at the
insensibility of their
hearts, he said to the
man: "Stretch out
your hand." And he
stretched it out, and
his hand was restored.
6 At that the Phar-
isees went out and
immediately began
holding council with
the party followers of
Herod against him, in
order to destroy him.
7 But Jesus with
his disciples withdrew
to the sea; and a great
multitude from Gal'-
i·lee and from Ju·de'a
followed him. 8 Even
from Jerusalem and
from Id·u·me'a and
from across the
Jordan and around
Tyre and Si'don,
a great multitude,
on hearing of how
many things he was
doing, came to him.

9 καὶ εἶπεν τοῖς μαθηταῖς αὐτοῦ ἵνα
And he said to the disciples of him in order that
πλοιάριον προσκαρτερῇ αὐτῷ
little boat should constantly be serviceable to him
διὰ τὸν ὄχλον ἵνα μὴ
through the crowd in order that not
θλίβωσιν αὐτόν· 10 πολλοὺς γὰρ
they might press upon him; many for
ἐθεράπευσεν, ὥστε ἐπιπίπτειν αὐτῷ
he cured, as-and to be falling upon him
ἵνα αὐτοῦ ἅψωνται ὅσοι
in order that of him might touch as many as
εἶχον μάστιγας. 11 καὶ τὰ πνεύματα
were having scourges. And the spirits
τὰ ἀκάθαρτα, ὅταν αὐτὸν
the unclean, whenever him
ἐθεώρουν, προσέπιπτον αὐτῷ καὶ
they were beholding, were falling toward him and
ἔκραζον λέγοντα ὅτι Σὺ εἶ ὁ υἱὸς
were crying out saying that You are the Son
τοῦ θεοῦ. 12 καὶ πολλὰ
of the God. And many (things)
ἐπετίμα αὐτοῖς ἵνα μὴ
he was saying in rebuke to them in order that not
αὐτὸν φανερὸν ποιήσωσιν.
him manifest they should make.

13 Καὶ ἀναβαίνει εἰς τὸ ὄρος καὶ
And he is stepping up into the mountain and
προσκαλεῖται οὓς ἤθελεν αὐτός,
calls toward himself whom was wanting he,
καὶ ἀπῆλθον πρὸς αὐτόν. 14 καὶ
and they went off toward him. And
ἐποίησεν δώδεκα, οὓς καὶ ἀποστόλους
he made twelve, whom also apostles
ὠνόμασεν, ἵνα ὦσιν μετ' αὐτοῦ
he named, in order that they might be with him
καὶ ἵνα ἀποστέλλῃ αὐτοὺς
and in order that he may send off them
κηρύσσειν 15 καὶ ἔχειν ἐξουσίαν
to be preaching and to be having authority
ἐκβάλλειν τὰ δαιμόνια·
to be throwing out the demons;

16 καὶ ἐποίησεν τοὺς δώδεκα καὶ
and he made the twelve and
ἐπέθηκεν ὄνομα τῷ Σίμωνι Πέτρον,
he put upon name to the Simon Peter,
17 καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ
and James the [son] of the Zebedee and
Ἰωάνην τὸν ἀδελφὸν τοῦ Ἰακώβου καὶ
John the brother of the James and

9 And he told his
disciples to have a
little boat continually
at his service so that
the crowd might
not press upon him.
10 For he cured
many, with the result
that all those who had
grievous diseases were
falling upon him to
touch him. 11 Even
the unclean spirits,
whenever they would
behold him, would
prostrate themselves
before him and cry
out, saying: "You
are the Son of God."
12 But many times
he sternly charged
them not to make him
known.

13 And he ascended
a mountain and
summoned those he
wanted, and they went
off to him. 14 And
he formed [a group of]
twelve, whom he also
named "apostles," that
they might continue
with him and that he
might send them out
to preach 15 and
to have authority to
expel the demons.

16 And the [group
of] twelve that he
formed were Simon,
to whom he also
gave the surname
Peter, 17 and James
the [son] of Zeb'e·dee
and John the brother
of James (he also

ἐπέθηκεν αὐτοῖς ὄνομα Βοανηργές,
he put upon them name Boanerges,
ὅ ἐστιν Υἱοὶ Βροντῆς, 18 καὶ
which is Sons of Thunder, and
Ἀνδρέαν καὶ Φίλιππον καὶ Βαρθολομαῖον
Andrew and Philip and Bartholomew
καὶ Μαθθαῖον καὶ Θωμᾶν καὶ Ἰάκωβον
and Matthew and Thomas and James
τὸν τοῦ Ἁλφαίου καὶ Θαδδαῖον καὶ
the [son] of the Alphaeus and Thaddaeus and
Σίμωνα τὸν Καναναῖον 19 καὶ Ἰούδαν
Simon the Cananaean and Judas
Ἰσκαριώθ, ὃς καὶ παρέδωκεν αὐτόν.
Iscariot, who also gave over him.

Καὶ ἔρχεται εἰς οἶκον· 20 καὶ συνέρχεται
And he comes into house; and comes together
πάλιν ὁ ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς
again the crowd, as-and not to be able them
μηδὲ ἄρτον φαγεῖν. 21 καὶ ἀκούσαντες
not-but bread to eat. And having heard
οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι
the (ones) beside him went out to lay hold of
αὐτόν, ἔλεγον γὰρ ὅτι
him, they were saying for that
ἐξέστη. 22 καὶ οἱ γραμματεῖς
he stood out [of his mind]. And the scribes
οἱ ἀπὸ Ἱεροσολύμων καταβάντες
the (ones) from Jerusalem having come down
ἔλεγον ὅτι Βεεζεβοὺλ ἔχει, καὶ ὅτι
were saying that Beelzebul he is having, and that
ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει
in the ruler of the demons he is throwing out
τὰ δαιμόνια. 23 καὶ προσκαλεσάμενος
the demons. And having called toward himself
αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς
them in parables he was saying to them
Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;
How is able Satan Satan to be throwing out?
24 καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν
And if ever kingdom upon itself
μερισθῇ, οὐ δύναται σταθῆναι ἡ
should be divided, not is able to stand the
βασιλεία ἐκείνη· 25 καὶ ἐὰν οἰκία ἐφ'
kingdom that; and if ever house upon
ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἡ
itself should be divided, not will be able the
οἰκία ἐκείνη στῆναι· 26 καὶ εἰ ὁ Σατανᾶς
house that to stand; and if the Satan

gave these the
surname Bo·a·ner'ges,*
which means Sons of
Thunder), 18 and
Andrew and Philip
and Bar·thol'o·mew
and Matthew and
Thomas and James
the [son] of Al·phae'us
and Thad·dae'us and
Simon the Ca·na·nae'-
an 19 and Judas
Is·car'i·ot, who later
betrayed him.

And he went into a
house. 20 Once more
the crowd gathered,
so that they were not
able even to eat a
meal. 21 But when
his relatives heard
about it, they went
out to lay hold of him,
for they were saying:
"He has gone out of
his mind." 22 Also,
the scribes that came
down from Jerusalem
were saying: "He has
Be·el'ze·bub, and he
expels the demons by
means of the ruler of
the demons." 23 So,
after calling them
to him, he began to
say to them with
illustrations: "How
can Satan expel
Satan? 24 Why, if
a kingdom becomes
divided against itself,
that kingdom cannot
stand; 25 and if
a house becomes
divided against itself,
that house will not
be able to stand.
26 Also, if Satan

17* *Beneh-reghohsh'*, J[17]; *Beneh-ra'ghesh*, J[18]; *Benai Reghshi*, Sy[p].

ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη,
stood up upon himself and was divided,
οὐ δύναται στῆναι ἀλλὰ τέλος ἔχει.
not is able to stand but end he is having.
27 ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν
But not is able no one into the house
τοῦ ἰσχυροῦ εἰσελθὼν τὰ
of the strong [man] having entered the
σκεύη αὐτοῦ διαρπάσαι ἐὰν μὴ
vessels of him to plunder if ever not
πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ
first the strong [man] he should bind, and
τότε τὴν οἰκίαν αὐτοῦ διαρπάσει. 28 Ἀμὴν
then the house of him he will plunder. Amen
λέγω ὑμῖν ὅτι πάντα ἀφεθήσεται
I am saying to you that all (things) will be let go off
τοῖς υἱοῖς τῶν ἀνθρώπων, τὰ ἁμαρτήματα
to the sons of the men, the sins
καὶ αἱ βλασφημίαι ὅσα ἐὰν
and the blasphemies as many as if ever
βλασφημήσωσιν· 29 ὃς δ'
they might blasphemously commit; who but
ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ
likely should blaspheme into the spirit the
ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν
holy, not he is having letting go off into the
αἰῶνα, ἀλλὰ ἔνοχός ἐστιν αἰωνίου
age, but held in is of everlasting
ἁμαρτήματος. 30 ὅτι ἔλεγον
sin. Because they were saying
Πνεῦμα ἀκάθαρτον ἔχει.
Spirit unclean he is having.
31 Καὶ ἔρχονται ἡ μήτηρ αὐτοῦ καὶ οἱ
And are coming the mother of him and the
ἀδελφοὶ αὐτοῦ καὶ ἔξω στήκοντες ἀπέστειλαν
brothers of him and outside standing they sent off
πρὸς αὐτὸν καλοῦντες αὐτόν. 32 καὶ
toward him calling him. And
ἐκάθητο περὶ αὐτὸν ὄχλος, καὶ
was sitting about him crowd, and
λέγουσιν αὐτῷ Ἰδοὺ ἡ μήτηρ σου
they are saying to him Look! The mother of you
καὶ οἱ ἀδελφοί σου ἔξω ζητοῦσίν σε.
and the brothers of you outside are seeking you.
33 καὶ ἀποκριθεὶς αὐτοῖς λέγει Τίς
And having answered to them he is saying Who
ἐστιν ἡ μήτηρ μου καὶ οἱ ἀδελφοί;
is the mother of me and the brothers?
34 καὶ περιβλεψάμενος τοὺς περὶ
And having looked around on the (ones) about

has risen up against
himself and become
divided, he cannot
stand, but is coming
to an end. 27 In
fact, no one that has
got into the house of a
strong man is able to
plunder his movable
goods unless first
he binds the strong
man, and then he will
plunder his house.
28 Truly I say to YOU
that all things will be
forgiven the sons of
men, no matter what
sins and blasphemies
they blasphemously
commit. 29 However,
whoever blasphemes
against the holy spirit
has no forgiveness
forever, but is guilty
of everlasting sin."
30 This, because they
were saying: "He has
an unclean spirit."

31 Now his mother
and his brothers
came, and, as they
were standing on
the outside, they
sent in to him to
call him. 32 As it
was, a crowd was
sitting around him,
so they said to him:
"Look! Your mother
and your brothers
outside are seeking
you." 33 But in
reply he said to them:
"Who are my mother
and my brothers?"
34 And having looked
about upon those

αὐτὸν κύκλῳ καθημένους λέγει Ἴδε ἡ
him to circle sitting he is saying See the
μήτηρ μου καὶ οἱ ἀδελφοί μου· 35 ὃς
mother of me and the brothers of me; who
ἂν ποιήσῃ τὸ θέλημα τοῦ θεοῦ, οὗτος
likely should do the will of the God, this (one)
ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.
brother of me and sister and mother is.

4 Καὶ πάλιν ἤρξατο διδάσκειν παρὰ
And again he started to be teaching beside
τὴν θάλασσαν. καὶ συνάγεται
the sea. And is being led together
πρὸς αὐτὸν ὄχλος πλεῖστος, ὥστε αὐτὸν εἰς
toward him crowd most, as-and him into
πλοῖον ἐμβάντα καθῆσθαι ἐν τῇ
boat having stepped in to sit in the
θαλάσσῃ, καὶ πᾶς ὁ ὄχλος πρὸς τὴν
sea, and all the crowd toward the
θάλασσαν ἐπὶ τῆς γῆς ἦσαν. 2 καὶ
sea upon the earth they were. And
ἐδίδασκεν αὐτοὺς ἐν παραβολαῖς
he was teaching them in parables
πολλά, καὶ ἔλεγεν αὐτοῖς ἐν τῇ
many (things), and was saying to them in the
διδαχῇ αὐτοῦ 3 Ἀκούετε. ἰδοὺ ἐξῆλθεν
teaching of him Be you hearing. Look! Went out
ὁ σπείρων σπεῖραι. 4 καὶ ἐγένετο
the (one) sowing to sow. And it happened
ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν
in the to be sowing which [seed] indeed fell
παρὰ τὴν ὁδόν, καὶ ἦλθεν τὰ πετεινὰ καὶ
beside the way, and came the birds and
κατέφαγεν αὐτό. 5 καὶ ἄλλο ἔπεσεν
ate down it. And another [seed] fell
ἐπὶ τὸ πετρῶδες καὶ ὅπου οὐκ
upon the rocky [place] and where not
εἶχεν γῆν πολλήν, καὶ εὐθὺς
it was having earth much, and at once
ἐξανέτειλεν διὰ τὸ μὴ ἔχειν
it rose up out through the not to be having
βάθος γῆς· 6 καὶ ὅτε ἀνέτειλεν ὁ ἥλιος
depth of earth; and when rose up the sun
ἐκαυματίσθη καὶ διὰ τὸ μὴ
it was scorched and through the not
ἔχειν ῥίζαν ἐξηράνθη. 7 καὶ
to be having root it was dried up. And
ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας, καὶ
another [seed] fell into the thorns, and
ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό, καὶ
came up the thorns and choked it, and

sitting around him in
a circle, he said: "See,
my mother and my
brothers! 35 Whoever
does the will of
God, this one is my
brother and sister and
mother."

4 And he again
started teaching
beside the sea. And a
very great crowd gath-
ered near him, so that
he went aboard a boat
and sat out on the
sea, but all the crowd
beside the sea were
on the shore. 2 So
he began to teach
them many things
with illustrations and
to say to them in his
teaching: 3 "Listen.
Look! The sower went
out to sow. 4 And as
he was sowing, some
[seed] fell alongside
the road, and the
birds came and ate
it up. 5 And other
[seed] fell upon the
rocky place where
it, of course, did not
have much soil, and
it immediately sprang
up because of not
having depth of soil.
6 But when the sun
rose, it was scorched,
and for not having
root it withered.
7 And other [seed]
fell among the thorns,
and the thorns came
up and choked it, and

καρπὸν οὐκ ἔδωκεν. 8 καὶ ἄλλα ἔπεσεν
fruit not it gave. And other [seeds] fell
εἰς τὴν γῆν τὴν καλήν, καὶ ἐδίδου καρπὸν
into the earth the fine, and was giving fruit
ἀναβαίνοντα καὶ αὐξανόμενα, καὶ ἔφερεν
coming up and increasing, and was bringing
εἰς τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν
into thirty and in sixty and in
ἑκατόν. 9 Καὶ ἔλεγεν Ὃς ἔχει
one hundred. And he was saying Who is having
ὦτα ἀκούειν ἀκουέτω.
ears to be hearing let him be hearing.

10 Καὶ ὅτε ἐγένετο κατὰ
And when he got to be according to
μόνας, ἠρώτων αὐτὸν οἱ
only (ones), were questioning on him the (ones)
περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς
about him together with the twelve the
παραβολάς. 11 καὶ ἔλεγεν αὐτοῖς
parables. And he was saying to them
Ὑμῖν τὸ μυστήριον δέδοται τῆς
To YOU the mystery has been given of the
βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς
kingdom of the God; to those but the (ones)
ἔξω ἐν παραβολαῖς τὰ πάντα
outside in parables the all (things)
γίνεται, 12 ἵνα βλέποντες
is occurring, in order that looking
βλέπωσι καὶ μὴ ἴδωσιν, καὶ ἀκούοντες
they might look and not should see, and hearing
ἀκούωσι καὶ μὴ συνίωσιν, μή
they might hear and not should comprehend, not
ποτε ἐπιστρέψωσιν καὶ
at any time they should turn back and
ἀφεθῇ αὐτοῖς. 13 καὶ λέγει
it should be let go off to them. And he is saying
αὐτοῖς Οὐκ οἴδατε τὴν παραβολὴν
to them Not have YOU known the parable
ταύτην, καὶ πῶς πάσας τὰς παραβολὰς
this, and how all the parables
γνώσεσθε;
will YOU have acquaintance with?
14 Ὁ σπείρων τὸν λόγον σπείρει.
The (one) sowing the word is sowing.
15 οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδὸν
These but are the (ones) beside the way
ὅπου σπείρεται ὁ λόγος, καὶ ὅταν
where is being sown the word, and whenever
ἀκούσωσιν εὐθὺς ἔρχεται ὁ Σατανᾶς καὶ
they might hear at once is coming the Satan and

it yielded no fruit.
8 But others fell
upon the fine soil,
and, coming up and
increasing, they began
to yield fruit, and they
were bearing thirty-
fold, and sixty and a
hundred." 9 So he
added the word: "Let
him that has ears to
listen listen."
10 Now when he
got to be alone, those
around him with
the twelve began
questioning him on
the illustrations.
11 And he proceeded
to say to them: "To
YOU the sacred secret
of the kingdom of
God has been given,
but to those outside
all things occur in
illustrations, 12 in
order that, though
looking, they may
look and yet not see,
and, though hearing,
they may hear and
yet not get the sense
of it, nor ever turn
back and forgiveness
be given them."
13 Further, he said
to them: "YOU do not
know this illustration,
and so how will YOU
understand all the
other illustrations?
14 "The sower sows
the word. 15 These,
then, are the ones
alongside the road
where the word is
sown; but as soon
as they have heard
[it] Satan comes and

αἴρει τὸν λόγον τὸν ἐσπαρμένον
is lifting up the word the (one) having been sown
εἰς αὐτούς. 16 καὶ οὗτοί εἰσιν ὁμοίως
into them. And these are likewise
οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι,
the (ones) upon the rocky [places] being sown,
οἳ ὅταν ἀκούσωσιν τὸν λόγον εὐθὺς
who whenever they might hear the word at once
μετὰ χαρᾶς λαμβάνουσιν αὐτόν, 17 καὶ
with joy they are accepting it, and
οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς ἀλλὰ
not they are having root in themselves but
πρόσκαιροί εἰσιν, εἶτα γενομένης θλίψεως
temporary they are, next occurring of tribulation
ἢ διωγμοῦ διὰ τὸν λόγον
or of persecution through the word
εὐθὺς σκανδαλίζονται. 18 καὶ ἄλλοι
at once they are being stumbled. And others
εἰσὶν οἱ εἰς τὰς ἀκάνθας
are the (ones) into the thorns
σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον
being sown; these are the (ones) the word
ἀκούσαντες, 19 καὶ αἱ μέριμναι τοῦ
having heard, and the anxieties of the
αἰῶνος καὶ ἡ ἀπάτη τοῦ
age and the seductiveness of the
πλούτου καὶ αἱ περὶ τὰ λοιπὰ
riches and the about the leftover (things)
ἐπιθυμίαι εἰσπορευόμεναι συνπνίγουσιν
desires making their way in are choking together
τὸν λόγον, καὶ ἄκαρπος γίνεται. 20 καὶ
the word, and unfruitful it becomes. And
ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν
those are the (ones) upon the earth the fine
σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον
having been sown, who are hearing the word
καὶ παραδέχονται καὶ καρποφοροῦσιν ἐν
and accept alongside and bear fruit in
τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν.
thirty and in sixty and in one hundred.
21 Καὶ ἔλεγεν αὐτοῖς ὅτι Μήτι
And he was saying to them that Not what
ἔρχεται ὁ λύχνος ἵνα ὑπὸ τὸν
is coming the lamp in order that under the
μόδιον τεθῇ ἢ ὑπὸ τὴν
measuring basket it should be put or under the
κλίνην, οὐχ ἵνα ἐπὶ τὴν λυχνίαν
bed, not in order that upon the lampstand

takes away the
word that was sown
in them. 16 And
likewise these are the
ones sown upon the
rocky places: as soon
as they have heard
the word, they accept
it with joy. 17 Yet
they have no root
in themselves, but
they continue for a
time; then as soon as
tribulation or perse-
cution arises because
of the word, they are
stumbled. 18 There
are still others who
are sown among the
thorns; these are the
ones that have heard
the word, 19 but
the anxieties of this
system of things*
and the deceptive
power of riches and
the desires for the
rest of the things
make inroads and
choke the word, and
it becomes unfruitful.
20 Finally, the ones
that were sown on
the fine soil are those
who listen to the word
and favorably receive
it and bear fruit
thirtyfold and sixty
and a hundred."
21 And he went on
to say to them: "A
lamp is not brought
to be put under a
measuring basket or
under a bed, is it? It
is brought to be put
upon a lampstand,

19* Or, "order of things" (αἰῶνος, ai·oʹnos), אAB; עולם, ʽoh·lamʹ, J[17,18,22].

τεθῇ; 22 οὐ γὰρ ἔστιν κρυπτὸν
should be put? Not for is (something) hidden
ἐὰν μὴ ἵνα φανερωθῇ,
if ever not in order that it should be manifested,
οὐδὲ ἐγένετο ἀπόκρυφον
neither became (something) carefully concealed
ἀλλ' ἵνα ἔλθῃ εἰς φανερόν.
but in order that it should come into manifest.
23 Εἴ τις ἔχει ὦτα ἀκούειν
If anyone is having ears to be hearing
ἀκουέτω.
let him be hearing.
24 Καὶ ἔλεγεν αὐτοῖς Βλέπετε
And he was saying to them Be you looking at
τί ἀκούετε. ἐν ᾧ μέτρῳ
what you are hearing. In what measure
μετρεῖτε μετρηθήσεται ὑμῖν καὶ
you are measuring it will be measured to you and
προστεθήσεται ὑμῖν. 25 ὃς γὰρ ἔχει,
it will be added to you. Who for is having,
δοθήσεται αὐτῷ· καὶ ὃς οὐκ ἔχει, καὶ
it will be given to him; and who not is having, also
ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.
which he is having will be lifted up from him.
26 Καὶ ἔλεγεν Οὕτως ἐστὶν ἡ
And he was saying Thus is the
βασιλεία τοῦ θεοῦ ὡς ἄνθρωπος βάλῃ
kingdom of the God as man might throw
τὸν σπόρον ἐπὶ τῆς γῆς 27 καὶ
the seed upon the earth and
καθεύδῃ καὶ ἐγείρηται
he may be sleeping and may be rising up
νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος
[at] night and [by] day, and the seed
βλαστᾷ καὶ μηκύνηται ὡς οὐκ
may be sprouting and may be lengthening as not
οἶδεν αὐτός. 28 αὐτομάτη ἡ γῆ
has known he. Of its own self the earth
καρποφορεῖ, πρῶτον χόρτον, εἶτεν
is bearing fruit, first grass-blade, next
στάχυν, εἶτεν πλήρη σῖτον ἐν τῷ στάχυϊ.
stalk head, next full grain in the stalk head.
29 ὅταν δὲ παραδοῖ ὁ καρπός,
Whenever but should give over the fruit,
εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι
at once he sends off the sickle, because
παρέστηκεν ὁ θερισμός.
has stood beside the harvest.
30 Καὶ ἔλεγεν Πῶς ὁμοιώσωμεν τὴν
And he was saying How might we liken the

is it not? 22 For
there is nothing
hidden except for
the purpose of being
exposed; nothing
has become carefully
concealed but for the
purpose of coming
into the open.
23 Whoever has ears
to listen, let him
listen."
24 He further
said to them: "Pay
attention to what YOU
are hearing. With the
measure that YOU are
measuring out, YOU
will have it measured
out to YOU, yes, YOU
will have more added
to YOU. 25 For he
that has will have
more given to him;
but he that does not
have, even what he
has will be taken
away from him."
26 So he went on
to say: "In this way
the kingdom of God
is just as when a man
casts the seed upon
the ground, 27 and
he sleeps at night and
rises up by day, and
the seed sprouts and
grows tall, just how
he does not know.
28 Of its own self the
ground bears fruit
gradually, first the
grass-blade, then the
stalk head, finally the
full grain in the head.
29 But as soon as the
fruit permits it, he
thrusts in the sickle,
because the harvest-
time has come."
30 And he went on
to say: "With what
are we to liken the

βασιλείαν τοῦ θεοῦ, ἢ ἐν τίνι αὐτὴν
kingdom of the God, or in what it
παραβολῇ θῶμεν; 31 ὡς κόκκῳ σινάπεως,
parable might we put? As to grain of mustard,
ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς,
which whenever it might be sown upon the earth,
μικρότερον ὂν πάντων τῶν σπερμάτων
smaller being of all the seeds
τῶν ἐπὶ τῆς γῆς — 32 καὶ ὅταν
the (ones) upon the earth — and whenever
σπαρῇ, ἀναβαίνει καὶ γίνεται μεῖζον
it might be sown, it comes up and becomes greater
πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους
of all the vegetables and is making branches
μεγάλους, ὥστε δύνασθαι ὑπὸ τὴν σκιὰν
great, as-and to be able under the shadow
αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῖν.
of it the birds of the heaven to tent down.
33 Καὶ τοιαύταις παραβολαῖς πολλαῖς
And to suchlike parables many
ἐλάλει αὐτοῖς τὸν λόγον, καθὼς
he was speaking to them the word, according as
ἠδύναντο ἀκούειν· 34 χωρὶς δὲ
they were able to be hearing; apart from but
παραβολῆς οὐκ ἐλάλει αὐτοῖς,
parable not he was speaking to them,
κατ' ἰδίαν δὲ τοῖς ἰδίοις
according to private [spot] but to the own
μαθηταῖς ἐπέλυεν πάντα.
disciples he was explaining all (things).
35 Καὶ λέγει αὐτοῖς ἐν ἐκείνῃ τῇ
And he is saying to them in that the
ἡμέρᾳ ὀψίας γενομένης Διέλθωμεν
day of evening having come to be Let us go through
εἰς τὸ πέραν. 36 καὶ ἀφέντες τὸν
into the other side. And having let go off the
ὄχλον παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν
crowd they are taking along him as he was in
τῷ πλοίῳ, καὶ ἄλλα πλοῖα ἦν μετ' αὐτοῦ.
the boat, and other boats was with him.
37 καὶ γίνεται λαῖλαψ μεγάλη ἀνέμου, καὶ
And occurs hurricane great of wind, and
τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον,
the waves was throwing upon into the boat,
ὥστε ἤδη γεμίζεσθαι τὸ πλοῖον.
as-and already to be getting filled the boat.
38 καὶ αὐτὸς ἦν ἐν τῇ πρύμνῃ ἐπὶ τὸ
And he was in the stern upon the
προσκεφάλαιον καθεύδων· καὶ ἐγείρουσιν
pillow sleeping; and they wake up

kingdom of God, or
in what illustration
shall we set it out?
31 Like a mustard
grain, which at the
time it was sown in
the ground was the
tiniest of all the seeds
that are on the
earth— 32 but
when it has been
sown, it comes up and
becomes greater than
all other vegetables
and produces great
branches, so that the
birds of the heaven
are able to find lodg-
ing under its shadow."
33 So with many
illustrations of that
sort he would speak
the word to them, as
far as they were able
to listen. 34 Indeed,
without an illustration
he would not speak to
them, but privately to
his disciples he would
explain all things.
35 And on that
day, when evening
had fallen, he said
to them: "Let us
cross to the other
shore." 36 So, after
they had dismissed
the crowd, they took
him in the boat, just
as he was, and there
were other boats with
him. 37 Now a great
violent windstorm
broke out, and the
waves kept dashing
into the boat, so that
the boat was close
to being swamped.
38 But he was in
the stern, sleeping
upon a pillow. So
they woke him up

αὐτὸν καὶ λέγουσιν αὐτῷ Διδάσκαλε, οὐ
him and are saying to him Teacher, not
μέλει σοι ὅτι ἀπολλύμεθα; 39 καὶ
it is of concern to you that we are perishing? And
διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ
having been raised up he gave rebuke to the wind
καὶ εἶπεν τῇ θαλάσσῃ Σιώπα,
and said to the sea Be silent,
πεφίμωσο. καὶ ἐκόπασεν ὁ
be having been muzzled. And abated the
ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. 40 καὶ
wind, and came to be calm great. And
εἶπεν αὐτοῖς Τί δειλοί ἐστε; οὔπω
he said to them Why cowardly are YOU? Not yet
ἔχετε πίστιν; 41 καὶ ἐφοβήθησαν
are YOU having faith? And they feared
φόβον μέγαν, καὶ ἔλεγον πρὸς
fear great, and they were saying toward
ἀλλήλους Τίς ἄρα οὗτός ἐστιν ὅτι καὶ
one another Who really this is that also
ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούει αὐτῷ;
the wind and the sea is obedient to him?

5 Καὶ ἦλθον εἰς τὸ πέραν τῆς
And they came into the other side of the
θαλάσσης εἰς τὴν χώραν τῶν Γερασηνῶν.
sea into the country of the Gerasenes.
2 καὶ ἐξελθόντος αὐτοῦ ἐκ τοῦ πλοίου
And having got out of him out of the boat
εὐθὺς ὑπήντησεν αὐτῷ ἐκ τῶν
at once met him out of the
μνημείων ἄνθρωπος ἐν πνεύματι
memorial tombs man in spirit
ἀκαθάρτῳ, 3 ὃς τὴν κατοίκησιν εἶχεν
unclean, who the dwelling was having
ἐν τοῖς μνήμασιν, καὶ οὐδὲ
in the remembrance tombs, and not-but
ἁλύσει οὐκέτι οὐδεὶς ἐδύνατο αὐτὸν
to chain not yet no one was able him
δῆσαι 4 διὰ τὸ αὐτὸν πολλάκις
to bind through the him many times
πέδαις καὶ ἁλύσεσι δεδέσθαι
to fetters and chains to have been bound
καὶ διεσπάσθαι ὑπ' αὐτοῦ τὰς
and to have been snapped apart by him the
ἁλύσεις καὶ τὰς πέδας συντετρῖφθαι,
chains and the fetters to have been smashed,
καὶ οὐδεὶς ἴσχυεν αὐτὸν δαμάσαι·
and no one was having strength him to subdue;
5 καὶ διὰ παντὸς νυκτὸς καὶ ἡμέρας ἐν
and through all night and day in

and said to him:
"Teacher, do you not
care that we are about
to perish?" 39 With
that he roused himself
and rebuked the wind
and said to the sea:
"Hush! Be quiet!"
And the wind abated,
and a great calm set
in. 40 So he said
to them: "Why are
YOU fainthearted? Do
YOU not yet have any
faith?" 41 But they
felt an unusual fear,
and they would say
to one another: "Who
really is this, because
even the wind and the
sea obey him?"

5 Well, they got to
the other side of
the sea into the coun-
try of the Ger'a·senes.
2 And immediately
after he got out of the
boat a man under the
power of an unclean
spirit met him from
among the memorial
tombs. 3 He had
his haunt among the
tombs; and up to that
time absolutely no-
body was able to bind
him fast even with
a chain, 4 because
he had oftentimes
been bound with
fetters and chains,
but the chains were
snapped apart by him
and the fetters were
actually smashed;
and nobody had the
strength to subdue
him. 5 And contin-
ually, night and day,

τοῖς μνήμασιν καὶ ἐν τοῖς ὄρεσιν
the remembrance tombs and in the mountains
ἦν κράζων καὶ κατακόπτων ἑαυτὸν
he was (one) crying out and slashing himself
λίθοις. 6 καὶ ἰδὼν τὸν Ἰησοῦν
to stones. And having seen the Jesus
ἀπὸ μακρόθεν ἔδραμεν καὶ προσεκύνησεν
from afar he ran and did obeisance
αὐτόν, 7 καὶ κράξας φωνῇ
to him, and having cried out to voice
μεγάλῃ λέγει Τί ἐμοὶ καὶ σοί, Ἰησοῦ
great he is saying What to me and to you, Jesus
υἱὲ τοῦ θεοῦ τοῦ ὑψίστου; ὁρκίζω
Son of the God of the Most High? I put under oath
σε τὸν θεόν, μή με βασανίσῃς.
you the God, not me you should torment.
8 ἔλεγεν γὰρ αὐτῷ Ἔξελθε τὸ
He was saying for to it Come out you the
πνεῦμα τὸ ἀκάθαρτον ἐκ τοῦ ἀνθρώπου.
spirit the unclean out of the man.
9 καὶ ἐπηρώτα αὐτόν Τί ὄνομά
And he was inquiring upon him What name
σοι; καὶ λέγει αὐτῷ Λεγιὼν ὄνομά
to you? And he is saying to him Legion name
μοι, ὅτι πολλοί ἐσμεν· 10 καὶ
to me, because many we are; and
παρεκάλει αὐτὸν πολλὰ ἵνα
he was entreating him many (things) in order that
μὴ αὐτὰ ἀποστείλῃ ἔξω τῆς χώρας.
not them he may send off outside of the country.
11 Ἦν δὲ ἐκεῖ πρὸς τῷ ὄρει ἀγέλη
Was but there toward the mountain herd
χοίρων μεγάλη βοσκομένη· 12 καὶ
of swine great feeding itself; and
παρεκάλεσαν αὐτὸν λέγοντες Πέμψον ἡμᾶς
they entreated him saying Send us
εἰς τοὺς χοίρους, ἵνα εἰς αὐτοὺς
into the swine, in order that into them
εἰσέλθωμεν. 13 καὶ ἐπέτρεψεν αὐτοῖς.
we may enter. And he gave permission to them.
καὶ ἐξελθόντα τὰ πνεύματα τὰ ἀκάθαρτα
And having come out the spirits the unclean
εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὥρμησεν ἡ
entered into the swine, and rushed the
ἀγέλη κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν,
herd down the precipice into the sea,
ὡς δισχίλιοι, καὶ ἐπνίγοντο ἐν τῇ
as two thousand, and they were choking in the
θαλάσσῃ. 14 Καὶ οἱ βόσκοντες αὐτοὺς
sea. And the (ones) feeding them

he was crying out
in the tombs and in
the mountains and
slashing himself with
stones. 6 But on
catching sight of Je-
sus from a distance he
ran and did obeisance
to him, 7 and, when
he had cried out with
a loud voice, he said:
"What have I to do
with you, Jesus, Son
of the Most High
God? I put you under
oath by God not to
torment me." 8 For
he had been telling it:
"Come out of the man,
you unclean spirit."
9 But he began to ask
him: "What is your
name?" And he said
to him: "My name
is Legion, because
there are many of us."
10 And he entreated
him many times not
to send the spirits out
of the country.
11 Now a great
herd of swine was
there at the mountain
feeding. 12 So they
entreated him, saying:
"Send us into the
swine, that we may
enter into them."
13 And he permitted
them. With that the
unclean spirits came
out and entered into
the swine; and the
herd rushed over
the precipice into
the sea, about two
thousand of them,
and they drowned
one after another
in the sea. 14 But
the herders of them

ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ
fled and reported back into the city and
εἰς τοὺς ἀγρούς· καὶ ἦλθον ἰδεῖν τί
into the fields; and they came to see what
ἐστιν τὸ γεγονός. 15 καὶ
is the (thing) having happened. And
ἔρχονται πρὸς τὸν Ἰησοῦν, καὶ
they are coming toward the Jesus, and
θεωροῦσιν τὸν δαιμονιζόμενον καθήμενον
they behold the (one) being demonized sitting
ἱματισμένον καὶ σωφρονοῦντα,
having been garmented and being of sound mind,
τὸν ἐσχηκότα τὸν λεγιῶνα, καὶ
the (one) having had the legion, and
ἐφοβήθησαν. 16 καὶ διηγήσαντο αὐτοῖς
they got fearful. And related to them
οἱ ἰδόντες πῶς ἐγένετο τῷ
the (ones) having seen how it happened to the (one)
δαιμονιζομένῳ καὶ περὶ τῶν χοίρων.
being demonized and about the swine.
17 καὶ ἤρξαντο παρακαλεῖν αὐτὸν
And they started to be entreating him
ἀπελθεῖν ἀπὸ τῶν ὁρίων αὐτῶν.
to go off from the districts of them.
18 Καὶ ἐμβαίνοντος αὐτοῦ εἰς τὸ πλοῖον
And stepping in of him into the boat
παρεκάλει αὐτὸν ὁ
was entreating him the (one)
δαιμονισθεὶς ἵνα μετ'
having been demonized in order that with
αὐτοῦ ᾖ. 19 καὶ οὐκ ἀφῆκεν
him he might be. And not he let go off
αὐτόν, ἀλλὰ λέγει αὐτῷ Ὕπαγε
him, but he is saying to him Be going under
εἰς τὸν οἶκόν σου πρὸς τοὺς
into the house of you toward the (ones)
σούς, καὶ ἀπάγγειλον αὐτοῖς
yours, and report to them
ὅσα ὁ κύριός σοι
as many (things) as the Lord to you
πεποίηκεν καὶ ἠλέησέν σε. 20 καὶ
has done and had mercy on you. And
ἀπῆλθεν καὶ ἤρξατο κηρύσσειν ἐν τῇ
he went off and started to be heralding in the
Δεκαπόλει ὅσα ἐποίησεν αὐτῷ
Decapolis as many (things) as did to him
ὁ Ἰησοῦς, καὶ πάντες ἐθαύμαζον.
the Jesus, and all were wondering.

fled and reported it
in the city and in
the countryside; and
people came to see
what it was that had
happened. 15 So
they came to Jesus,
and they beheld the
demon-possessed
[man] sitting clothed
and in his sound
mind, this [man]
that had had the
legion; and they grew
fearful. 16 Also,
those who had seen it
related to them how
this had happened to
the demon-possessed
[man] and about the
swine. 17 And so
they started to entreat
him to go away from
their districts.

18 Now as he was
boarding the boat,
the [man] that had
been demon-possessed
began entreating
him that he might
continue with him.
19 However, he did
not let him, but said
to him: "Go home to
your relatives, and
report to them all
the things Jehovah*
has done for you and
the mercy he had on
you." 20 And he
went away and started
to proclaim in the
De·cap'o·lis* all the
things Jesus did for
him, and all the peo-
ple began to wonder.

19* Jehovah, J[7-10,17,18,22]; the Lord, ℵAB. 20* Or, "Ten Cities."

21 Καὶ διαπεράσαντος τοῦ Ἰησοῦ
And having crossed through of the Jesus
ἐν τῷ πλοίῳ πάλιν εἰς τὸ πέραν
in the boat again into the other side
συνήχθη ὄχλος πολὺς ἐπ' αὐτόν, καὶ
was led together crowd much upon him, and
ἦν παρὰ τὴν θάλασσαν. 22 Καὶ ἔρχεται
he was beside the sea. And is coming
εἷς τῶν ἀρχισυναγώγων, ὀνόματι Ἰάειρος,
one of the synagogue chiefs, to name Jairus,
καὶ ἰδὼν αὐτὸν πίπτει πρὸς τοὺς
and having seen him he falls toward the
πόδας αὐτοῦ 23 καὶ παρακαλεῖ αὐτὸν
feet of him and he entreats him
πολλὰ λέγων ὅτι Τὸ θυγάτριόν
many (things) saying that The little daughter
μου ἐσχάτως ἔχει, ἵνα
of me lastly is having, in order that
ἐλθὼν ἐπιθῇς τὰς χεῖρας αὐτῇ
having come you may put upon the hands to her
ἵνα σωθῇ καὶ ζήσῃ.
in order that she might be saved and might live.
24 καὶ ἀπῆλθεν μετ' αὐτοῦ. Καὶ
And he went off with him. And
ἠκολούθει αὐτῷ ὄχλος πολύς, καὶ
was following to him crowd much, and
συνέθλιβον αὐτόν.
they were pressing together him.
25 καὶ γυνὴ οὖσα ἐν ῥύσει αἵματος
And woman being in flow of blood
δώδεκα ἔτη 26 καὶ πολλὰ
twelve years and many (things)
παθοῦσα ὑπὸ πολλῶν ἰατρῶν καὶ
having suffered by many healers and
δαπανήσασα τὰ παρ' αὐτῆς πάντα
having spent the (things) beside her all
καὶ μηδὲν ὠφεληθεῖσα ἀλλὰ μᾶλλον
and nothing having been benefited but rather
εἰς τὸ χεῖρον ἐλθοῦσα, 27 ἀκούσασα
into the worse having come, having heard
τὰ περὶ τοῦ Ἰησοῦ, ἐλθοῦσα ἐν
the (things) about the Jesus, having come in
τῷ ὄχλῳ ὄπισθεν ἥψατο τοῦ
the crowd from behind she touched of the
ἱματίου αὐτοῦ· 28 ἔλεγεν γὰρ
outer garment of him; she was saying for
ὅτι Ἐὰν ἅψωμαι κἂν τῶν
that If ever I might touch and if ever of the
ἱματίων αὐτοῦ σωθήσομαι. 29 καὶ
outer garments of him I shall be saved. And

21 After Jesus
had crossed back
again in the boat to
the opposite shore a
great crowd gathered
together to him; and
he was beside the sea.
22 Now one of the
presiding officers of
the synagogue, Ja'i·rus
by name, came and,
on catching sight of
him, he fell at his feet
23 and entreated him
many times, saying:
"My little daughter
is in an extreme
condition. Would you
please come and put
your hands upon her
that she may get well
and live." 24 At that
he went off with him.
And a great crowd
was following him and
pressing against him.

25 Now there was
a woman subject to a
flow of blood twelve
years, 26 and she
had been put to many
pains by many physi-
cians and had spent
all her resources and
had not been bene-
fited but, rather, had
got worse. 27 When
she heard the things
about Jesus, she came
behind in the crowd
and touched his outer
garment; 28 for
she kept saying: "If I
touch just his outer
garments I shall
get well." 29 And

εὐθὺς ἐξηράνθη ἡ πηγὴ τοῦ
at once was dried up the fountain of the
αἵματος αὐτῆς, καὶ ἔγνω τῷ σώματι
blood of her, and she knew to the body
ὅτι ἴαται ἀπὸ τῆς μάστιγος.
that she has been healed from the scourge.
30 Καὶ εὐθὺς ὁ Ἰησοῦς
And at once the Jesus
ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ
having recognized in himself the out of him
δύναμιν ἐξελθοῦσαν ἐπιστραφεὶς ἐν
power having gone out having turned about in
τῷ ὄχλῳ ἔλεγεν Τίς μου ἥψατο
the crowd he was saying Who of me touched
τῶν ἱματίων; 31 καὶ ἔλεγον αὐτῷ
of the outer garments? And were saying to him
οἱ μαθηταὶ αὐτοῦ Βλέπεις τὸν ὄχλον
the disciples of him You are looking at the crowd
συνθλίβοντά σε, καὶ λέγεις Τίς
pressing together you, and you are saying Who
μου ἥψατο; 32 καὶ περιεβλέπετο
of me touched? And he was looking around
ἰδεῖν τὴν τοῦτο ποιήσασαν. 33 ἡ δὲ
to see the (one) this having done. The but
γυνὴ φοβηθεῖσα καὶ τρέμουσα,
woman having been frightened and trembling,
εἰδυῖα ὃ γέγονεν αὐτῇ, ἦλθεν καὶ
knowing which has happened to her, came and
προσέπεσεν αὐτῷ καὶ εἶπεν αὐτῷ πᾶσαν τὴν
fell toward him and said to him all the
ἀλήθειαν. 34 ὁ δὲ εἶπεν αὐτῇ
truth. The (one) but said to her
Θυγάτηρ, ἡ πίστις σου σέσωκέν σε·
Daughter, the faith of you has saved you;
ὕπαγε εἰς εἰρήνην, καὶ ἴσθι ὑγιὴς ἀπὸ
be going under into peace, and be sound from
τῆς μάστιγός σου.
the scourge of you.
35 Ἔτι αὐτοῦ λαλοῦντος ἔρχονται
Yet of him speaking they are coming
ἀπὸ τοῦ ἀρχισυναγώγου λέγοντες ὅτι Ἡ
from the synagogue chief saying that The
θυγάτηρ σου ἀπέθανεν· τί ἔτι
daughter of you died; why yet
σκύλλεις τὸν διδάσκαλον; 36 ὁ δὲ
are you bothering the teacher? The but
Ἰησοῦς παρακούσας τὸν λόγον λαλούμενον
Jesus having overheard the word being spoken
λέγει τῷ ἀρχισυναγώγῳ Μὴ φοβοῦ,
is saying to the synagogue chief Not be fearing,

immediately her foun-
tain of blood dried
up, and she sensed
in her body that she
had been healed of the
grievous sickness.
30 Immediately,
also, Jesus recognized
in himself that power
had gone out of him,
and he turned about
in the crowd and
began to say: "Who
touched my outer
garments?" 31 But
his disciples began to
say to him: "You see
the crowd pressing
in upon you, and do
you say, 'Who touched
me?'" 32 However,
he was looking around
to see her that had
done this. 33 But
the woman, frightened
and trembling,
knowing what had
happened to her,
came and fell down
before him and told
him the whole truth.
34 He said to her:
"Daughter, your faith
has made you well.
Go in peace, and be in
good health from your
grievous sickness."
35 While he was
yet speaking, some
men from the home of
the presiding officer
of the synagogue
came and said: "Your
daughter died! Why
bother the teacher
any longer?" 36 But
Jesus, overhearing the
word being spoken,
said to the presiding
officer of the syn-
agogue: "Have no fear,

μόνον πίστευε. 37 καὶ οὐκ ἀφῆκεν
only be having faith. And not let go off
οὐδένα μετ' αὐτοῦ συνακολουθῆσαι εἰ μὴ
no one with him to follow with if not
τὸν Πέτρον καὶ Ἰάκωβον καὶ Ἰωάνην τὸν
the Peter and James and John the
ἀδελφὸν Ἰακώβου.
brother of James.
38 καὶ ἔρχονται εἰς τὸν οἶκον
And they are coming into the house
τοῦ ἀρχισυναγώγου, καὶ θεωρεῖ
of the synagogue chief, and he is beholding
θόρυβον καὶ κλαίοντας καὶ
noisy confusion and (ones) weeping and
ἀλαλάζοντας πολλά, 39 καὶ
(ones) wailing aloud much, and
εἰσελθὼν λέγει αὐτοῖς Τί
having come in he is saying to them Why
θορυβεῖσθε καὶ
are you causing noisy confusion and
κλαίετε; τὸ παιδίον οὐκ
are you weeping? The little child not
ἀπέθανεν ἀλλὰ καθεύδει. 40 καὶ
died but is sleeping. And
κατεγέλων αὐτοῦ. αὐτὸς δὲ
they were laughing scornfully of him. He but
ἐκβαλὼν πάντας παραλαμβάνει τὸν
having thrown out (them) all takes along the
πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ
father of the little child and the mother and
τοὺς μετ' αὐτοῦ, καὶ εἰσπορεύεται ὅπου
the (ones) with him, and goes his way in where
ἦν τὸ παιδίον· 41 καὶ κρατήσας
was the little child; and having taken hold
τῆς χειρὸς τοῦ παιδίου λέγει αὐτῇ
of the hand of the little child he is saying to her
Ταλειθά κούμ, ὅ ἐστιν μεθερμηνευόμενον
Talitha cum, which is being translated
Τὸ κοράσιον, σοὶ λέγω, ἔγειρε.
The little girl, to you I am saying, Be getting up.
42 καὶ εὐθὺς ἀνέστη τὸ κοράσιον καὶ
And at once stood up the little girl and
περιεπάτει, ἦν γὰρ ἐτῶν δώδεκα.
was walking about, she was for of years twelve.
καὶ ἐξέστησαν εὐθὺς
And they stood out of (themselves) at once
ἐκστάσει μεγάλῃ. 43 καὶ διεστείλατο
to ecstasy great. And he gave orders
αὐτοῖς πολλὰ ἵνα μηδεὶς
to them many (things) in order that no one

only exercise faith."
37 Now he did not let
anyone follow along
with him except Peter
and James and John
the brother of James.
38 So they came
to the house of the
presiding officer of
the synagogue, and
he beheld the noisy
confusion and those
weeping and letting
out many wails,
39 and, after stepping
in, he said to them:
"Why are you causing
noisy confusion and
weeping? The young
child has not died, but
is sleeping." 40 At
this they began to
laugh scornfully at
him. But, having
put them all out, he
took along the young
child's father and
mother and those with
him, and he went in
where the young child
was. 41 And, taking
the hand of the young
child, he said to her:
"Tal'i·tha cu'mi,"
which, translated,
means: "Maiden, I
say to you, Get up!"
42 And immediately
the maiden rose and
began walking, for she
was twelve years old.
And at once they were
beside themselves
with great ecstasy.
43 But he ordered
them again and
again to let no one

γνοῖ τοῦτο, καὶ εἶπεν δοθῆναι αὐτῇ
should know this, and he said to be given to her
φαγεῖν.
to eat.

6 Καὶ ἐξῆλθεν ἐκεῖθεν, καὶ ἔρχεται εἰς
And he went out from there, and is coming into
τὴν πατρίδα αὐτοῦ, καὶ ἀκολουθοῦσιν
the father (place) of him, and are following
αὐτῷ οἱ μαθηταὶ αὐτοῦ. 2 Καὶ
to him the disciples of him. And
γενομένου σαββάτου ἤρξατο
having come to be of sabbath he started
διδάσκειν ἐν τῇ συναγωγῇ· καὶ οἱ
to be teaching in the synagogue; and the
πολλοὶ ἀκούοντες ἐξεπλήσσοντο λέγοντες
many hearing were astounded saying
Πόθεν τούτῳ ταῦτα, καὶ τίς
From where to this (one) these (things), and what
ἡ σοφία ἡ δοθεῖσα τούτῳ, καὶ αἱ
the wisdom the given to this (one), and the
δυνάμεις τοιαῦται διὰ τῶν χειρῶν
powerful works such through the hands
αὐτοῦ γινόμεναι; 3 οὐχ οὗτός ἐστιν ὁ
of him taking place? Not this (one) is the
τέκτων, ὁ υἱὸς τῆς Μαρίας καὶ ἀδελφὸς
carpenter, the son of the Mary and brother
Ἰακώβου καὶ Ἰωσῆτος καὶ Ἰούδα καὶ Σίμωνος;
of James and of Joses and of Juda and of Simon?
καὶ οὐκ εἰσὶν αἱ ἀδελφαὶ αὐτοῦ ὧδε πρὸς
And not are the sisters of him here toward
ἡμᾶς; καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.
us? And they were being stumbled in him.
4 καὶ ἔλεγεν αὐτοῖς ὁ Ἰησοῦς ὅτι Οὐκ
And was saying to them the Jesus that Not
ἔστιν προφήτης ἄτιμος εἰ μὴ ἐν τῇ
is prophet unhonored if not in the
πατρίδι αὐτοῦ καὶ ἐν τοῖς
father (place) of him and in the
συγγενεῦσιν αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.
relatives of him and in the house of him.
5 Καὶ οὐκ ἐδύνατο ἐκεῖ ποιῆσαι οὐδεμίαν
And not he was able there to do not one
δύναμιν, εἰ μὴ ὀλίγοις ἀρρώστοις
powerful work, if not to few sickly (ones)
ἐπιθεὶς τὰς χεῖρας ἐθεράπευσεν· 6 καὶ
having put upon the hands he cured; and
ἐθαύμασεν διὰ τὴν ἀπιστίαν
he wondered through the lack of faith
αὐτῶν. Καὶ περιῆγεν
of them. And he was going around

learn of this, and he
said that something
should be given her
to eat.

6 And he departed
from there and
came into his home
territory, and his
disciples followed
him. 2 When it
became sabbath, he
started teaching in
the synagogue; and
the greater number of
those listening were
astounded and said:
“Where did this man
get these things? And
why should this wis-
dom have been given
this man, and such
powerful works be
performed through his
hands? 3 This is the
carpenter the son of
Mary and the brother
of James and Joseph
and Judas and Simon,
is it not? And his
sisters are here with
us, are they not?” So
they began to stumble
at him. 4 But Jesus
went on to say to
them: “A prophet is
not unhonored except
in his home territory
and among his rela-
tives and in his own
house.” 5 So he was
able to do no powerful
work there except to
lay his hands upon a
few sickly ones and
cure them. 6 Indeed,
he wondered at their
lack of faith. And he
went round about

τὰς κώμας κύκλῳ διδάσκων.
the villages to circle teaching.
7 Καὶ προσκαλεῖται τοὺς δώδεκα,
And he calls toward himself the twelve,
καὶ ἤρξατο αὐτοὺς ἀποστέλλειν δύο δύο,
and started them to be sending off two two,
καὶ ἐδίδου αὐτοῖς ἐξουσίαν τῶν
and was giving to them authority of the
πνευμάτων τῶν ἀκαθάρτων, 8 καὶ
spirits the unclean, and
παρήγγειλεν αὐτοῖς ἵνα μηδὲν
he gave instructions to them in order that nothing
αἴρωσιν εἰς ὁδὸν εἰ μὴ ῥάβδον μόνον,
they should lift up into way if not staff only,
μὴ ἄρτον, μὴ πήραν, μὴ εἰς τὴν ζώνην
not bread, not pouch, not into the girdle
χαλκόν, 9 ἀλλὰ ὑποδεδεμένους
copper [money], but having had bound under
σανδάλια, καὶ μὴ ἐνδύσασθαι δύο
sandals, and not to wear two
χιτῶνας. 10 καὶ ἔλεγεν αὐτοῖς
undergarments. And he was saying to them
Ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ
Where if ever you might enter into house, there
μένετε ἕως ἂν ἐξέλθητε
be you staying until likely you might go out
ἐκεῖθεν. 11 καὶ ὃς ἂν τόπος μὴ
from there. And what likely place not
δέξηται ὑμᾶς μηδὲ ἀκούσωσιν ὑμῶν,
might receive you not-but they might hear of you,
ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν
going your way out from there shake you out the
χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν εἰς
dust the underneath the feet of you into
μαρτύριον αὐτοῖς. 12 Καὶ ἐξελθόντες
witness to them. And having gone out
ἐκήρυξαν ἵνα μετανοῶσιν,
they preached in order that they may repent,
13 καὶ δαιμόνια πολλὰ ἐξέβαλλον,
and demons many they were throwing out,
καὶ ἤλειφον ἐλαίῳ πολλοὺς ἀρρώστους
and were greasing to oil many sickly (ones)
καὶ ἐθεράπευον.
and were curing.

14 Καὶ ἤκουσεν ὁ βασιλεὺς Ἡρῴδης,
And heard the king Herod,
φανερὸν γὰρ ἐγένετο τὸ ὄνομα αὐτοῦ, καὶ
manifest for became the name of him, and
ἔλεγον ὅτι Ἰωάνης ὁ βαπτίζων
they were saying that John the (one) baptizing

to the villages in a
circuit, teaching.

7 Now he sum-
moned the twelve, and
he initiated sending
them out two by
two, and he began to
give them authority
over the unclean
spirits. 8 Also, he
gave them orders
to carry nothing for
the trip except a
staff alone, no bread,
no food pouch, no
copper money in their
girdle purses, 9 but
to bind on sandals,
and not to wear
two undergarments.
10 Further, he said to
them: “Wherever YOU
enter into a home,
stay there until YOU
go out of that place.
11 And wherever a
place will not receive
YOU nor hear YOU, on
going out from there
shake off the dirt that
is beneath YOUR feet
for a witness to them.”
12 So they set out
and preached in order
that people might
repent; 13 and they
would expel many
demons and grease
many sickly people
with oil and cure
them.

14 Now it got to
the ears of King
Herod, for the
name of [Jesus]
became public, and
people were saying:
“John the baptizer

ἐγήγερται ἐκ νεκρῶν, καὶ
has been raised up out of dead (ones), and
διὰ τοῦτο ἐνεργοῦσιν αἱ
through this are working in the
δυνάμεις ἐν αὐτῷ· 15 ἄλλοι δὲ
powerful works in him; others but
ἔλεγον ὅτι Ἠλείας ἐστίν· ἄλλοι δὲ
were saying that Elijah it is; others but
ἔλεγον ὅτι προφήτης ὡς εἷς τῶν
were saying that prophet as one of the
προφητῶν. 16 ἀκούσας δὲ ὁ Ἡρῴδης
prophets. Having heard but the Herod
ἔλεγεν Ὃν ἐγὼ ἀπεκεφάλισα Ἰωάνην,
was saying Whom I beheaded John,
οὗτος ἠγέρθη. 17 Αὐτὸς γὰρ ὁ
this (one) was raised up. He for the
Ἡρῴδης ἀποστείλας ἐκράτησεν τὸν
Herod having sent off took hold of the
Ἰωάνην καὶ ἔδησεν αὐτὸν ἐν φυλακῇ διὰ
John and bound him in prison through
Ἡρῳδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ
Herodias the woman of Philip the brother
αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν· 18 ἔλεγεν
of him, because her he married; was saying
γὰρ ὁ Ἰωάνης τῷ Ἡρῴδῃ ὅτι Οὐκ
for the John to the Herod that Not
ἔξεστίν σοι ἔχειν τὴν γυναῖκα τοῦ
it is lawful to you to be having the woman of the
ἀδελφοῦ σου. 19 ἡ δὲ Ἡρῳδιὰς
brother of you. The but Herodias
ἐνεῖχεν αὐτῷ καὶ ἤθελεν αὐτὸν
was having within to him and was willing him
ἀποκτεῖναι, καὶ οὐκ ἠδύνατο· 20 ὁ γὰρ
to kill, and not she was able; the for
Ἡρῴδης ἐφοβεῖτο τὸν Ἰωάνην, εἰδὼς
Herod was fearing the John, having known
αὐτὸν ἄνδρα δίκαιον καὶ ἅγιον, καὶ
him male person righteous and holy, and
συνετήρει αὐτόν, καὶ ἀκούσας αὐτοῦ
was keeping safe him, and having heard of him
πολλὰ ἠπόρει, καὶ ἡδέως αὐτοῦ
many (things) he was at loss, and gladly of him
ἤκουεν.
he was hearing.
21 Καὶ γενομένης ἡμέρας εὐκαίρου
And having come to be of day convenient
ὅτε Ἡρῴδης τοῖς γενεσίοις αὐτοῦ
when Herod to the birthday festivities of him
δεῖπνον ἐποίησεν τοῖς μεγιστᾶσιν
supper made to the greatest men

has been raised from
the dead, and on that
account the powerful
works are operating
in him." 15 But
others were saying:
"It is E·li'jah." Still
others were saying:
"It is a prophet like
one of the prophets."
16 But when Herod
heard it he began
to say: "The John
that I beheaded, this
one has been raised
up." 17 For Herod
himself had sent out
and arrested John
and bound him in
prison on account of
He·ro'di·as the wife
of Philip his brother,
because he had
married her. 18 For
John had repeatedly
said to Herod: "It is
not lawful for you to
be having the wife
of your brother."
19 But He·ro'di·as
was nursing a grudge
against him and
was wanting to kill
him, but could not.
20 For Herod stood in
fear of John, knowing
him to be a righteous
and holy man; and he
was keeping him safe.
And after hearing him
he was at a great loss
what to do, yet he
continued to hear him
gladly.
21 But a convenient
day came along
when Herod spread
an evening meal on
his birthday for his
top-ranking men

αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς
of him and to the chiliarchs and to the
πρώτοις τῆς Γαλιλαίας, 22 καὶ
first (ones) of the Galilee, and
εἰσελθούσης τῆς θυγατρὸς αὐτοῦ
having entered of the daughter of him
Ἡρῳδιάδος καὶ ὀρχησαμένης, ἤρεσεν
of Herodias and having danced, she gave pleasure
τῷ Ἡρῴδῃ καὶ τοῖς
to the Herod and to the (ones)
συνανακειμένοις. ὁ δὲ βασιλεὺς εἶπεν
lying up with. The but king said
τῷ κορασίῳ Αἴτησόν με ὃ ἐὰν
to the little girl Ask for me which if ever
θέλῃς, καὶ δώσω σοι· 23 καὶ
you may will, and I shall give to you; and
ὤμοσεν αὐτῇ Ὅτι ἐάν με αἰτήσῃς
he swore to her That if ever me you might ask for
δώσω σοι ἕως ἡμίσους τῆς
I shall give to you until half of the
βασιλείας μου. 24 καὶ ἐξελθοῦσα εἶπεν
kingdom of me. And having gone out she said
τῇ μητρὶ αὐτῆς Τί αἰτήσωμαι; ἡ
to the mother of her What should I ask for? The
δὲ εἶπεν Τὴν κεφαλὴν Ἰωάνου τοῦ
but said The head of John the (one)
βαπτίζοντος. 25 καὶ εἰσελθοῦσα εὐθὺς
baptizing. And having come in at once
μετὰ σπουδῆς πρὸς τὸν βασιλέα
with speed toward the king
ᾐτήσατο λέγουσα Θέλω ἵνα
she made request saying I am willing in order that
ἐξαυτῆς δῷς μοι ἐπὶ
out of same [hour] you should give to me upon
πίνακι τὴν κεφαλὴν Ἰωάνου τοῦ βαπτιστοῦ.
plate the head of John the Baptist.
26 καὶ περίλυπος γενόμενος ὁ
And deeply grieved having become the
βασιλεὺς διὰ τοὺς ὅρκους καὶ
king through the oaths and
τοὺς ἀνακειμένους οὐκ ἠθέλησεν
the (ones) lying up not he willed
ἀθετῆσαι αὐτήν· 27 καὶ εὐθὺς
to disregard her; and at once
ἀποστείλας ὁ βασιλεὺς σπεκουλάτορα
having sent off the king body guardsman
ἐπέταξεν ἐνέγκαι τὴν κεφαλὴν αὐτοῦ.
he gave the order to bring the head of him.
καὶ ἀπελθὼν ἀπεκεφάλισεν αὐτὸν ἐν τῇ
And having gone off he beheaded him in the

and the military
commanders and
the foremost ones of
Gal'i·lee. 22 And
the daughter of this
very He·ro'di·as came
in and danced and
pleased Herod and
those reclining with
him. The king said
to the maiden: "Ask
me for whatever you
want, and I will give
it to you." 23 Yes,
he swore to her:
"Whatever you ask
me for, I will give it
to you, up to half my
kingdom." 24 And
she went out and said
to her mother: "What
should I ask for?"
She said: "The head
of John the baptizer."
25 Immediately she
went in with haste to
the king and made
her request, saying: "I
want you to give me
right away on a plat-
ter the head of John
the Baptist." 26 Al-
though he became
deeply grieved, yet the
king did not want to
disregard her, in view
of the oaths and those
reclining at the table.
27 So the king im-
mediately dispatched
a body guardsman
and commanded him
to bring his head.
And he went off and
beheaded him in the

φυλακῇ 28 καὶ ἤνεγκεν τὴν κεφαλὴν αὐτοῦ
prison and brought the head of him
ἐπὶ πίνακι καὶ ἔδωκεν αὐτὴν τῷ κορασίῳ,
upon plate and he gave it to the little girl,
καὶ τὸ κοράσιον ἔδωκεν αὐτὴν τῇ μητρὶ
and the little girl gave it to the mother
αὐτῆς. 29 καὶ ἀκούσαντες οἱ μαθηταὶ αὐτοῦ
of her. And having heard the disciples of him
ἦλθαν καὶ ἦραν τὸ πτῶμα αὐτοῦ καὶ ἔθηκαν
came and lifted up the corpse of him and put
αὐτὸ ἐν μνημείῳ.
it in memorial tomb.

30 Καὶ συνάγονται οἱ ἀπόστολοι
And are being led together the apostles
πρὸς τὸν Ἰησοῦν, καὶ ἀπήγγειλαν αὐτῷ
toward the Jesus, and reported back to him
πάντα ὅσα ἐποίησαν καὶ ὅσα
all (things) as many as they did and as many as
ἐδίδαξαν. 31 καὶ λέγει αὐτοῖς Δεῦτε
they taught. And he is saying to them Hither
ὑμεῖς αὐτοὶ κατ' ἰδίαν εἰς
YOU very (ones) according to private [spot] into
ἔρημον τόπον καὶ ἀναπαύσασθε ὀλίγον. ἦσαν
lonely place and rest up little. Were
γὰρ οἱ ἐρχόμενοι καὶ οἱ
for the (ones) coming and the (ones)
ὑπάγοντες πολλοί, καὶ οὐδὲ φαγεῖν
going under many, and not-but to eat
εὐκαίρουν. 32 καὶ ἀπῆλθον ἐν τῷ
they had leisure time. And they went off in the
πλοίῳ εἰς ἔρημον τόπον κατ'
boat into lonely place according to
ἰδίαν. 33 καὶ εἶδαν αὐτοὺς
private [spot]. And they saw them
ὑπάγοντας καὶ ἔγνωσαν πολλοί, καὶ πεζῇ
going under and knew many, and to foot
ἀπὸ πασῶν τῶν πόλεων συνέδραμον
from all the cities they ran together
ἐκεῖ καὶ προῆλθον αὐτούς. 34 Καὶ
there and came ahead of them. And
ἐξελθὼν εἶδεν πολὺν ὄχλον, καὶ
having gone out he saw much crowd, and
ἐσπλαγχνίσθη ἐπ' αὐτοὺς ὅτι
he felt tender affection upon them because
ἦσαν ὡς πρόβατα μὴ ἔχοντα ποιμένα,
they were as sheep not having shepherd,
καὶ ἤρξατο διδάσκειν αὐτοὺς πολλά.
and he started to be teaching them many (things).

35 Καὶ ἤδη ὥρας πολλῆς
And already of hour much

prison 28 and
brought his head on
a platter, and he gave
it to the maiden, and
the maiden gave it to
her mother. 29 When
his disciples heard of
it they came and took
up his corpse and laid
it in a memorial tomb.
30 And the apostles
gathered together
before Jesus and
reported to him all
the things they had
done and taught.
31 And he said to
them: "Come, YOU
yourselves, privately
into a lonely place
and rest up a bit."
For there were many
coming and going,
and they had no
leisure time even to
eat a meal. 32 So off
they went in the boat
for a lonely place to
themselves. 33 But
people saw them
going and many got
to know it, and from
all the cities they
ran there together on
foot and got ahead of
them. 34 Well, on
getting out, he saw a
great crowd, but he
was moved with pity
for them, because they
were as sheep without
a shepherd. And he
started to teach them
many things.
35 By now the hour

γενομένης προσελθόντες αὐτῷ οἱ
having come to be having come toward him the
μαθηταὶ αὐτοῦ ἔλεγον ὅτι Ἔρημός ἐστιν
disciples of him were saying that Lonely is
ὁ τόπος, καὶ ἤδη ὥρα πολλή·
the place, and already hour much;
36 ἀπόλυσον αὐτούς, ἵνα
let loose off them, in order that
ἀπελθόντες εἰς τοὺς κύκλῳ ἀγροὺς καὶ
having gone off into the to circle fields and
κώμας ἀγοράσωσιν ἑαυτοῖς τί
villages they might buy to themselves what
φάγωσιν. 37 ὁ δὲ ἀποκριθεὶς
they might eat. The (one) but having answered
εἶπεν αὐτοῖς Δότε αὐτοῖς ὑμεῖς φαγεῖν.
said to them Give to them YOU to eat.
καὶ λέγουσιν αὐτῷ Ἀπελθόντες
And they are saying to him Having gone off
ἀγοράσωμεν δηναρίων διακοσίων ἄρτους καὶ
might we buy of denarii two hundred loaves and
δώσομεν αὐτοῖς φαγεῖν; 38 ὁ δὲ
shall we give to them to eat? The (one) but
λέγει αὐτοῖς Πόσους ἔχετε ἄρτους;
is saying to them How many are YOU having loaves?
ὑπάγετε ἴδετε. καὶ γνόντες
Be YOU going under see. And having come to know
λέγουσιν Πέντε, καὶ δύο ἰχθύας. 39 καὶ
they are saying Five, and two fishes. And
ἐπέταξεν αὐτοῖς ἀνακλιθῆναι πάντας
he gave orders to them to recline all (ones)
συμπόσια συμπόσια ἐπὶ τῷ χλωρῷ χόρτῳ.
symposiums symposiums upon the green grass.
40 καὶ ἀνέπεσαν πρασιαὶ πρασιαὶ
And they fell up garden rows garden rows
κατὰ ἑκατὸν καὶ κατὰ
according to hundred and according to
πεντήκοντα. 41 καὶ λαβὼν τοὺς πέντε
fifty. And having taken the five
ἄρτους καὶ τοὺς δύο ἰχθύας ἀναβλέψας
loaves and the two fishes having looked up
εἰς τὸν οὐρανὸν εὐλόγησεν καὶ κατέκλασεν
into the heaven he blessed and broke down
τοὺς ἄρτους καὶ ἐδίδου τοῖς μαθηταῖς
the loaves and he was giving to the disciples
ἵνα παρατιθῶσιν αὐτοῖς, καὶ
in order that they may put beside them, and
τοὺς δύο ἰχθύας ἐμέρισεν πᾶσιν. 42 καὶ
the two fishes he divided to all. And
ἔφαγον πάντες καὶ ἐχορτάσθησαν· 43 καὶ
they ate all (they) and were satisfied; and

had grown late, and
his disciples came up
to him and began to
say: "The place is iso-
lated, and the hour is
already late. 36 Send
them away, that
they may go off into
the countryside and
villages round about
and buy themselves
something to eat."
37 In reply he said to
them: "YOU give them
something to eat."
At this they said to
him: "Shall we go off
and buy two hundred
de·nar′i·i worth of
loaves and give
[them] to the people
to eat?" 38 He
said to them: "How
many loaves have
YOU? Go see!" After
ascertaining it, they
said: "Five, besides
two fishes." 39 And
he instructed all the
people to recline by
companies on the
green grass. 40 And
they laid themselves
down in groups of
a hundred and of
fifty. 41 Taking
now the five loaves
and the two fishes he
looked up to heaven
and said a blessing,
and broke the loaves
up and began giving
them to the disciples,
that these might
place them before
the people; and he
divided up the two
fishes for all. 42 So
they all ate and were
satisfied; 43 and

ἦραν κλάσματα δώδεκα κοφίνων
they lifted up fragments twelve of baskets

πληρώματα καὶ ἀπὸ τῶν ἰχθύων. 44 καὶ
fillings and from the fishes. And

ἦσαν οἱ φαγόντες τοὺς ἄρτους
were the (ones) having eaten the loaves

πεντακισχίλιοι ἄνδρες.
five thousand male persons.

45 Καὶ εὐθὺς ἠνάγκασεν τοὺς
And at once he put under necessity the

μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον
disciples of him to step inside into the boat

καὶ προάγειν εἰς τὸ πέραν πρὸς
and to be going before into the other side toward

Βηθσαιδάν, ἕως αὐτὸς ἀπολύει τὸν ὄχλον.
Bethsaida, until he lets loose off the crowd.

46 καὶ ἀποταξάμενος αὐτοῖς ἀπῆλθεν
And having set self off to them he went off

εἰς τὸ ὄρος προσεύξασθαι. 47 καὶ
into the mountain to pray. And

ὀψίας γενομένης ἦν τὸ πλοῖον ἐν
of evening having come to be was the boat in

μέσῳ τῆς θαλάσσης, καὶ αὐτὸς μόνος ἐπὶ
midst of the sea, and he alone upon

τῆς γῆς. 48 καὶ ἰδὼν αὐτοὺς
the earth. And having seen them

βασανιζομένους ἐν τῷ ἐλαύνειν, ἦν γὰρ
being tormented in the to be driving, was for

ὁ ἄνεμος ἐναντίος αὐτοῖς, περὶ
the wind in opposition to them, about

τετάρτην φυλακὴν τῆς νυκτὸς ἔρχεται πρὸς
fourth watch of the night he comes toward

αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης· καὶ
them walking about upon the sea; and

ἤθελεν παρελθεῖν αὐτούς. 49 οἱ
he was willing to go past them. The (ones)

δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης
but having seen him upon the sea

περιπατοῦντα ἔδοξαν ὅτι φάντασμά ἐστιν
walking about thought that apparition it is

καὶ ἀνέκραξαν, 50 πάντες γὰρ αὐτὸν
and they cried aloud, all for him

εἶδαν καὶ ἐταράχθησαν. ὁ δὲ
saw and were troubled. The (one) but

εὐθὺς ἐλάλησεν μετ' αὐτῶν, καὶ λέγει
at once spoke with them, and he is saying

αὐτοῖς Θαρσεῖτε, ἐγώ εἰμι, μὴ
to them Be you taking courage, I am, not

φοβεῖσθε. 51 καὶ ἀνέβη πρὸς
be you fearful. And he stepped up toward

they took up frag-
ments, twelve baskets
full, aside from the
fishes. 44 Further-
more, those who ate
of the loaves were five
thousand men.
45 And, without
delay, he compelled
his disciples to
board the boat and
go on ahead to the
opposite shore toward
Beth·sa'i·da, while
he himself dismissed
the crowd. 46 But
after saying good-bye
to them he went off
into a mountain to
pray. 47 Evening
having now fallen,
the boat was in the
midst of the sea, but
he was alone on the
land. 48 And when
he saw them being
hard put to it in their
rowing, for the wind
was against them,
about the fourth
watch of the night he
came toward them,
walking on the sea;
but he was inclined to
pass them by. 49 At
catching sight of him
walking on the sea
they thought: "It is an
apparition!" and they
cried aloud. 50 For
they all saw him
and were troubled.
But immediately he
spoke with them,
and he said to them:
"Take courage, it
is I; have no fear."
51 And he got up

αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ
them into the boat, and abated the

ἄνεμος. καὶ λίαν ἐν ἑαυτοῖς
wind. And very much in themselves

ἐξίσταντο, 52 οὐ γὰρ συνῆκαν
they were amazed, not for they got perception

ἐπὶ τοῖς ἄρτοις, ἀλλ' ἦν αὐτῶν ἡ
upon the loaves, but was of them the

καρδία πεπωρωμένη.
heart having been dulled.

53 Καὶ διαπεράσαντες ἐπὶ τὴν γῆν
And having crossed through upon the earth

ἦλθον εἰς Γεννησαρὲτ καὶ
they came into Gennesaret and

προσωρμίσθησαν. 54 καὶ ἐξελθόντων
were anchored toward. And having gone out

αὐτῶν ἐκ τοῦ πλοίου εὐθὺς
of them out of the boat at once

ἐπιγνόντες αὐτὸν 55 περιέδραμον ὅλην
having recognized him they ran around whole

τὴν χώραν ἐκείνην καὶ ἤρξαντο ἐπὶ τοῖς
the country that and started upon the

κραβάττοις τοὺς κακῶς ἔχοντας
cots the (ones) badly having

περιφέρειν ὅπου ἤκουον
to be carrying around where they were hearing

ὅτι ἐστιν. 56 καὶ ὅπου ἂν
that he is. And where likely

εἰσεπορεύετο εἰς κώμας ἢ εἰς
he was going his way in into villages or into

πόλεις ἢ εἰς ἀγροὺς ἐν ταῖς ἀγοραῖς
cities or into fields in the marketplaces

ἐτίθεσαν τοὺς ἀσθενοῦντας, καὶ
they were putting the (ones) being sick, and

παρεκάλουν αὐτὸν ἵνα κἂν
they were entreating him in order that and if ever

τοῦ κρασπέδου τοῦ ἱματίου αὐτοῦ
of the fringe of the outer garment of him

ἅψωνται· καὶ ὅσοι ἂν ἥψαντο
they might touch; and as many as likely touched

αὐτοῦ ἐσῴζοντο.
of him were being saved.

7 Καὶ συνάγονται πρὸς αὐτὸν οἱ
And are being led together toward him the

Φαρισαῖοι καί τινες τῶν γραμματέων
Pharisees and some of the scribes

ἐλθόντες ἀπὸ Ἰεροσολύμων 2 καὶ
having come from Jerusalem and

ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ ὅτι
having seen some of the disciples of him that

into the boat with
them, and the wind
abated. At this they
were very much
amazed within
themselves, 52 for
they had not grasped
the meaning of the
loaves, but their
hearts continued dull
of understanding.
53 And when they
got across to land,
they came into Gen-
nes'a·ret and anchored
ship nearby. 54 But
as soon as they got
out of the boat,
people recognized
him, 55 and they
ran around all that
region and started to
carry about on cots
those who were ailing
to where they heard
he was. 56 And
wherever he would
enter into villages or
cities or countryside
they would place the
sick ones in the mar-
ketplaces, and they
would plead with him
that they might touch
just the fringe of his
outer garment. And as
many as did touch it
were made well.
7 Now the Pharisees
and some of the
scribes that had
come from Jerusalem
gathered about him.
2 And when they saw
some of his disciples

κοιναῖς χερσίν, τοῦτ' ἔστιν
to common hands, this is
ἀνίπτοις, ἐσθίουσιν τοὺς
to unwashed (ones), they are eating the
ἄρτους. — 3 οἱ γὰρ Φαρισαῖοι καὶ πάντες
loaves. — The for Pharisees and all
οἱ Ἰουδαῖοι ἐὰν μὴ πυγμῇ νίψωνται
the Jews if ever not to fist they might wash
τὰς χεῖρας οὐκ ἐσθίουσιν, κρατοῦντες
the hands not they are eating, holding fast
τὴν παράδοσιν τῶν πρεσβυτέρων, 4 καὶ
the tradition of the older men, and
ἀπ' ἀγορᾶς ἐὰν μὴ ῥαντίσωνται οὐκ
from market if ever not they might sprinkle not
ἐσθίουσιν, καὶ ἄλλα πολλά ἐστιν
they are eating, and other (things) many is
ἃ παρέλαβον κρατεῖν, βαπτισμοὺς
which they received to be holding fast, baptisms
ποτηρίων καὶ ξεστῶν καὶ χαλκίων. —
of cups and of pitchers and of copper vessels. —
5 καὶ ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι
And are inquiring upon him the Pharisees
καὶ οἱ γραμματεῖς Διὰ τί οὐ
and the scribes Through what not
περιπατοῦσιν οἱ μαθηταί σου κατὰ
are walking about the disciples of you according to
τὴν παράδοσιν τῶν πρεσβυτέρων, ἀλλὰ
the tradition of the older men, but
κοιναῖς χερσὶν ἐσθίουσιν τὸν
to common hands they are eating the
ἄρτον; 6 ὁ δὲ εἶπεν αὐτοῖς Καλῶς
bread? The (one) but said to them Finely
ἐπροφήτευσεν Ἠσαΐας περὶ ὑμῶν τῶν
prophesied Isaiah about YOU the
ὑποκριτῶν, ὡς γέγραπται ὅτι Οὗτος
hypocrites, as it has been written that This
ὁ λαὸς τοῖς χείλεσίν με τιμᾷ,
the people to the lips me is honoring,
ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει
the but heart of them far is holding off
ἀπ' ἐμοῦ· 7 μάτην δὲ σέβονταί με,
from me; in vain but they are revering me,
διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων·
teaching teachings commands of men;
8 ἀφέντες τὴν ἐντολὴν
having let go off the commandment
τοῦ θεοῦ κρατεῖτε τὴν παράδοσιν
of the God YOU are holding fast the tradition
τῶν ἀνθρώπων.
of the men.

eat their meal with
defiled hands, that
is, unwashed ones—
3 for the Pharisees
and all the Jews do
not eat unless they
wash their hands up
to the elbow, holding
fast the tradition of
the men of former
times, 4 and, when
back from market,
they do not eat unless
they cleanse them-
selves by sprinkling;
and there are many
other traditions that
they have received to
hold fast, baptisms
of cups and pitchers
and copper vessels;—
5 so these Pharisees
and scribes asked
him: "Why is it your
disciples do not
conduct themselves
according to the tra-
dition of the men of
former times, but they
take their meal with
defiled hands?" 6 He
said to them: "Isaiah
aptly prophesied
about YOU hypocrites,
as it is written, 'This
people honor me with
[their] lips, but their
hearts are far removed
from me. 7 It is
in vain that they
keep worshiping me,
because they teach as
doctrines commands
of men.' 8 Letting go
the commandment of
God, YOU hold fast the
tradition of men."

9 καὶ ἔλεγεν αὐτοῖς Καλῶς
And he was saying to them Finely
ἀθετεῖτε τὴν ἐντολὴν τοῦ
YOU are setting aside the commandment of the
θεοῦ, ἵνα τὴν παράδοσιν ὑμῶν
God, in order that the tradition of YOU
τηρήσητε· 10 Μωυσῆς γὰρ εἶπεν
YOU might observe; Moses for said
Τίμα τὸν πατέρα σου καὶ τὴν μητέρα
Be honoring the father of you and the mother
σου, καί Ὁ κακολογῶν πατέρα ἢ
of you, and The (one) saying bad at father or
μητέρα θανάτῳ τελευτάτω· 11 ὑμεῖς
mother to death let him decease; YOU
δὲ λέγετε Ἐὰν εἴπῃ ἄνθρωπος τῷ
but are saying If ever should say man to the
πατρὶ ἢ τῇ μητρί Κορβάν, ὅ ἐστιν
father or to the mother Corban, which is
Δῶρον, ὃ ἐὰν ἐξ ἐμοῦ
Gift, which if ever out of me
ὠφεληθῇς, 12 οὐκέτι
you might be benefited, not yet
ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ
YOU are letting go off him nothing to do to the
πατρὶ ἢ τῇ μητρί, 13 ἀκυροῦντες τὸν
father or to the mother, [YOU] invalidating the
λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν ᾗ
word of the God to the tradition of YOU which
παρεδώκατε· καὶ παρόμοια τοιαῦτα
YOU gave beside; and similar (things) such
πολλὰ ποιεῖτε. 14 Καὶ
many YOU are doing. And
προσκαλεσάμενος πάλιν τὸν ὄχλον
having called toward himself again the crowd
ἔλεγεν αὐτοῖς Ἀκούσατέ μου πάντες
he was saying to them Hear YOU of me all
καὶ σύνετε. 15 οὐδὲν ἔστιν
and be YOU comprehending. Nothing is
ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς
from outside of the man going its way in into
αὐτὸν ὃ δύναται κοινῶσαι αὐτόν·
him which is able to make common him;
ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου
but the (things) out of the man
ἐκπορευόμενά ἐστιν τὰ
going their way out is the (things)
κοινοῦντα τὸν ἄνθρωπον.
making common the man.

9 Further, he
went on to say to
them: "Adroitly YOU
set aside the com-
mandment of God in
order to retain YOUR
tradition. 10 For
example, Moses said,
'Honor your father
and your mother,'
and, 'Let him that
reviles father or
mother end up in
death.' 11 But YOU
men say, 'If a man
says to his father or
his mother: "Whatever
I have by which you
may get benefit from
me is corban, (that
is, a gift dedicated to
God,)"'— 12 YOU
men no longer let
him do a single thing
for his father or his
mother, 13 and thus
YOU make the word of
God invalid by YOUR
tradition which YOU
handed down. And
many things similar
to this YOU do."
14 So, calling the
crowd to him again,
he proceeded to say to
them: "Listen to me,
all of YOU, and get the
meaning. 15 There is
nothing from outside
a man that passes
into him that can
defile him; but the
things that issue forth
out of a man are the
things that defile a
man." 16 —*

16* ℵB and the Westcott and Hort Greek text omit this verse.

17 Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ
And when he entered into house from
τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ
the crowd, were inquiring upon him the disciples
αὐτοῦ τὴν παραβολήν. 18 καὶ
of him the parable. And
λέγει αὐτοῖς Οὕτως καὶ ὑμεῖς
he is saying to them Thus also you
ἀσύνετοί ἐστε; οὐ
(ones) without comprehension are? Not
νοεῖτε ὅτι πᾶν τὸ
are you aware that everything the
ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον
from outside going inside into the man
οὐ δύναται αὐτὸν κοινῶσαι, 19 ὅτι
not is able him to make common, because
οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν
not it is going its way in of him into the heart
ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα
but into the cavity, and into the sewer
ἐκπορεύεται; —καθαρίζων πάντα τὰ
is going its way out? — cleansing all the
βρώματα. 20 ἔλεγεν δὲ ὅτι Τὸ
eatables. He was saying but that The (thing)
ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον ἐκεῖνο
out of the man going out that (thing)
κοινοῖ τὸν ἄνθρωπον· 21 ἔσωθεν
makes common the man; from inside
γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ
for out of the heart of the men the
διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται,
reasonings the bad are going out,
πορνεῖαι, κλοπαί, φόνοι, 22 μοιχεῖαι,
fornications, thieveries, murders, adulteries,
πλεονεξίαι, πονηρίαι, δόλος,
covetings, acts of wickedness, deceit,
ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία,
loose conduct, eye wicked, blasphemy,
ὑπερηφανία, ἀφροσύνη· 23 πάντα ταῦτα
haughtiness, unreasonableness; all these
τὰ πονηρὰ ἔσωθεν ἐκπορεύεται
the wicked things from within is going out
καὶ κοινοῖ τὸν ἄνθρωπον.
and is making common the man.
24 Ἐκεῖθεν δὲ ἀναστὰς ἀπῆλθεν
From there but having stood up he went off
εἰς τὰ ὅρια Τύρου καὶ Σιδῶνος. Καὶ
into the regions of Tyre and Sidon. And
εἰσελθὼν εἰς οἰκίαν οὐδένα ἤθελεν
having entered into house no one he was willing

17 Now when
he had entered a
house away from the
crowd, his disciples
began to question
him respecting the
illustration. 18 So
he said to them: "Are
YOU also without per-
ception like them? Are
YOU not aware that
nothing from outside
that passes into a
man can defile him,
19 since it passes, not
into [his] heart, but
into [his] intestines,
and it passes out into
the sewer?" Thus he
declared all foods
clean. 20 Further,
he said: "That which
issues forth out of a
man is what defiles
a man; 21 for from
inside, out of the
heart of men, inju-
rious reasonings issue
forth: fornications,
thieveries, murders,
22 adulteries,
covetings, acts of
wickedness, deceit,
loose conduct, an
envious eye, blas-
phemy, haughtiness,
unreasonableness.
23 All these wicked
things issue forth
from within and defile
a man."
24 From there he
rose up and went
into the regions of
Tyre and Si'don.
And he entered into
a house and did
not want anyone

γνῶναι, καὶ οὐκ ἠδυνάσθη λαθεῖν·
to know, and not he was able to escape notice;
25 ἀλλ' εὐθὺς ἀκούσασα γυνὴ περὶ
but at once having heard woman about
αὐτοῦ, ἧς εἶχεν τὸ θυγάτριον
him, of which was having the little daughter
αὐτῆς πνεῦμα ἀκάθαρτον, ἐλθοῦσα
of her spirit unclean, having come
προσέπεσεν πρὸς τοὺς πόδας αὐτοῦ·
she fell forward toward the feet of him;
26 ἡ δὲ γυνὴ ἦν Ἑλληνίς, Συροφοινίκισσα
the but woman was Greek, Syrophoenician
τῷ γένει· καὶ ἠρώτα αὐτὸν
to the race; and she was requesting him
ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ
in order that the demon he might throw out out of
τῆς θυγατρὸς αὐτῆς. 27 καὶ ἔλεγεν
the daughter of her. And he was saying
αὐτῇ Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα,
to her Let go off first to be satisfied the children,
οὐ γάρ ἐστιν καλὸν λαβεῖν τὸν ἄρτον τῶν
not for is fine to take the bread of the
τέκνων καὶ τοῖς κυναρίοις βαλεῖν.
children and to the little dogs to throw.
28 ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ
The (one) but answered and is saying to him
Ναί, κύριε, καὶ τὰ κυνάρια ὑποκάτω τῆς
Yes, lord, also the little dogs underneath the
τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν
table are eating from the crumbs of the
παιδίων. 29 καὶ εἶπεν αὐτῇ Διὰ
little boys. And he said to her Through
τοῦτον τὸν λόγον ὕπαγε, ἐξελήλυθεν
this the word be going under, has gone outside
ἐκ τῆς θυγατρός σου τὸ δαιμόνιον.
out of the daughter of you the demon.
30 καὶ ἀπελθοῦσα εἰς τὸν οἶκον αὐτῆς
And having gone off into the house of her
εὗρεν τὸ παιδίον βεβλημένον ἐπὶ
she found the little child having been thrust upon
τὴν κλίνην καὶ τὸ δαιμόνιον ἐξεληλυθός.
the bed and the demon having gone out.
31 Καὶ πάλιν ἐξελθὼν ἐκ τῶν
And again having gone outside out of the
ὁρίων Τύρου ἦλθεν διὰ Σιδῶνος εἰς
regions of Tyre he came through Sidon into
τὴν θάλασσαν τῆς Γαλιλαίας ἀνὰ μέσον
the sea of the Galilee up midst
τῶν ὁρίων Δεκαπόλεως. 32 Καὶ
of the regions of Decapolis. And

to get to know it. Yet
he could not escape
notice; 25 but
immediately a woman
whose little daughter
had an unclean spirit
heard about him and
came and prostrated
herself at his feet.
26 The woman was a
Grecian, a Sy·ro·phoe-
ni'cian nationally; and
she kept asking him
to expel the demon
from her daughter.
27 But he began by
saying to her: "First
let the children be
satisfied, for it is
not right to take the
bread of the children
and throw it to the
little dogs." 28 In
reply, however, she
said to him: "Yes, sir,
and yet the little dogs
underneath the table
eat of the crumbs of
the little children."
29 At that he said
to her: "Because of
saying this, go; the
demon has gone out
of your daughter."
30 So she went away
to her home and
found the young child
laid on the bed and
the demon gone out.
31 Now coming
back out of the
regions of Tyre he
went through Si'don
to the sea of Gal'i·lee
up through the midst
of the regions of
De·cap'o·lis. 32 Here

φέρουσιν αὐτῷ κωφὸν καὶ
they are bearing to him (one) deaf and
μογιλάλον, καὶ παρακαλοῦσιν
having speech impediment, and they are entreating
αὐτὸν ἵνα ἐπιθῇ αὐτῷ τὴν
him in order that he might put upon him the
χεῖρα. 33 καὶ ἀπολαβόμενος αὐτὸν ἀπὸ
hand. And having taken away him from
τοῦ ὄχλου κατ' ἰδίαν ἔβαλεν
the crowd according to private [spot] he thrust
τοὺς δακτύλους αὐτοῦ εἰς τὰ ὦτα αὐτοῦ
the fingers of him into the ears of him
καὶ πτύσας ἥψατο τῆς γλώσσης αὐτοῦ,
and having spit he touched the tongue of him,
34 καὶ ἀναβλέψας εἰς τὸν οὐρανὸν
and having looked up into the heaven
ἐστέναξεν, καὶ λέγει αὐτῷ Ἐφφαθά,
he groaned, and is saying to him *Ephphatha*,
ὅ ἐστιν Διανοίχθητι· 35 καὶ
which is Be you opened up through; and
ἠνοίγησαν αὐτοῦ αἱ ἀκοαί, καὶ
were opened up of him the hearing powers, and
ἐλύθη ὁ δεσμὸς τῆς γλώσσης αὐτοῦ,
was loosened the bond of the tongue of him,
καὶ ἐλάλει ὀρθῶς· 36 καὶ
and he was speaking normally; and
διεστείλατο αὐτοῖς ἵνα μηδενὶ
he charged to them in order that to no one
λέγωσιν· ὅσον δὲ αὐτοῖς
they may be saying; as much as but to them
διεστέλλετο, αὐτοὶ μᾶλλον περισσότερον
he was charging, they rather more abundantly
ἐκήρυσσον. 37 καὶ ὑπερπερισσῶς
were proclaiming. And superabundantly
ἐξεπλήσσοντο λέγοντες Καλῶς
they were being astounded saying Finely
πάντα πεποίηκεν, καὶ τοὺς κωφοὺς
all (things) he has done, and the deaf (ones)
ποιεῖ ἀκούειν καὶ ἀλάλους
he is making to be hearing and speechless (ones)
λαλεῖν.
to be speaking.

8 Ἐν ἐκείναις ταῖς ἡμέραις πάλιν πολλοῦ
In those the days again of much
ὄχλου ὄντος καὶ μὴ ἐχόντων τί
crowd being and not having what
φάγωσιν, προσκαλεσάμενος τοὺς
they might eat, having called toward himself the
μαθητὰς λέγει αὐτοῖς 2 Σπλαγχνίζομαι
disciples he is saying to them I am feeling pity

they brought him a
man deaf and with a
speech impediment,
and they entreated
him to lay his hand
upon him. 33 And
he took him away
from the crowd
privately and put
his fingers into the
man's ears and, after
spitting, he touched
his tongue. 34 And
with a look up into
heaven he sighed
deeply and said to
him: *"Eph'pha·tha,"*
that is, "Be opened."
35 Well, his hearing
powers were opened,
and the impediment
of his tongue was
loosed, and he began
speaking normally.
36 With that he
charged them not to
tell anyone; but the
more he would charge
them, that much more
they would proclaim
it. 37 Indeed, they
were being astounded
in a most extraordi-
nary way and they
said: "He has done all
things well. He even
makes the deaf hear
and the speechless
speak."

8 In those days,
when there was
again a big crowd and
they had nothing to
eat, he summoned the
disciples and said to
them: 2 "I feel pity

ἐπὶ τὸν ὄχλον ὅτι ἤδη ἡμέραι τρεῖς
upon the crowd because already days three
προσμένουσίν μοι καὶ οὐκ
they are remaining toward me and not
ἔχουσιν τί φάγωσιν· 3 καὶ ἐὰν
they are having what they might eat; and if ever
ἀπολύσω αὐτοὺς νήστεις εἰς οἶκον
I should let loose off them fasting into house
αὐτῶν, ἐκλυθήσονται ἐν τῇ ὁδῷ· καί τινες
of them, they will give out in the way; and some
αὐτῶν ἀπὸ μακρόθεν εἰσίν. 4 καὶ
of them from far away are. And
ἀπεκρίθησαν αὐτῷ οἱ μαθηταὶ αὐτοῦ ὅτι
they answered to him the disciples of him that
Πόθεν τούτους δυνήσεταί τις ὧδε
From where these (ones) will be able anyone here
χορτάσαι ἄρτων ἐπ' ἐρημίας; 5 καὶ
to satisfy of loaves upon lonely place? And
ἠρώτα αὐτούς Πόσους ἔχετε
he was requesting them How many are YOU having
ἄρτους; οἱ δὲ εἶπαν Ἑπτά. 6 καὶ
loaves? The (ones) but said Seven. And
παραγγέλλει τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ
he is giving orders to the crowd to fall back upon
τῆς γῆς· καὶ λαβὼν τοὺς ἑπτὰ ἄρτους
the earth; and having taken the seven loaves
εὐχαριστήσας ἔκλασεν καὶ ἐδίδου τοῖς
having thanked he broke and was giving to the
μαθηταῖς αὐτοῦ ἵνα
disciples of him in order that
παρατιθῶσιν καὶ παρέθηκαν
they may be setting alongside and they set alongside
τῷ ὄχλῳ. 7 καὶ εἶχαν ἰχθύδια ὀλίγα·
to the crowd. Also they had little fishes few;
καὶ εὐλογήσας αὐτὰ εἶπεν καὶ ταῦτα
and having blessed them he said also these
παρατιθέναι. 8 καὶ ἔφαγον καὶ
to be setting alongside. And they ate and
ἐχορτάσθησαν, καὶ ἦραν περισσεύματα
were satisfied, and they lifted up aboundings
κλασμάτων ἑπτὰ σφυρίδας. 9 ἦσαν
of fragments seven provision baskets. They were
δὲ ὡς τετρακισχίλιοι. καὶ ἀπέλυσεν
but as four thousand. And he let loose off
αὐτούς.
them.
10 Καὶ εὐθὺς ἐμβὰς εἰς
And at once having stepped in into
τὸ πλοῖον μετὰ τῶν μαθητῶν αὐτοῦ ἦλθεν
the boat with the disciples of him he came

for the crowd, because
it is already three
days that they have
remained near me and
they have nothing
to eat; 3 and if I
should send them off
to their homes fasting,
they will give out on
the road. Indeed, some
of them are from far
away." 4 But his
disciples answered
him: "From where
will anybody here in
an isolated place be
able to satisfy these
people with loaves?"
5 Still he went on to
ask them: "How many
loaves have YOU?"
They said: "Seven."
6 And he instructed
the crowd to recline
on the ground, and he
took the seven loaves,
gave thanks, broke
them, and began
to give them to his
disciples to serve, and
they served them to
the crowd. 7 They
also had a few little
fishes; and, having
blessed these, he told
them also to serve
these. 8 Accordingly
they ate and were
satisfied, and they
took up surpluses
of fragments, seven
provision baskets full.
9 Yet there were
about four thousand
[men]. Finally he sent
them away.
10 And imme-
diately he boarded
the boat with his
disciples and came

εἰς τὰ μέρη Δαλμανουθά. 11 Καὶ ἐξῆλθον
into the parts of Dalmanutha. And came out
οἱ Φαρισαῖοι καὶ ἤρξαντο συνζητεῖν
the Pharisees and started to be seeking with
αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον
him, seeking beside him sign
ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν. 12 καὶ
from the heaven, testing him. And
ἀναστενάξας τῷ πνεύματι αὐτοῦ
having groaned deeply to the spirit of him
λέγει Τί ἡ γενεὰ αὕτη ζητεῖ
he is saying Why the generation this is seeking
σημεῖον; ἀμὴν λέγω, εἰ δοθήσεται τῇ
sign? Amen I am saying, if will be given to the
γενεᾷ ταύτῃ σημεῖον. 13 καὶ ἀφεὶς
generation this sign. And having let go off
αὐτοὺς πάλιν ἐμβὰς ἀπῆλθεν εἰς
them again having stepped in he went off into
τὸ πέραν.
the other side.

14 Καὶ ἐπελάθοντο λαβεῖν ἄρτους, καὶ εἰ μὴ
And they forgot to take loaves, and if not
ἕνα ἄρτον οὐκ εἶχον μεθ' ἑαυτῶν ἐν
one loaf not they were having with themselves in
τῷ πλοίῳ. 15 καὶ διεστέλλετο αὐτοῖς
the boat. And he was giving orders to them
λέγων Ὁρᾶτε, βλέπετε ἀπὸ τῆς
saying Be YOU seeing, be YOU looking out from the
ζύμης τῶν Φαρισαίων καὶ τῆς ζύμης
leaven of the Pharisees and the leaven
Ἡρῴδου. 16 καὶ διελογίζοντο πρὸς
of Herod. And they were reasoning toward
ἀλλήλους ὅτι ἄρτους οὐκ ἔχουσιν.
one another that loaves not they are having.
17 καὶ γνοὺς λέγει αὐτοῖς Τί
And having known he is saying to them Why
διαλογίζεσθε ὅτι ἄρτους οὐκ
are YOU reasoning because loaves not
ἔχετε; οὔπω νοεῖτε οὐδὲ
YOU are having? Not yet are YOU perceiving not-but
συνίετε; πεπωρωμένην
are YOU comprehending? Having been dulled
ἔχετε τὴν καρδίαν ὑμῶν;
are YOU having the heart of YOU?
18 ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ
Eyes having not are YOU looking and
ὦτα ἔχοντες οὐκ ἀκούετε; καὶ οὐ
ears having not are YOU hearing? And not
μνημονεύετε 19 ὅτε τοὺς πέντε
are YOU remembering when the five

into the parts of Dal·ma·nu′tha.
11 Here the Pharisees came out and started disputing with him, seeking from him a sign from heaven, to put him to the test.
12 So he groaned deeply with his spirit, and said: "Why does this generation seek a sign? Truly I say, No sign will be given to this generation."
13 With that he left them, got aboard again, and went off to the opposite shore.
14 As it was, they forgot to take loaves along, and except for one loaf they had nothing with them in the boat.
15 And he began to order them expressly and say: "Keep YOUR eyes open, look out for the leaven of the Pharisees and the leaven of Herod."
16 So they went arguing with one another over the fact that they had no loaves.
17 Noting this, he said to them: "Why do YOU argue over your having no loaves? Do YOU not yet perceive and get the meaning? Do YOU have YOUR hearts dull of understanding?
18 'Though having eyes, do YOU not see; and though having ears, do YOU not hear?' And do YOU not remember,
19 when

ἄρτους ἔκλασα εἰς τοὺς πεντακισχιλίους,
loaves I broke into the five thousand,
πόσους κοφίνους κλασμάτων πλήρεις
how many baskets of fragments full
ἤρατε; λέγουσιν αὐτῷ Δώδεκα.
YOU lifted up? They are saying to him Twelve.
20 ὅτε τοὺς ἑπτὰ εἰς τοὺς τετρακισχιλίους,
When the seven into the four thousand,
πόσων σφυρίδων πληρώματα
of how many provision baskets fillings
κλασμάτων ἤρατε; καὶ λέγουσιν
of fragments YOU lifted up? And they are saying
αὐτῷ Ἑπτά. 21 καὶ ἔλεγεν αὐτοῖς
to him Seven. And he was saying to them
Οὔπω συνίετε;
Not yet are YOU comprehending?

22 Καὶ ἔρχονται εἰς Βηθσαιδάν. Καὶ
And they are coming into Bethsaida. And
φέρουσιν αὐτῷ τυφλὸν καὶ παρακαλοῦσιν
they bear to him blind (one) and they entreat
αὐτὸν ἵνα αὐτοῦ ἅψηται. 23 καὶ
him in order that of him he might touch. And
ἐπιλαβόμενος τῆς χειρὸς τοῦ τυφλοῦ
having taken hold on the hand of the blind (one)
ἐξήνεγκεν αὐτὸν ἔξω τῆς κώμης, καὶ
he brought out him outside the village, and
πτύσας εἰς τὰ ὄμματα αὐτοῦ,
having spit into the optics of him,
ἐπιθεὶς τὰς χεῖρας αὐτῷ,
having put upon the hands to him,
ἐπηρώτα αὐτόν Εἴ τι
he was inquiring upon him If anything
βλέπεις; 24 καὶ ἀναβλέψας
you are looking at? And having looked up
ἔλεγεν Βλέπω τοὺς ἀνθρώπους
he was saying I am looking at the men
ὅτι ὡς δένδρα ὁρῶ
because as trees I am seeing
περιπατοῦντας. 25 εἶτα πάλιν ἔθηκεν τὰς
(ones) walking about. Next again he put the
χεῖρας ἐπὶ τοὺς ὀφθαλμοὺς αὐτοῦ, καὶ
hands upon the eyes of him, and
διέβλεψεν, καὶ ἀπεκατέστη, καὶ
he looked through, and he was restored, and
ἐνέβλεπεν τηλαυγῶς ἅπαντα. 26 καὶ
he was looking in far radiantly all (things). And
ἀπέστειλεν αὐτὸν εἰς οἶκον αὐτοῦ λέγων
he sent off him into house of him saying
Μηδὲ εἰς τὴν κώμην εἰσέλθῃς.
Not-but into the village you should enter.

I broke the five loaves for the five thousand [men], how many baskets full of fragments YOU took up?" They said to him: "Twelve."
20 "When I broke the seven for the four thousand [men], how many provision baskets full of fragments did YOU take up?" And they said to him: "Seven."
21 With that he said to them: "Do YOU not yet get the meaning?"
22 Now they put in at Beth·sa′i·da. Here people brought him a blind man, and they entreated him to touch him.
23 And he took the blind man by the hand, brought him outside the village, and, having spit upon his eyes, he laid his hands upon him and began to ask him: "Do you see anything?"
24 And the man looked up and began saying: "I see men, because I observe what seem to be trees, but they are walking about."
25 Then he laid his hands again upon the man's eyes, and the man saw clearly, and he was restored, and he was seeing everything distinctly.
26 So he sent him off home, saying: "But do not enter into the village."

27 Καὶ ἐξῆλθεν ὁ Ἰησοῦς καὶ οἱ
And he went out the Jesus and the
μαθηταὶ αὐτοῦ εἰς τὰς κώμας Καισαρίας τῆς
disciples of him into the villages of Caesarea of the
Φιλίππου· καὶ ἐν τῇ ὁδῷ ἐπηρώτα
Philip; and in the way he was inquiring upon
τοὺς μαθητὰς αὐτοῦ λέγων αὐτοῖς Τίνα με
the disciples of him saying to them Whom me
λέγουσιν οἱ ἄνθρωποι εἶναι; 28 οἱ
are saying the men to be? The (ones)
δὲ εἶπαν αὐτῷ λέγοντες ὅτι Ἰωάνην τὸν
but said to him saying that John the
βαπτιστήν, καὶ ἄλλοι Ἠλείαν, ἄλλοι δὲ ὅτι
Baptist, and others Elijah, others but that
εἷς τῶν προφητῶν. 29 καὶ αὐτὸς
one of the prophets. And he
ἐπηρώτα αὐτούς Ὑμεῖς δὲ τίνα με
was inquiring upon them You but whom me
λέγετε εἶναι; ἀποκριθεὶς ὁ Πέτρος
are you saying to be? Having answered the Peter
λέγει αὐτῷ Σὺ εἶ ὁ χριστός. 30 καὶ
is saying to him You are the Christ. And
ἐπετίμησεν αὐτοῖς ἵνα μηδενὶ
he gave rebuke to them in order that to no one
λέγωσιν περὶ αὐτοῦ. 31 Καὶ
they may be saying about him. And
ἤρξατο διδάσκειν αὐτοὺς ὅτι δεῖ
he started to be teaching them that it is necessary
τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν
the Son of the man many (things) to suffer
καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων
and to be disapproved by the older men
καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ
and the chief priests and the scribes and
ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας
to be killed and after three days
ἀναστῆναι· 32 καὶ παρρησίᾳ τὸν
to stand up; and to outspokenness the
λόγον ἐλάλει. καὶ προσλαβόμενος
word he was speaking. And taking toward himself
ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν
the Peter him started to be giving rebuke
αὐτῷ. 33 ὁ δὲ ἐπιστραφεὶς καὶ
to him. The (one) but having turned upon and
ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν
having seen the disciples of him he gave rebuke
Πέτρῳ καὶ λέγει Ὕπαγε ὀπίσω μου,
to Peter and is saying Be going under behind me,
Σατανᾶ, ὅτι οὐ φρονεῖς τὰ
Satan, because not you are minding the (things)

27 Jesus and his
disciples now left
for the villages of
Caes·a·re'a Phi·lip'pi,
and on the way he
began questioning his
disciples, saying to
them: "Who are men
saying that I am?"
28 They said to him:
"John the Baptist,
and others, E·li'jah,
still others, One of the
prophets." 29 And
he put the question to
them: "YOU, though,
who do YOU say I
am?" In answer Peter
said to him: "You are
the Christ." 30 At
that he strictly
charged them not
to tell anyone about
him. 31 Also, he
started teaching them
that the Son of man
must undergo many
sufferings and be
rejected by the older
men and the chief
priests and the scribes
and be killed, and
rise three days later.
32 Indeed, with
outspokenness he was
making that state-
ment. But Peter took
him aside and started
rebuking him. 33 He
turned, looked at his
disciples and rebuked
Peter, and said: "Get
behind me, Satan,
because you think, not

τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.
of the God but the (things) of the men.
34 Καὶ προσκαλεσάμενος τὸν ὄχλον
And having called to himself the crowd
σὺν τοῖς μαθηταῖς αὐτοῦ εἶπεν αὐτοῖς
together with the disciples of him he said to them
Εἴ τις θέλει ὀπίσω μου ἐλθεῖν,
If anyone is willing behind me to come,
ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν
let him disown himself and let him lift up the
σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι.
stake of him and let him be following me.
35 ὃς γὰρ ἐὰν θέλῃ τὴν ἑαυτοῦ ψυχὴν
Who for if ever may will the of himself soul
σῶσαι ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσει
to save will lose it; who but likely will lose
τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ
the soul of him on account of me and of the
εὐαγγελίου σώσει αὐτήν. 36 τί γὰρ
good news will save it. What for
ὠφελεῖ ἄνθρωπον κερδῆσαι τὸν κόσμον
is benefiting man to gain the world
ὅλον καὶ ζημιωθῆναι τὴν ψυχὴν αὐτοῦ; 37 τί
whole and to forfeit the soul of him? What
γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα τῆς
for would give man exchange of the
ψυχῆς αὐτοῦ; 38 ὃς γὰρ ἐὰν
soul of him? Who for if ever
ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς
should become ashamed of me and the my
λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι
words in the generation this the adulterous
καὶ ἁμαρτωλῷ, καὶ ὁ υἱὸς τοῦ ἀνθρώπου
and sinful, also the Son of the man
ἐπαισχυνθήσεται αὐτὸν ὅταν ἔλθῃ
will be ashamed of him whenever he might come
ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν
in the glory of the Father of him with the
ἀγγέλων τῶν ἁγίων.
angels the holy.

9 καὶ ἔλεγεν αὐτοῖς Ἀμὴν λέγω
And he was saying to them Amen I am saying
ὑμῖν ὅτι εἰσίν τινες ὧδε τῶν
to YOU that are some here of the (ones)
ἑστηκότων οἵτινες οὐ μὴ γεύσωνται
having stood who not not should taste
θανάτου ἕως ἂν ἴδωσιν τὴν βασιλείαν
of death until likely they might see the kingdom

God's thoughts, but
those of men."
34 He now called
the crowd to him with
his disciples and said
to them: "If anyone
wants to come after
me, let him disown
himself and pick up
his torture stake* and
follow me continually.
35 For whoever wants
to save his soul* will
lose it; but whoever
loses his soul for the
sake of me and the
good news will save
it. 36 Really, of what
benefit is it for a man
to gain the whole
world and to forfeit
his soul? 37 What,
really, would a man
give in exchange for
his soul? 38 For
whoever becomes
ashamed of me and
my words in this
adulterous and sinful
generation, the Son
of man will also be
ashamed of him when
he arrives in the glory
of his Father with the
holy angels."

9 Furthermore, he
went on to say to
them: "Truly I say to
YOU, There are some
of those standing here
that will not taste
death at all until first
they see the kingdom

34* See App 3c. 35* Or, "life." See App 4A.

τοῦ θεοῦ ἐληλυθυῖαν ἐν δυνάμει. 2 Καὶ μετὰ
of the God having come in power. And after
ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν
days six is taking along the Jesus the
Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάνην, καὶ
Peter and the James and John, and
ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν
is bearing up them into mountain lofty
κατ' ἰδίαν μόνους. καὶ
according to private [spot] only (ones). And
μετεμορφώθη ἔμπροσθεν αὐτῶν, 3 καὶ τὰ
he was transfigured in front of them, and the
ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ
outer garments of him became glistening white
λίαν οἷα γναφεὺς ἐπὶ τῆς
exceedingly such as clothes cleaner upon the
γῆς οὐ δύναται οὕτως λευκᾶναι. 4 καὶ
earth not is able thus to whiten. And
ὤφθη αὐτοῖς Ἠλείας σὺν Μωυσεῖ,
was seen to them Elijah together with Moses,
καὶ ἦσαν συνλαλοῦντες τῷ Ἰησοῦ.
and they were speaking together with the Jesus.
5 καὶ ἀποκριθεὶς ὁ Πέτρος λέγει τῷ
And having answered the Peter is saying to the
Ἰησοῦ Ῥαββεί, καλόν ἐστιν ἡμᾶς ὧδε εἶναι,
Jesus Rabbi, fine it is us here to be,
καὶ ποιήσωμεν τρεῖς σκηνάς, σοὶ μίαν καὶ
and let us make three tents, to you one and
Μωυσεῖ μίαν καὶ Ἠλείᾳ μίαν. 6 οὐ γὰρ
to Moses one and to Elijah one. Not for
ᾔδει τί ἀποκριθῇ, ἔκφοβοι γὰρ
he knew what he should answer, quite fearful for
ἐγένοντο. 7 καὶ ἐγένετο νεφέλη
they became. And came to be cloud
ἐπισκιάζουσα αὐτοῖς, καὶ ἐγένετο φωνὴ
overshadowing them, and came to be voice
ἐκ τῆς νεφέλης Οὗτός ἐστιν ὁ υἱός μου
out of the cloud This is the Son of me
ὁ ἀγαπητός, ἀκούετε αὐτοῦ. 8 καὶ
the beloved, be YOU hearing him. And
ἐξάπινα περιβλεψάμενοι οὐκέτι οὐδένα
suddenly having looked around not yet no one
εἶδον μεθ' ἑαυτῶν εἰ μὴ τὸν Ἰησοῦν
they saw with themselves if not the Jesus
μόνον.
alone.
9 Καὶ καταβαινόντων αὐτῶν ἐκ τοῦ
And going down of them out of the
ὄρους διεστείλατο αὐτοῖς ἵνα
mountain he gave orders to them in order that

of God already
come in power."
2 Accordingly six
days later Jesus took
Peter and James
and John along, and
brought them up into
a lofty mountain to
themselves alone. And
he was transfigured
before them, 3 and
his outer garments
became glistening,
far whiter than any
clothes cleaner on
earth could whiten
them. 4 Also, E·li'jah
with Moses appeared
to them, and they
were conversing with
Jesus. 5 And re-
sponsively Peter said
to Jesus: "Rabbi, it is
fine for us to be here,
so let us erect three
tents, one for you and
one for Moses and one
for E·li'jah." 6 In
fact, he did not know
what response he
should make, for they
became quite fearful.
7 And a cloud formed,
overshadowing them,
and a voice came out
of the cloud: "This is
my Son, the beloved;
listen to him."
8 Suddenly, however,
they looked around
and saw no one with
them any longer,
except Jesus alone.
9 As they were
coming down out of
the mountain, he ex-
pressly ordered them

μηδενὶ ἃ εἶδον διηγήσωνται,
to no one what (things) they saw they should relate,
εἰ μὴ ὅταν ὁ υἱὸς τοῦ ἀνθρώπου ἐκ
if not whenever the Son of the man out of
νεκρῶν ἀναστῇ. 10 καὶ τὸν λόγον
dead (ones) should stand up. And the word
ἐκράτησαν πρὸς ἑαυτοὺς
they laid hold of toward themselves
συνζητοῦντες τί ἐστιν τὸ ἐκ νεκρῶν
seeking together what is the out of dead (ones)
ἀναστῆναι. 11 καὶ ἐπηρώτων αὐτὸν
to stand up. And they were inquiring upon him
λέγοντες Ὅτι λέγουσιν οἱ γραμματεῖς ὅτι
saying That are saying the scribes that
Ἠλείαν δεῖ ἐλθεῖν πρῶτον;
Elijah it is necessary to come first?
12 ὁ δὲ ἔφη αὐτοῖς Ἠλείας μὲν
The (one) but said to them Elijah indeed
ἐλθὼν πρῶτον ἀποκατιστάνει πάντα,
having come first is restoring all (things),
καὶ πῶς γέγραπται ἐπὶ τὸν υἱὸν
and how it has been written upon the Son
τοῦ ἀνθρώπου ἵνα
of the man in order that
πολλὰ πάθῃ καὶ
many (things) he should suffer and
ἐξουδενηθῇ; 13 ἀλλὰ
should be treated as of no account? But
λέγω ὑμῖν ὅτι καὶ Ἠλείας ἐλήλυθεν, καὶ
I am saying to YOU that also Elijah has come, and
ἐποίησαν αὐτῷ ὅσα
they did to him as many (things) as
ἤθελον, καθὼς γέγραπται
they were willing, according as it has been written
ἐπ' αὐτόν.
upon him.
14 Καὶ ἐλθόντες πρὸς τοὺς μαθητὰς
And having come toward the disciples
εἶδαν ὄχλον πολὺν περὶ αὐτοὺς καὶ
they saw crowd much around them and
γραμματεῖς συνζητοῦντας πρὸς αὐτούς.
scribes seeking together toward them.
15 καὶ εὐθὺς πᾶς ὁ ὄχλος ἰδόντες
And at once all the crowd having seen
αὐτὸν ἐξεθαμβήθησαν, καὶ προστρέχοντες
him were stunned, and running toward
ἠσπάζοντο αὐτόν. 16 καὶ ἐπηρώτησεν
they were greeting him. And he inquired upon
αὐτούς Τί συνζητεῖτε πρὸς
them What are YOU seeking together toward

not to relate to any-
body what they saw,
until after the Son of
man had risen from
the dead. 10 And
they took the word to
heart, but discussed
among themselves
what this rising from
the dead meant.
11 And they began to
question him, saying:
"Why do the scribes
say that first E·li'jah
must come?" 12 He
said to them: "E·li'jah
does come first and
restore all things;
but how is it that it
is written respecting
the Son of man that
he must undergo
many sufferings and
be treated as of no
account? 13 But I
say to YOU, E·li'jah, in
fact, has come, and
they did to him as
many things as they
wanted, just as it is
written respecting
him."
14 When, now, they
came toward the other
disciples, they noticed
a great crowd about
them and scribes
disputing with them.
15 But as soon as
all the crowd caught
sight of him they
were stunned, and,
running up to him,
they began to greet
him. 16 And he
asked them: "What are
YOU disputing with

αὐτούς; 17 καὶ ἀπεκρίθη αὐτῷ εἷς ἐκ
them? And answered to him one out of
τοῦ ὄχλου Διδάσκαλε, ἤνεγκα τὸν υἱόν μου
the crowd Teacher, I brought the son of me
πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον· 18 καὶ
toward you, having spirit speechless; and
ὅπου ἐὰν αὐτὸν καταλάβῃ ῥήσσει αὐτόν,
where if ever him it might seize it dashes him,
καὶ ἀφρίζει καὶ τρίζει τοὺς ὀδόντας καὶ
and he foams and grinds the teeth and
ξηραίνεται· καὶ εἶπα τοῖς μαθηταῖς σου
he dried up; and I said to the disciples of you
ἵνα αὐτὸ ἐκβάλωσιν, καὶ οὐκ
in order that it they might throw out, and not
ἴσχυσαν. 19 ὁ δὲ
they were strong enough. The (One) but
ἀποκριθεὶς αὐτοῖς λέγει Ὦ γενεὰ
having answered to them is saying O generation
ἄπιστος, ἕως πότε πρὸς ὑμᾶς ἔσομαι;
faithless, until when toward you shall I be?
ἕως πότε ἀνέξομαι ὑμῶν;
Until when shall I put up with you?
φέρετε αὐτὸν πρός με. 20 καὶ
Be you bearing him toward me. And
ἤνεγκαν αὐτὸν πρὸς αὐτόν. καὶ
they brought him toward him. And
ἰδὼν αὐτὸν τὸ πνεῦμα εὐθὺς
having seen him the spirit at once
συνεσπάραξεν αὐτόν, καὶ πεσὼν
threw into convulsions him, and having fallen
ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. 21 καὶ
upon the earth he was rolling foaming. And
ἐπηρώτησεν τὸν πατέρα αὐτοῦ Πόσος
he inquired upon the father of him How much
χρόνος ἐστὶν ὡς τοῦτο γέγονεν αὐτῷ;
time is it as this has happened to him?
ὁ δὲ εἶπεν Ἐκ παιδιόθεν·
The (one) but said Out of from little child;
22 καὶ πολλάκις καὶ εἰς πῦρ αὐτὸν ἔβαλεν
and many times and into fire him it threw
καὶ εἰς ὕδατα ἵνα ἀπολέσῃ
and into waters in order that it might destroy
αὐτόν· ἀλλ' εἴ τι δύνῃ,
him; but if anything you may be able,
βοήθησον ἡμῖν σπλαγχνισθεὶς ἐφ' ἡμᾶς.
give help to us having had pity upon us.
23 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ Τό Εἰ
The but Jesus said to him The If
δύνῃ, πάντα δυνατὰ τῷ
you may be able, all (things) possible to the (one)

them?" 17 And one
of the crowd answered
him: "Teacher, I
brought my son to
you because he has
a speechless spirit;
18 and wherever it
seizes him it dashes
him to the ground,
and he foams and
grinds his teeth and
loses his strength.
And I told your dis-
ciples to expel it, but
they were not capa-
ble." 19 In response
he said to them: "O
faithless generation,
how long must I
continue with YOU?
How long must I put
up with YOU? Bring
him to me." 20 So
they brought him to
him. But at the sight
of him the spirit at
once threw [the child]
into convulsions,
and after falling on
the ground he kept
rolling about, foaming.
21 And he asked his
father: "How long has
this been happening
to him?" He said:
"From childhood
on; 22 and time and
again it would throw
him both into the fire
and into the water to
destroy him. But if
you can do anything,
have pity on us and
help us." 23 Jesus
said to him: "That
expression, 'If you
can'! Why, all things
can be to one if one

πιστεύοντι. 24 εὐθὺς κράξας
having faith. At once having cried out
ὁ πατὴρ τοῦ παιδίου ἔλεγεν
the father of the little boy was saying
Πιστεύω βοήθει μου τῇ ἀπιστίᾳ.
I have faith; be helping of me to the lack of faith.
25 ἰδὼν δὲ ὁ Ἰησοῦς ὅτι
Having seen but the Jesus that
ἐπισυντρέχει ὄχλος ἐπετίμησεν τῷ
is running together upon crowd gave rebuke to the
πνεύματι τῷ ἀκαθάρτῳ λέγων αὐτῷ Τὸ
spirit the unclean saying to it The
ἄλαλον καὶ κωφὸν πνεῦμα, ἐγὼ
speechless and deaf spirit, I
ἐπιτάσσω σοι, ἔξελθε ἐξ αὐτοῦ
am giving orders to you, come forth out of him
καὶ μηκέτι εἰσέλθῃς εἰς αὐτόν. 26 καὶ
and not yet should you enter into him. And
κράξας καὶ πολλὰ σπαράξας
having cried out and very much having convulsed
ἐξῆλθεν· καὶ ἐγένετο ὡσεὶ νεκρὸς ὥστε
it came out; and he became as if dead as-and
τοὺς πολλοὺς λέγειν ὅτι ἀπέθανεν.
the many to be saying that he died.
27 ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς
The but Jesus having laid hold of the hand
αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη.
of him he raised up him, and he stood up.
28 καὶ εἰσελθόντος αὐτοῦ εἰς οἶκον οἱ
And having entered of him into house the
μαθηταὶ αὐτοῦ κατ' ἰδίαν
disciples of him according to private [spot]
ἐπηρώτων αὐτόν Ὅτι ἡμεῖς οὐκ
were inquiring upon him The why we not
ἠδυνήθημεν ἐκβαλεῖν αὐτό; 29 καὶ εἶπεν
were able to throw out it? And he said
αὐτοῖς Τοῦτο τὸ γένος ἐν οὐδενὶ δύναται
to them This the kind in nothing is able
ἐξελθεῖν εἰ μὴ ἐν προσευχῇ.
to come out if not in prayer.
30 Κἀκεῖθεν ἐξελθόντες
And from there having gone out
ἐπορεύοντο διὰ τῆς Γαλιλαίας,
they were going their way through the Galilee,
καὶ οὐκ ἤθελεν ἵνα τις
and not he was willing in order that anyone
γνοῖ· 31 ἐδίδασκεν γὰρ τοὺς
should know; he was teaching for the
μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι
disciples of him and was saying to them that

has faith." 24 Imme-
diately crying out, the
father of the young
child was saying: "I
have faith! Help me
out where I need
faith!"
25 Jesus, now
noticing that a crowd
was running together
upon [them], rebuked
the unclean spirit,
saying to it: "You
speechless and deaf
spirit, I order you, get
out of him and enter
into him no more."
26 And after crying
out and going through
many convulsions it
got out; and he be-
came as dead, so that
the greater number
of them were saying:
"He is dead!" 27 But
Jesus took him by
the hand and raised
him up, and he rose.
28 So after he entered
into a house his
disciples proceeded
to ask him privately:
"Why could we not
expel it?" 29 And he
said to them: "This
kind cannot get out
by anything except by
prayer."
30 From there they
departed and went
their way through
Gal'i·lee, but he did
not want anyone
to get to know
it. 31 For he was
teaching his disciples
and telling them:

Ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται
The Son of the man is being given over
εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν,
into hands of men, and they will kill him,
καὶ ἀποκτανθεὶς μετὰ τρεῖς ἡμέρας
and having been killed after three days
ἀναστήσεται. 32 οἱ δὲ
he will stand up. The (ones) but
ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο
were not knowing the saying, and they were fearing
αὐτὸν ἐπερωτῆσαι.
him to inquire upon.
33 Καὶ ἦλθον εἰς Καφαρναούμ. Καὶ ἐν
And they came into Capernaum. And in
τῇ οἰκίᾳ γενόμενος ἐπηρώτα
the house having come to be he was inquiring upon
αὐτούς Τί ἐν τῇ ὁδῷ
them What in the way
διελογίζεσθε; 34 οἱ
were you reasoning through? The (ones)
δὲ ἐσιώπων, πρὸς ἀλλήλους
but were silent, toward one another
γὰρ διελέχθησαν ἐν τῇ
for they expressed themselves through in the
ὁδῷ τίς μείζων. 35 καὶ καθίσας
way who greater. And having sat down
ἐφώνησεν τοὺς δώδεκα καὶ λέγει αὐτοῖς Εἴ
he sounded the twelve and is saying to them If
τις θέλει πρῶτος εἶναι ἔσται
anyone is willing first to be he will be
πάντων ἔσχατος καὶ πάντων διάκονος.
of all (ones) last and of all (ones) servant.
36 καὶ λαβὼν παιδίον ἔστησεν αὐτὸ
And having taken little boy he stood it
ἐν μέσῳ αὐτῶν καὶ ἐναγκαλισάμενος
in midst of them and having taken into his arms
αὐτὸ εἶπεν αὐτοῖς 37 Ὃς ἂν ἓν τῶν
it he said to them Who likely one of the
τοιούτων παιδίων δέξηται ἐπὶ τῷ
such little boys might receive upon the
ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς
name of me, me he is receiving; and who
ἂν ἐμὲ δέχηται, οὐκ ἐμὲ δέχεται
likely me may be receiving, not me he is receiving
ἀλλὰ τὸν ἀποστείλαντά με.
but the (one) having sent off me.
38 Ἔφη αὐτῷ ὁ Ἰωάνης Διδάσκαλε,
Said to him the John Teacher,
εἴδαμέν τινα ἐν τῷ ὀνόματί σου
we saw someone in the name of you

"The Son of man is
to be delivered into
men's hands, and they
will kill him, but,
despite being killed,
he will rise three days
later." 32 However,
they were not under-
standing the saying,
and they were afraid
to question him.
33 And they came
into Ca·per′na·um.
Now when he was
inside the house he
put the question to
them: "What were
you arguing over on
the road?" 34 They
kept silent, for on the
road they had argued
among themselves
who is greater. 35 So
he sat down and
called the twelve
and said to them: "If
anyone wants to be
first, he must be last
of all and minister of
all." 36 And he took
a young child, stood
it in their midst and
put his arms around
it and said to them:
37 "Whoever receives
one of such young
children on the basis
of my name, receives
me; and whoever
receives me, receives,
not me only, but also
him that sent me
forth."
38 John said to
him: "Teacher, we
saw a certain man

ἐκβάλλοντα δαιμόνια, καὶ ἐκωλύομεν
throwing out demons, and we were preventing
αὐτόν, ὅτι οὐκ ἠκολούθει ἡμῖν.
him, because not he was following us.
39 ὁ δὲ Ἰησοῦς εἶπεν Μὴ κωλύετε
The but Jesus said Not be you preventing
αὐτόν, οὐδεὶς γάρ ἐστιν ὃς ποιήσει
him, no one for is who will do
δύναμιν ἐπὶ τῷ ὀνόματί μου καὶ
powerful work upon the name of me and
δυνήσεται ταχὺ κακολογῆσαί με·
he will be able quickly to speak badly of me;
40 ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν
who for not is down on us, over us
ἐστίν. 41 Ὃς γὰρ ἂν ποτίσῃ
is. Who for likely might cause to drink
ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι
you cup of water in name because
Χριστοῦ ἐστε, ἀμὴν λέγω ὑμῖν ὅτι οὐ
of Christ you are, amen I am saying to you that not
μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ. 42 Καὶ ὃς
not he should lose the reward of him. And who
ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων
likely might stumble one of the little (ones) these
τῶν πιστευόντων, καλόν ἐστιν αὐτῷ
the (ones) believing, fine it is to him
μᾶλλον εἰ περίκειται μύλος
rather if is lying around millstone
ὀνικὸς περὶ τὸν τράχηλον αὐτοῦ
belonging to the ass about the neck of him
καὶ βέβληται εἰς τὴν θάλασσαν.
and he has been thrown into the sea.
43 Καὶ ἐὰν σκανδαλίσῃ σε ἡ χείρ
And if ever might stumble you the hand
σου, ἀπόκοψον αὐτήν· καλόν ἐστίν σε κυλλὸν
of you, cut off it; fine it is you maimed
εἰσελθεῖν εἰς τὴν ζωὴν ἢ τὰς δύο χεῖρας
to enter into the life than the two hands
ἔχοντα ἀπελθεῖν εἰς τὴν γέενναν, εἰς τὸ
having to go off into the Gehenna, into the
πῦρ τὸ ἄσβεστον. 45 καὶ ἐὰν
fire the inextinguishable. And if ever
ὁ πούς σου σκανδαλίζῃ
the foot of you may be stumbling
σε, ἀπόκοψον αὐτόν· καλόν ἐστίν σε
you, cut off it; fine it is you
εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ τοὺς δύο
to enter into the life lame than the two

expelling demons
by the use of your
name and we tried
to prevent him,
because he was not
accompanying us."
39 But Jesus said:
"Do not try to prevent
him, for there is no
one that will do a
powerful work on the
basis of my name that
will quickly be able
to revile me; 40 for
he that is not against
us is for us. 41 For
whoever gives you a
cup of water to drink
on the ground that
you belong to Christ,
I truly tell you, he
will by no means lose
his reward. 42 But
whoever stumbles one
of these little ones
that believe, it would
be finer for him if a
millstone such as is
turned by an ass were
put around his neck
and he were actually
pitched into the sea.
43 "And if ever
your hand makes you
stumble, cut it off;
it is finer for you to
enter into life maimed
than with two hands
to go off into Ge·hen′-
na,* into the fire that
cannot be put out.
44 ——* 45 And
if your foot makes
you stumble, cut it
off; it is finer for
you to enter into life
lame than with two

43* See Matthew 5:22 footnote. 44* ℵBCW and the Westcott and Hort Greek text omit this verse.

πόδας ἔχοντα βληθῆναι εἰς τὴν γέενναν.
feet having to be thrown into the Gehenna.
47 καὶ ἐὰν ὁ ὀφθαλμός σου
And if ever the eye of you
σκανδαλίζῃ σε, ἔκβαλε αὐτόν·
may be stumbling you, throw out it;
καλόν σέ ἐστιν μονόφθαλμον εἰσελθεῖν εἰς
fine you it is one-eyed to enter into
τὴν βασιλείαν τοῦ θεοῦ ἢ δύο ὀφθαλμοὺς
the kingdom of the God than two eyes
ἔχοντα βληθῆναι εἰς γέενναν, 48 ὅπου
having to be thrown into Gehenna, where
ὁ σκώληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ
the maggot of them not ends and the fire
οὐ σβέννυται.
not is being extinguished.
49 πᾶς γὰρ πυρὶ ἁλισθήσεται.
Everyone for to fire will be salted.
50 Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας
Fine the salt; if ever but the salt
ἄναλον γένηται, ἐν τίνι αὐτὸ
saltless might become, in what it
ἀρτύσετε; ἔχετε ἐν ἑαυτοῖς ἅλα,
will you season? Be having in selves salt,
καὶ εἰρηνεύετε ἐν ἀλλήλοις.
and be keeping peace in one another.

10 Καὶ ἐκεῖθεν ἀναστὰς ἔρχεται
And from there having stood up he is coming
εἰς τὰ ὅρια τῆς Ἰουδαίας καὶ
into the regions of the Judea and
πέραν τοῦ Ἰορδάνου, καὶ
other side of the Jordan, and
συνπορεύονται πάλιν ὄχλοι πρὸς
are going their way together again crowds toward
αὐτόν, καὶ ὡς εἰώθει πάλιν
him, and as he was accustomed again
ἐδίδασκεν αὐτούς. 2 Καὶ
he was teaching them. And
προσελθόντες Φαρισαῖοι ἐπηρώτων
having come toward Pharisees were inquiring upon
αὐτὸν εἰ ἔξεστιν ἀνδρὶ γυναῖκα
him if it is lawful to male person woman
ἀπολῦσαι, πειράζοντες αὐτόν. 3 ὁ δὲ
to loosen from, testing him. The (one) but
ἀποκριθεὶς εἶπεν αὐτοῖς Τί ὑμῖν
having answered said to them What to YOU
ἐνετείλατο Μωυσῆς; 4 οἱ δὲ εἶπαν
commanded Moses? The (ones) but said

feet to be pitched into
Ge·hen′na. 46 ——*
47 And if your eye
makes you stumble,
throw it away; it
is finer for you to
enter one-eyed into
the kingdom of God
than with two eyes
to be pitched into
Ge·hen′na, 48 where
their maggot does not
die and the fire is not
put out.
49 "For everyone
must be salted with
fire. 50 Salt is fine;
but if ever the salt
loses its strength,
with what will YOU
season it itself? Have
salt in yourselves, and
keep peace between
one another."

10 From there he
rose and came
to the frontiers of
Ju·de′a and across the
Jordan, and again
crowds came together
to him, and as he was
accustomed to do he
again went teaching
them. 2 Pharisees
now approached and,
to put him to the test,
began questioning him
whether it was lawful
for a man to divorce a
wife. 3 In answer he
said to them: "What
did Moses command
YOU?" 4 They said:

46* ℵBCW and the Westcott and Hort Greek text omit this verse.

Ἐπέτρεψεν Μωυσῆς βιβλίον ἀποστασίου
Made the concession Moses little book of dismissal
γράψαι καὶ ἀπολῦσαι. 5 ὁ δὲ Ἰησοῦς
to write and to loosen from. The but Jesus
εἶπεν αὐτοῖς Πρὸς τὴν σκληροκαρδίαν ὑμῶν
said to them Toward the hardheartedness of YOU
ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην· 6 ἀπὸ
he wrote to YOU the commandment this; from
δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ
but beginning of creation male and female
ἐποίησεν αὐτούς· 7 ἕνεκεν τούτου
he made them; on account of this
καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ
will leave down man the father of him
καὶ τὴν μητέρα, 8 καὶ ἔσονται οἱ δύο εἰς
and the mother, and will be the two into
σάρκα μίαν· ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ
flesh one; as-and not yet they are two but
μία σάρξ· 9 ὃ οὖν ὁ θεὸς
one flesh; which therefore the God
συνέζευξεν ἄνθρωπος μὴ χωριζέτω. 10 Καὶ
yoked together man not let put apart. And
εἰς τὴν οἰκίαν πάλιν οἱ μαθηταὶ περὶ τούτου
into the house again the disciples about this
ἐπηρώτων αὐτόν. 11 καὶ λέγει
were inquiring upon him. And he is saying
αὐτοῖς Ὃς ἂν ἀπολύσῃ τὴν γυναῖκα
to them Who likely might loosen from the woman
αὐτοῦ καὶ γαμήσῃ ἄλλην
of him and might marry another
μοιχᾶται ἐπ' αὐτήν, 12 καὶ ἐὰν
is committing adultery upon her, and if ever
αὐτὴ ἀπολύσασα τὸν ἄνδρα αὐτῆς
she having loosed from the male person of her
γαμήσῃ ἄλλον μοιχᾶται.
should marry another she is committing adultery.
13 Καὶ προσέφερον αὐτῷ
And were bearing toward him
παιδία ἵνα αὐτῶν ἅψηται·
little children in order that of them he might touch;
οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς.
the but disciples gave rebuke to them.
14 ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησεν
Having seen but the Jesus was indignant
καὶ εἶπεν αὐτοῖς Ἄφετε τὰ παιδία
and said to them Let YOU go off the little children
ἔρχεσθαι πρός με, μὴ κωλύετε
to be coming toward me, not be YOU preventing
αὐτά, τῶν γὰρ τοιούτων ἐστὶν ἡ
them, of the for such (ones) is the

"Moses allowed the
writing of a certificate
of dismissal and
divorcing [her]."
5 But Jesus said to
them: "Out of regard
for YOUR hardheart-
edness he wrote YOU
this commandment.
6 However, from [the]
beginning of creation
'He made them male
and female. 7 On
this account a man
will leave his father
and mother, 8 and
the two will be one
flesh'; so that they are
no longer two, but one
flesh. 9 Therefore
what God yoked
together let no man
put apart." 10 When
again in the house
the disciples began to
question him concern-
ing this. 11 And he
said to them: "Who-
ever divorces his wife
and marries another
commits adultery
against her, 12 and
if ever a woman,
after divorcing her
husband, marries
another, she commits
adultery."
13 Now people
began bringing him
young children for
him to touch these;
but the disciples
reprimanded them.
14 At seeing this Je-
sus was indignant and
said to them: "Let the
young children come
to me; do not try to
stop them, for the
kingdom of God be-
longs to suchlike ones.

βασιλεία τοῦ θεοῦ. 15 ἀμὴν λέγω ὑμῖν,
kingdom of the God. Amen I am saying to YOU,
ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ
Who likely not might receive the kingdom of the
θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς
God as little child, not not should enter into
αὐτήν. 16 καὶ ἐναγκαλισάμενος αὐτὰ
it. And having taken into his arms them
κατευλόγει τιθεὶς τὰς χεῖρας ἐπ' αὐτά.
he was blessing putting the hands upon them.
17 Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδὸν
And going his way out of him into way
προσδραμὼν εἷς καὶ γονυπετήσας
having run toward one and having fallen on knees to
αὐτὸν ἐπηρώτα αὐτόν Διδάσκαλε ἀγαθέ,
him was inquiring upon him Teacher good,
τί ποιήσω ἵνα ζωὴν αἰώνιον
what shall I do in order that life everlasting
κληρονομήσω; 18 ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ
I might inherit? The but Jesus said to him
Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς
Why me you are saying good? No one good
εἰ μὴ εἷς ὁ θεός. 19 τὰς ἐντολὰς
if not one the God. The commandments
οἶδας Μὴ φονεύσῃς, Μὴ
you have known Not you should murder, Not
μοιχεύσῃς, Μὴ κλέψῃς,
you should commit adultery, Not you should steal,
Μὴ ψευδομαρτυρήσῃς, Μὴ
Not you should bear false witness, Not
ἀποστερήσῃς, Τίμα τὸν πατέρα σου
you should defraud, Be honoring the father of you
καὶ τὴν μητέρα. 20 ὁ δὲ ἔφη αὐτῷ
and the mother. The (one) but said to him
Διδάσκαλε, ταῦτα πάντα ἐφυλαξάμην
Teacher, these (things) all I guarded
ἐκ νεότητός μου. 21 ὁ δὲ Ἰησοῦς
out of youth of me. The but Jesus
ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν καὶ
having looked in him loved him and
εἶπεν αὐτῷ Ἕν σε ὑστερεῖ·
said to him One (thing) you is lacking about;
ὕπαγε ὅσα ἔχεις
be going under as many (things) as you are having
πώλησον καὶ δὸς τοῖς πτωχοῖς, καὶ
sell and give to the poor (ones), and
ἕξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο
you will have treasure in heaven, and hither
ἀκολούθει μοι. 22 ὁ δὲ
be following to me. The (one) but

15 Truly I say to YOU,
Whoever does not
receive the kingdom
of God like a young
child will by no
means enter into it."
16 And he took the
children into his arms
and began blessing
them, laying his
hands upon them.
17 And as he was
going out on his way,
a certain man ran
up and fell upon his
knees before him and
put the question to
him: "Good Teacher,
what must I do to
inherit everlasting
life?" 18 Jesus said
to him: "Why do you
call me good? Nobody
is good, except one,
God. 19 You know
the commandments,
'Do not murder, Do
not commit adultery,
Do not steal, Do not
bear false witness, Do
not defraud, Honor
your father and moth-
er.'" 20 The man
said to him: "Teacher,
all these things I have
kept from my youth
on." 21 Jesus looked
upon him and felt
love for him and said
to him: "One thing
is missing about you:
Go, sell what things
you have and give to
the poor, and you will
have treasure in heav-
en, and come be my
follower." 22 But he

στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθεν
having grown sad upon the word went off
λυπούμενος, ἦν γὰρ ἔχων κτήματα
grieving, he was for having possessions
πολλά.
many.
23 Καὶ περιβλεψάμενος ὁ Ἰησοῦς
And having looked around the Jesus
λέγει τοῖς μαθηταῖς αὐτοῦ Πῶς δυσκόλως
is saying to the disciples of him How difficultly
οἱ τὰ χρήματα ἔχοντες εἰς τὴν
the (ones) the moneys having into the
βασιλείαν τοῦ θεοῦ εἰσελεύσονται. 24 οἱ
kingdom of the God will enter. The
δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς
but disciples were being astonished upon the
λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν
words of him. The but Jesus again
ἀποκριθεὶς λέγει αὐτοῖς Τέκνα, πῶς
having answered is saying to them Children, how
δύσκολόν ἐστιν εἰς τὴν βασιλείαν τοῦ
difficult (thing) it is into the kingdom of the
θεοῦ εἰσελθεῖν· 25 εὐκοπώτερόν ἐστιν κάμηλον
God to enter; easier it is camel
διὰ τρυμαλιᾶς ῥαφίδος διελθεῖν ἢ
through hole of needle to go through than
πλούσιον εἰς τὴν βασιλείαν τοῦ θεοῦ
rich [man] into the kingdom of the God
εἰσελθεῖν. 26 οἱ δὲ περισσῶς
to enter. The (ones) but abundantly
ἐξεπλήσσοντο λέγοντες πρὸς αὐτόν Καὶ
were being astounded saying toward him And
τίς δύναται σωθῆναι; 27 ἐμβλέψας
who is able to be saved? Having looked in
αὐτοῖς ὁ Ἰησοῦς λέγει Παρὰ ἀνθρώποις
them the Jesus is saying Beside men
ἀδύνατον ἀλλ' οὐ παρὰ θεῷ, πάντα
impossible but not beside God, all (things)
γὰρ δυνατὰ παρὰ τῷ θεῷ. 28 Ἤρξατο
for possible beside the God. Started
λέγειν ὁ Πέτρος αὐτῷ Ἰδοὺ ἡμεῖς
to be saying the Peter to him Look! We
ἀφήκαμεν πάντα καὶ ἠκολουθήκαμέν
have let go off all (things) and have followed
σοι. 29 ἔφη ὁ Ἰησοῦς Ἀμὴν λέγω
to you. Said the Jesus Amen I am saying
ὑμῖν, οὐδεὶς ἔστιν ὃς ἀφῆκεν οἰκίαν ἢ
to YOU, No one is who let go off house or
ἀδελφοὺς ἢ ἀδελφὰς ἢ μητέρα ἢ πατέρα ἢ
brothers or sisters or mother or father or

grew sad at the saying
and went off grieved,
for he was holding
many possessions.
23 After looking
around Jesus said to
his disciples: "How
difficult a thing it
will be for those
with money to enter
into the kingdom of
God!" 24 But the
disciples gave way
to surprise at his
words. In response
Jesus again said to
them: "Children, how
difficult a thing it
is to enter into the
kingdom of God!
25 It is easier for a
camel to go through a
needle's eye than for a
rich man to enter into
the kingdom of God."
26 They became
still more astounded
and said to him:
"Who, in fact, can be
saved?" 27 Looking
straight at them Jesus
said: "With men it is
impossible, but not
so with God, for all
things are possible
with God." 28 Peter
started to say to
him: "Look! We left
all things and have
been following you."
29 Jesus said: "Truly
I say to YOU men, No
one has left house or
brothers or sisters or
mother or father or

τέκνα ἢ ἀγροὺς ἕνεκεν ἐμοῦ καὶ
children or fields on account of me and
ἕνεκεν τοῦ εὐαγγελίου, 30 ἐὰν μὴ
on account of the good news, if ever not
λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ
he might receive one hundredfold now in the
καιρῷ τούτῳ οἰκίας καὶ ἀδελφοὺς καὶ
appointed time this houses and brothers and
ἀδελφὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς
sisters and mothers and children and fields
μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ
with persecutions, and in the age the (one)
ἐρχομένῳ ζωὴν αἰώνιον. 31 πολλοὶ δὲ
coming life everlasting. Many but
ἔσονται πρῶτοι ἔσχατοι καὶ οἱ
will be first (ones) last (ones) and the
ἔσχατοι πρῶτοι.
last (ones) first (ones).

32 Ἦσαν δὲ ἐν τῇ ὁδῷ ἀναβαίνοντες
They were but in the way stepping up
εἰς Ἱεροσόλυμα, καὶ ἦν προάγων
into Jerusalem, and he was going before
αὐτοὺς ὁ Ἰησοῦς, καὶ ἐθαμβοῦντο,
them the Jesus, and they were being astonished,
οἱ δὲ ἀκολουθοῦντες ἐφοβοῦντο.
the (ones) but following were being fearful.
καὶ παραλαβὼν πάλιν τοὺς δώδεκα
And having taken along again the twelve
ἤρξατο αὐτοῖς λέγειν τὰ
he started to them to be saying the (things)
μέλλοντα αὐτῷ συμβαίνειν ὅτι 33 Ἰδοὺ
being about to him to be befalling that Look!
ἀναβαίνομεν εἰς Ἱεροσόλυμα, καὶ ὁ
We are stepping up into Jerusalem, and the
υἱὸς τοῦ ἀνθρώπου παραδοθήσεται τοῖς
Son of the man will be given over to the
ἀρχιερεῦσιν καὶ τοῖς γραμματεῦσιν, καὶ
chief priests and to the scribes, and
κατακρινοῦσιν αὐτὸν θανάτῳ καὶ
they will judge down him to death and
παραδώσουσιν αὐτὸν τοῖς ἔθνεσιν 34 καὶ
will give over him to the nations and
ἐμπαίξουσιν αὐτῷ καὶ ἐμπτύσουσιν αὐτῷ
they will make fun of him and will spit on him
καὶ μαστιγώσουσιν αὐτὸν καὶ ἀποκτενοῦσιν,
and will scourge him and will kill,
καὶ μετὰ τρεῖς ἡμέρας ἀναστήσεται.
and after three days he will stand up.

children or fields
for my sake and for
the sake of the good
news 30 who will
not get a hundredfold
now in this period
of time, houses and
brothers and sisters
and mothers and
children and fields,
with persecutions, and
in the coming system
of things* everlasting
life. 31 However,
many that are first
will be last, and the
last first."

32 Now they were
advancing on the road
up to Jerusalem, and
Jesus was going in
front of them, and
they felt amazement;
but those who
followed began to
fear. Once again he
took the twelve aside
and started to tell
them these things
destined to befall him:
33 "Here we are,
advancing up to Jeru-
salem, and the Son of
man will be delivered
to the chief priests
and the scribes, and
they will condemn
him to death and
will deliver him to
[men of] the nations,
34 and they will make
fun of him and will
spit upon him and
scourge him and kill
him, but three days
later he will rise."

30* See Mark 4:19 footnote.

35 Καὶ προσπορεύονται αὐτῷ Ἰάκωβος
And go their way toward him James
καὶ Ἰωάνης οἱ δύο υἱοὶ Ζεβεδαίου λέγοντες
and John the two sons of Zebedee saying
αὐτῷ Διδάσκαλε, θέλομεν ἵνα
to him Teacher, we are willing in order that
ὃ ἐὰν αἰτήσωμέν σε
which if ever we might ask of you
ποιήσῃς ἡμῖν. 36 ὁ δὲ
you should do to us. The (one) but
εἶπεν αὐτοῖς Τί θέλετε ποιήσω
said to them What are YOU willing I should do
ὑμῖν; 37 οἱ δὲ εἶπαν αὐτῷ Δὸς
to YOU? The (ones) but said to him Give
ἡμῖν ἵνα εἷς σου ἐκ
to us in order that one of you out of
δεξιῶν καὶ εἷς ἐξ ἀριστερῶν
right-hand [parts] and one out of left-hand [parts]
καθίσωμεν ἐν τῇ δόξῃ σου. 38 ὁ δὲ
we might sit down in the glory of you. The but
Ἰησοῦς εἶπεν αὐτοῖς Οὐκ οἴδατε τί
Jesus said to them Not YOU have known what
αἰτεῖσθε· δύνασθε πιεῖν τὸ
YOU are asking for; are YOU able to drink the
ποτήριον ὃ ἐγὼ πίνω, ἢ τὸ
cup which I am drinking, or the
βάπτισμα ὃ ἐγὼ βαπτίζομαι
baptism which I am being baptized with
βαπτισθῆναι; 39 οἱ δὲ εἶπαν αὐτῷ
to be baptized with? The (ones) but said to him
Δυνάμεθα. ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς Τὸ
We are able. The but Jesus said to them The
ποτήριον ὃ ἐγὼ πίνω πίεσθε
cup which I am drinking YOU will drink
καὶ τὸ βάπτισμα ὃ ἐγὼ
and the baptism which I
βαπτίζομαι βαπτισθήσεσθε,
am being baptized with YOU will be baptized with,
40 τὸ δὲ καθίσαι ἐκ δεξιῶν
the but to sit down out of right-hand [parts]
μου ἢ ἐξ εὐωνύμων οὐκ ἔστιν ἐμὸν
of me or out of left-hand [parts] not it is mine
δοῦναι, ἀλλ' οἷς ἡτοίμασται.
to give, but to which ones it has been prepared.
41 καὶ ἀκούσαντες οἱ δέκα ἤρξαντο
And having heard the ten started
ἀγανακτεῖν περὶ Ἰακώβου καὶ Ἰωάνου.
to be indignant about James and John.
42 καὶ προσκαλεσάμενος αὐτοὺς ὁ
And having called toward himself them the

35 And James and
John, the two sons
of Zeb'e·dee, stepped
up to him and said
to him: "Teacher, we
want you to do for us
whatever it is we ask
you for." 36 He said
to them: "What do
YOU want me to do for
YOU?" 37 They said
to him: "Grant us to
sit down, one at your
right hand and one
at your left, in your
glory." 38 But Jesus
said to them: "YOU do
not know what YOU
are asking for. Are
YOU able to drink the
cup which I am drink-
ing, or to be baptized
with the baptism with
which I am being bap-
tized?" 39 They said
to him: "We are able."
At that Jesus said
to them: "The cup I
am drinking YOU will
drink, and with the
baptism with which
I am being baptized
YOU will be baptized.
40 However, this
sitting down at my
right or at my left is
not mine to give, but
it belongs to those
for whom it has been
prepared."

41 Well, when the
ten others heard
about it, they started
to be indignant at
James and John.
42 But Jesus, after
calling them to him,

Ἰησοῦς λέγει αὐτοῖς Οἴδατε ὅτι
Jesus is saying to them You have known that
οἱ δοκοῦντες ἄρχειν τῶν ἐθνῶν
the (ones) seeming to be ruling of the nations
κατακυριεύουσιν αὐτῶν καὶ οἱ μεγάλοι
are lording it over them and the great (ones)
αὐτῶν κατεξουσιάζουσιν αὐτῶν. 43 οὐχ
of them are wielding authority over them. Not
οὕτως δέ ἐστιν ἐν ὑμῖν· ἀλλ' ὃς ἂν
thus but it is in YOU; but who likely
θέλῃ μέγας γενέσθαι ἐν ὑμῖν,
may will great to become in YOU,
ἔσται ὑμῶν διάκονος, 44 καὶ ὃς ἂν
will be of YOU servant, and who likely
θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔσται
may will in YOU to be first, will be
πάντων δοῦλος· 45 καὶ γὰρ ὁ υἱὸς τοῦ
of all (ones) slave; also for the Son of the
ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι ἀλλὰ
man not came to be served but
διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον
to serve and to give the soul of him ransom
ἀντὶ πολλῶν.
instead of many.

46 Καὶ ἔρχονται εἰς Ἰερειχώ. Καὶ
And they are coming into Jericho. And
ἐκπορευομένου αὐτοῦ ἀπὸ Ἰερειχὼ καὶ τῶν
going his way out of him from Jericho and of the
μαθητῶν αὐτοῦ καὶ ὄχλου ἱκανοῦ ὁ
disciples of him and of crowd sufficient the
υἱὸς Τιμαίου Βαρτίμαιος τυφλὸς προσαίτης
son of Timaeus Bartimaeus blind beggar
ἐκάθητο παρὰ τὴν ὁδόν. 47 καὶ
was sitting beside the way. And
ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν
having heard that Jesus the Nazarene it is
ἤρξατο κράζειν καὶ λέγειν Υἱὲ
he started to be crying out and to be saying Son
Δαυεὶδ Ἰησοῦ, ἐλέησόν με. 48 καὶ
of David Jesus, have mercy on me. And
ἐπετίμων αὐτῷ πολλοὶ ἵνα
were giving rebuke to him many in order that
σιωπήσῃ· ὁ δὲ πολλῷ μᾶλλον
he should be silent; the (one) but to much rather
ἔκραζεν Υἱὲ Δαυείδ, ἐλέησόν με.
was crying out Son of David, have mercy on me.
49 καὶ στὰς ὁ Ἰησοῦς εἶπεν
And having stood [still] the Jesus said
Φωνήσατε αὐτόν. καὶ φωνοῦσι τὸν
Sound YOU to him. And they are sounding to the

said to them: "YOU
know that those who
appear to be ruling
the nations lord it
over them and their
great ones wield
authority over them.
43 This is not the
way among YOU; but
whoever wants to
become great among
YOU must be YOUR
minister, 44 and
whoever wants to
be first among YOU
must be the slave of
all. 45 For even the
Son of man came,
not to be ministered
to, but to minister
and to give his soul a
ransom in exchange
for many."

46 And they came
into Jer'i·cho. But as
he and his disciples
and a considerable
crowd were going
out of Jer'i·cho,
Bar·ti·mae'us (the
son of Ti·mae'us), a
blind beggar, was
sitting beside the
road. 47 When he
heard that it was
Jesus the Naz·a·rene',
he started shouting
and saying: "Son of
David, Jesus, have
mercy on me!" 48 At
this many began
sternly telling him to
be silent; but he kept
shouting that much
more: "Son of David,
have mercy on me!"
49 So Jesus stopped
and said: "CALL him."
And they called the

τυφλὸν λέγοντες αὐτῷ Θάρσει,
blind (one) saying to him Be taking courage,
ἔγειρε, φωνεῖ σε. 50 ὁ δὲ
be getting up, he is sounding to you. The (one) but
ἀποβαλὼν τὸ ἱμάτιον αὐτοῦ
having thrown off the outer garment of him
ἀναπηδήσας ἦλθεν πρὸς τὸν Ἰησοῦν.
having leaped up he came toward the Jesus.
51 καὶ ἀποκριθεὶς αὐτῷ ὁ Ἰησοῦς
And having answered to him the Jesus
εἶπεν Τί σοι θέλεις ποιήσω;
said What to you are you willing I should do?
ὁ δὲ τυφλὸς εἶπεν αὐτῷ Ῥαββουνεί,
The but blind (one) said to him *Rabboni*,
ἵνα ἀναβλέψω. 52 καὶ ὁ Ἰησοῦς
in order that I might look again. And the Jesus
εἶπεν αὐτῷ Ὕπαγε, ἡ πίστις σου
said to him Be going under, the faith of you
σέσωκέν σε. καὶ εὐθὺς ἀνέβλεψεν,
has saved you. And at once he looked again,
καὶ ἠκολούθει αὐτῷ ἐν τῇ ὁδῷ.
and he was following to him in the way.

11 Καὶ ὅτε ἐγγίζουσιν εἰς Ἰεροσόλυμα
And when they get near into Jerusalem
εἰς Βηθφαγὴ καὶ Βηθανίαν πρὸς τὸ Ὄρος
into Bethphage and Bethany toward the Mount
τῶν Ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν
of the Olives, he is sending off two of the disciples
αὐτοῦ 2 καὶ λέγει αὐτοῖς Ὑπάγετε
of him and is saying to them Be YOU going under
εἰς τὴν κώμην τὴν κατέναντι ὑμῶν, καὶ
into the village the (one) opposite of YOU, and
εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν
at once going your way inside into it
εὑρήσετε πῶλον δεδεμένον ἐφ' ὃν
YOU will find colt having been tied upon which
οὐδεὶς οὔπω ἀνθρώπων ἐκάθισεν· λύσατε
no one not as yet of men sat down; loose YOU
αὐτὸν καὶ φέρετε. 3 καὶ ἐάν τις ὑμῖν
it and be bearing. And if ever anyone to YOU
εἴπῃ Τί ποιεῖτε τοῦτο; εἴπατε Ὁ
might say Why are YOU doing this? say YOU The
κύριος αὐτοῦ χρείαν ἔχει· καὶ εὐθὺς
Lord of it need is having; and at once
αὐτὸν ἀποστέλλει πάλιν ὧδε. 4 καὶ
it he is sending off again here. And
ἀπῆλθον καὶ εὗρον πῶλον δεδεμένον
they went off and found colt having been tied
πρὸς θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ
toward door outside upon the side street, and

blind man, saying to
him: "Take courage,
get up, he is calling
you." 50 Throwing
off his outer garment,
he leaped to his feet
and went to Jesus.
51 And in answer
to him Jesus said:
"What do you want
me to do for you?"
The blind man said
to him: "*Rab·bo'ni*,
let me recover sight."
52 And Jesus said to
him: "Go, your faith
has made you well."
And immediately he
recovered sight, and
he began to follow
him on the road.

11 Now when they
were getting
near to Jerusalem,
to Beth'pha·ge and
Beth'a·ny at the
Mount of Olives, he
dispatched two of his
disciples 2 and told
them: "Go into the
village that is within
sight of YOU, and as
soon as YOU pass into
it YOU will find a colt
tied, on which none of
mankind has yet sat;
loose it and bring it.
3 And if anyone says
to YOU, 'Why are YOU
doing this?' say, 'The
Lord needs it, and
will at once send it
off back here.'" 4 So
they went away and
found the colt tied at
the door, outside on
the side street, and

λύουσιν αὐτόν. 5 καί τινες τῶν
they are loosing it. And some of the (ones)

ἐκεῖ ἑστηκότων ἔλεγον αὐτοῖς Τί
there having stood were saying to them What

ποιεῖτε λύοντες τὸν πῶλον; 6 οἱ
are YOU doing loosing the colt? The (ones)

δὲ εἶπαν αὐτοῖς καθὼς εἶπεν ὁ Ἰησοῦς·
but said to them according as said the Jesus;

καὶ ἀφῆκαν αὐτούς.
and they let go off them.

7 καὶ φέρουσιν τὸν πῶλον πρὸς
And they are bearing the colt toward

τὸν Ἰησοῦν, καὶ ἐπιβάλλουσιν αὐτῷ
the Jesus, and they are throwing upon it

τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ'
the outer garments of them, and he sat down upon

αὐτόν. 8 καὶ πολλοὶ τὰ ἱμάτια αὐτῶν
it. And many the outer garments of them

ἔστρωσαν εἰς τὴν ὁδόν, ἄλλοι δὲ στιβάδας
spread into the way, others but tree branches

κόψαντες ἐκ τῶν ἀγρῶν. 9 καὶ οἱ
having cut out of the fields. And the (ones)

προάγοντες καὶ οἱ ἀκολουθοῦντες
going ahead of and the (ones) following

ἔκραζον Ὡσαννά· Εὐλογημένος ὁ
were crying out Hosanna; Blessed the (one)

ἐρχόμενος ἐν ὀνόματι Κυρίου· 10 Εὐλογημένη
coming in name of Lord; Blessed

ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν
the coming kingdom of the father of us

Δαυείδ· Ὡσαννὰ ἐν τοῖς ὑψίστοις.
David; Hosanna in the highest [places].

11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα εἰς τὸ
And he entered into Jerusalem into the

ἱερόν· καὶ περιβλεψάμενος πάντα
temple; and having looked around on all (things)

ὀψὲ ἤδη οὔσης τῆς ὥρας ἐξῆλθεν εἰς
late already being of the hour he went out into

Βηθανίαν μετὰ τῶν δώδεκα.
Bethany with the twelve.

12 Καὶ τῇ ἐπαύριον ἐξελθόντων
And to the morrow having come out

αὐτῶν ἀπὸ Βηθανίας ἐπείνασεν.
of them from Bethany he became hungry.

13 καὶ ἰδὼν συκῆν ἀπὸ μακρόθεν
And having seen fig tree from afar

they loosed it. 5 But some of the ones standing there began to say to them: "What are YOU doing loosing the colt?" 6 They said to these just as Jesus had said; and they let them go.

7 And they brought the colt to Jesus, and they put their outer garments upon it, and he sat on it. 8 Also, many spread their outer garments on the road, but others cut down foliage from the fields. 9 And those going in front and those coming behind kept crying out: "Save, we pray!* Blessed is he that comes in Jehovah's" name! 10 Blessed is the coming kingdom of our father David!* Save, we pray, in the heights above!" 11 And he entered into Jerusalem, into the temple; and he looked around upon all things, and, as the hour was already late, he went out to Beth'a·ny with the twelve.

12 The next day, when they had come out from Beth'a·ny, he became hungry. 13 And from a distance he caught sight of a fig tree

9* Literally, "Ho·san'na," ℵAB; Save, we pray! (הושע־נא, *Hoh·sha'-na"*), J[7-14,16-18,22].
9" Jehovah's, J[7,8,10-14,16-18,21-24]; Lord's, ℵAB. 10* The coming kingdom of our father David, ℵBCD; the kingdom of our father David that comes in the name of the Lord, ASy[h] (of Jehovah, J[7,8,10-14,16,17]).

ἔχουσαν φύλλα ἦλθεν εἰ ἄρα τι
having leaves he came if really anything

εὑρήσει ἐν αὐτῇ, καὶ ἐλθὼν ἐπ' αὐτὴν
he will find in it, and having come upon it

οὐδὲν εὗρεν εἰ μὴ φύλλα, ὁ γὰρ
nothing he found if not leaves, the for

καιρὸς οὐκ ἦν σύκων. 14 καὶ
appointed time not was of figs. And

ἀποκριθεὶς εἶπεν αὐτῇ Μηκέτι εἰς τὸν
having answered he said to it Not yet into the

αἰῶνα ἐκ σοῦ μηδεὶς καρπὸν φάγοι. καὶ
age out of you no one fruit may eat. And

ἤκουον οἱ μαθηταὶ αὐτοῦ.
were hearing the disciples of him.

15 Καὶ ἔρχονται εἰς Ἱεροσόλυμα. Καὶ
And they are coming into Jerusalem. And

εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο
having entered into the temple he started

ἐκβάλλειν τοὺς πωλοῦντας καὶ
to be throwing out the (ones) selling and

τοὺς ἀγοράζοντας ἐν τῷ ἱερῷ, καὶ τὰς
the (ones) buying in the temple, and the

τραπέζας τῶν κολλυβιστῶν καὶ τὰς
tables of the money changers and the

καθέδρας τῶν πωλούντων τὰς
seats of the (ones) selling the

περιστερὰς κατέστρεψεν 16 καὶ οὐκ
doves he overturned and not

ἤφιεν ἵνα τις
he was letting go off in order that anyone

διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ,
should bring through utensil through the temple,

17 καὶ ἐδίδασκεν καὶ ἔλεγεν Οὐ
and he was teaching and he was saying Not

γέγραπται ὅτι Ὁ οἶκός μου οἶκος
has it been written that The house of me house

προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν;
of prayer will be called to all the nations?

ὑμεῖς δὲ πεποιήκατε αὐτὸν σπήλαιον
You but you have made it cave

λῃστῶν. 18 καὶ ἤκουσαν οἱ ἀρχιερεῖς
of robbers. And heard the chief priests

καὶ οἱ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν
and the scribes, and were seeking how him

ἀπολέσωσιν· ἐφοβοῦντο γὰρ αὐτόν,
they might destroy; they were fearing for him,

πᾶς γὰρ ὁ ὄχλος ἐξεπλήσσετο ἐπὶ
all for the crowd was being astounded upon

τῇ διδαχῇ αὐτοῦ.
the teaching of him.

that had leaves, and he went to see whether he would perhaps find something on it. But, on coming to it, he found nothing but leaves, for it was not the season of figs. 14 So, in response, he said to it: "Let no one eat fruit from you anymore forever." And his disciples were listening.

15 Now they came to Jerusalem. There he entered into the temple and started to throw out those selling and buying in the temple, and he overturned the tables of the money changers and the benches of those selling doves; 16 and he would not let anyone carry a utensil through the temple, 17 but he kept teaching and saying: "Is it not written, 'My house will be called a house of prayer for all the nations'? But YOU have made it a cave of robbers." 18 And the chief priests and the scribes heard it, and they began to seek how to destroy him; for they were in fear of him, for all the crowd was continually being astounded at his teaching.

19 Καὶ ὅταν ὀψὲ ἐγένετο,
And whenever late it became,
ἐξεπορεύοντο ἔξω τῆς πόλεως.
they were going their way out outside the city.
20 Καὶ παραπορευόμενοι πρωῒ εἶδον τὴν
And making way beside early they saw the
συκῆν ἐξηραμμένην ἐκ ῥιζῶν. 21 καὶ
fig tree having been withered out of roots. And
ἀναμνησθεὶς ὁ Πέτρος λέγει αὐτῷ
having remembered the Peter is saying to him
Ῥαββεί, ἴδε ἡ συκῆ ἣν κατηράσω
Rabbi, see the fig tree which you cursed
ἐξήρανται. 22 καὶ ἀποκριθεὶς ὁ
has been withered. And having answered the
Ἰησοῦς λέγει αὐτοῖς Ἔχετε
Jesus is saying to them Be YOU having
πίστιν θεοῦ· 23 ἀμὴν λέγω
faith of God; amen I am saying
ὑμῖν ὅτι ὃς ἂν εἴπῃ
to YOU that who likely might say
τῷ ὄρει τούτῳ Ἄρθητι καὶ βλήθητι
to the mountain this Be lifted up and be thrown
εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ ἐν τῇ
into the sea, and not might doubt in the
καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὃ
heart of him but may be believing that what
λαλεῖ γίνεται, ἔσται αὐτῷ.
he is speaking is occurring, it will be to him.
24 διὰ τοῦτο λέγω ὑμῖν, πάντα
Through this I am saying to YOU, all (things)
ὅσα προσεύχεσθε καὶ αἰτεῖσθε,
as many as YOU are praying and YOU are asking,
πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται
be having faith that YOU received, and it will be
ὑμῖν. 25 καὶ ὅταν στήκετε
to YOU. And whenever YOU are standing
προσευχόμενοι, ἀφίετε εἴ τι
praying, be letting go off if anything
ἔχετε κατά τινος, ἵνα καὶ
YOU are having down on someone, in order that also
ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς
the Father of YOU the (one) in the heavens
ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.
might let go off to YOU the trespasses of YOU.
27 Καὶ ἔρχονται πάλιν εἰς
And they are coming again into
Ἱεροσόλυμα. Καὶ ἐν τῷ ἱερῷ περιπατοῦντος
Jerusalem. And in the temple walking about

19 And when it be-
came late in the day,
they would go out
of the city. 20 But
when they were
passing by early in
the morning, they saw
the fig tree already
withered up from the
roots. 21 So Peter,
remembering it, said
to him: "Rabbi, see!
the fig tree that you
cursed has withered
up." 22 And in reply
Jesus said to them:
"Have faith in God.
23 Truly I say to YOU
that whoever tells this
mountain, 'Be lifted
up and thrown into
the sea,' and does not
doubt in his heart but
has faith that what
he says is going to
occur, he will have it
so. 24 This is why
I tell YOU, All the
things YOU pray and
ask for have faith that
YOU have practically
received, and YOU will
have them. 25 And
when YOU stand pray-
ing, forgive whatever
YOU have against
anyone; in order that
YOUR Father who is
in the heavens may
also forgive YOU YOUR
trespasses." 26 ——*
27 And they came
again to Jerusalem.
And as he was
walking in the temple,

26* ℵBWSy[s] and the Westcott and Hort Greek text omit this verse.

αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς
of him are coming toward him the chief priests
καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι
and the scribes and the older men
28 καὶ ἔλεγον αὐτῷ Ἐν ποίᾳ
and were saying to him In what sort of
ἐξουσίᾳ ταῦτα ποιεῖς; ἢ τίς
authority these (things) are you doing? Or who
σοι ἔδωκεν τὴν ἐξουσίαν ταύτην ἵνα
to you gave the authority this in order that
ταῦτα ποιῇς; 29 ὁ δὲ
these (things) you may be doing? The but
Ἰησοῦς εἶπεν αὐτοῖς Ἐπερωτήσω ὑμᾶς ἕνα
Jesus said to them I shall inquire upon YOU one
λόγον, καὶ ἀποκρίθητέ μοι, καὶ ἐρῶ
word, and answer YOU to me, and I shall say
ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
to YOU in what sort of authority these (things)
ποιῶ· 30 τὸ βάπτισμα τὸ Ἰωάνου
I am doing; The baptism the (one) of John
ἐξ οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;
out of heaven was or out of men?
ἀποκρίθητέ μοι. 31 καὶ διελογίζοντο
Answer YOU to me. And they were reasoning
πρὸς ἑαυτοὺς λέγοντες Ἐὰν εἴπωμεν
toward themselves saying If ever we should say
Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί
out of heaven, he will say Through what
οὖν οὐκ ἐπιστεύσατε αὐτῷ; 32 ἀλλὰ
therefore not YOU believed to him? But
εἴπωμεν Ἐξ ἀνθρώπων; —
should we say Out of men? —
ἐφοβοῦντο τὸν ὄχλον, ἅπαντες γὰρ
they were fearing the crowd, all for
εἶχον τὸν Ἰωάνην ὄντως ὅτι
were having the John in beingness that
προφήτης ἦν. 33 καὶ ἀποκριθέντες τῷ
prophet he was. And having replied to the
Ἰησοῦ λέγουσιν Οὐκ οἴδαμεν. καὶ
Jesus they are saying Not we have known. And
ὁ Ἰησοῦς λέγει αὐτοῖς Οὐδὲ ἐγὼ λέγω
the Jesus is saying to them Neither I am saying
ὑμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα
to YOU in what sort of authority these (things)
ποιῶ.
I am doing.
12 Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς
And he started to them in parables
λαλεῖν Ἀμπελῶνα ἄνθρωπος ἐφύτευσεν,
to be speaking Vineyard man planted,

the chief priests and
the scribes and the
older men came to
him 28 and began to
say to him: "By what
authority do you do
these things? or who
gave you this authori-
ty to do these things?"
29 Jesus said to them:
"I will ask YOU one
question. YOU answer
me, and I will also tell
YOU by what authority
I do these things.
30 Was the baptism
by John from heaven
or from men? Answer
me." 31 So they be-
gan to reason among
themselves, saying: "If
we say, 'From heaven,'
he will say, 'Why is it,
therefore, YOU did not
believe him?' 32 But
dare we say, 'From
men'?"—They were
in fear of the crowd,
for these all held that
John had really been
a prophet. 33 Well,
in reply to Jesus
they said: "We do not
know." And Jesus said
to them: "Neither am
I telling YOU by what
authority I do these
things."
12 Also, he
started to
speak to them with
illustrations: "A man
planted a vineyard,

καὶ περιέθηκεν φραγμὸν καὶ ὤρυξεν
and put around fence and dug

ὑπολήνιον καὶ ᾠκοδόμησεν πύργον, καὶ
winepress vat and built tower, and

ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν.
let out it to cultivators, and traveled abroad.

2 καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ
And he sent off toward the cultivators to the

καιρῷ δοῦλον, ἵνα παρὰ τῶν
appointed time slave, in order that beside the

γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ
cultivators he might take from the fruits of the

ἀμπελῶνος· 3 καὶ λαβόντες αὐτὸν
vineyard; and having taken him

ἔδειραν καὶ ἀπέστειλαν κενόν. 4 καὶ πάλιν
they flayed and sent off empty. And again

ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον·
he sent off toward them another slave;

κἀκεῖνον ἐκεφαλίωσαν καὶ ἠτίμασαν.
and that (one) struck on the head and dishonored.

5 καὶ ἄλλον ἀπέστειλεν· κἀκεῖνον
And another he sent off; and that (one)

ἀπέκτειναν, καὶ πολλοὺς ἄλλους, οὓς μὲν
they killed, and many others, whom indeed

δέροντες οὓς δὲ ἀποκτεννύντες. 6 ἔτι ἕνα
flaying whom but killing. Yet one

εἶχεν, υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν
he was having, son loved; he sent off him

ἔσχατον πρὸς αὐτοὺς λέγων ὅτι
last toward them saying that

Ἐντραπήσονται τὸν υἱόν μου. 7 ἐκεῖνοι δὲ
They will respect the son of me. Those but

οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν ὅτι Οὗτός
the cultivators toward themselves said that This

ἐστιν ὁ κληρονόμος· δεῦτε ἀποκτείνωμεν
is the heir; hither let us be killing

αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.
him, and of us will be the inheritance.

8 καὶ λαβόντες ἀπέκτειναν αὐτόν, καὶ
And having taken they killed him, and

ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος.
threw out him outside the vineyard.

9 τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος;
What will do the lord of the vineyard?

ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργούς, καὶ
He will come and will destroy the cultivators, and

δώσει τὸν ἀμπελῶνα ἄλλοις. 10 Οὐδὲ
he will give the vineyard to others. Not-but

τὴν γραφὴν ταύτην ἀνέγνωτε Λίθον ὃν
the scripture this did YOU read Stone which

and put a fence
around it, and dug a
vat for the winepress
and erected a tower,
and let it out to cul-
tivators, and traveled
abroad. 2 Now in
due season he sent
forth a slave to the
cultivators, that he
might get some of the
fruits of the vineyard
from the cultivators.
3 But they took him,
beat him up and sent
him away empty.
4 And again he sent
forth another slave to
them; and that one
they struck on the
head and dishonored.
5 And he sent forth
another, and that one
they killed; and many
others, some of whom
they beat up and
some of whom they
killed. 6 One more
he had, a beloved son.
He sent him forth
last to them, saying,
'They will respect my
son.' 7 But those
cultivators said among
themselves, 'This is
the heir. Come, let
us kill him, and the
inheritance will be
ours.' 8 So they took
him and killed him,
and threw him outside
the vineyard. 9 What
will the owner of the
vineyard do? He will
come and destroy the
cultivators, and will
give the vineyard to
others. 10 Did YOU
never read this scrip-
ture, 'The stone that

ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος
rejected the (ones) building, this

ἐγενήθη εἰς κεφαλὴν γωνίας· 11 παρὰ
came to be into head of corner; beside

Κυρίου ἐγένετο αὕτη, καὶ ἔστιν θαυμαστὴ ἐν
Lord came to be this, and it is wonderful in

ὀφθαλμοῖς ἡμῶν;
eyes of us?

12 Καὶ ἐζήτουν αὐτὸν κρατῆσαι,
And they were seeking him to seize,

καὶ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι
and they feared the crowd, they knew for that

πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. καὶ
toward them the parable he said. And

ἀφέντες αὐτὸν ἀπῆλθαν.
having let go off him they went off.

13 Καὶ ἀποστέλλουσιν πρός αὐτόν τινας
And they send off toward him some

τῶν Φαρισαίων καὶ τῶν Ἡρῳδιανῶν
of the Pharisees and of the Herodians

ἵνα αὐτὸν ἀγρεύσωσιν λόγῳ.
in order that him they might catch to word.

14 καὶ ἐλθόντες λέγουσιν αὐτῷ
And having come they are saying to him

Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς
Teacher, we have known that truthful

εἶ καὶ οὐ μέλει σοι
you are and not it matters to you

περὶ οὐδενός, οὐ γὰρ βλέπεις
about no one, not for you are looking

εἰς πρόσωπον ἀνθρώπων, ἀλλ' ἐπ' ἀληθείας
into face of men, but upon truth

τὴν ὁδὸν τοῦ θεοῦ διδάσκεις· ἔξεστιν
the way of the God you are teaching; is it lawful

δοῦναι κῆνσον Καίσαρι ἢ οὔ;
to give tribute to Caesar or not?

15 δῶμεν ἢ μὴ δῶμεν; ὁ
Should we give or not should we give? The (one)

δὲ εἰδὼς αὐτῶν τὴν ὑπόκρισιν εἶπεν
but having known of them the hypocrisy said

αὐτοῖς Τί με πειράζετε; φέρετέ
to them Why me are YOU tempting? Be bearing

μοι δηνάριον ἵνα ἴδω.
to me denarius in order that I might see.

16 οἱ δὲ ἤνεγκαν. καὶ λέγει
The (ones) but brought. And he is saying

αὐτοῖς Τίνος ἡ εἰκὼν αὕτη καὶ ἡ
to them Of whom the image this and the

the builders rejected,
this has become the
chief cornerstone.
11 From Jehovah*
this has come to be,
and it is marvelous in
our eyes'?"
12 At that they
began seeking how to
seize him, but they
feared the crowd, for
they took note that he
spoke the illustration
with them in mind.
So they left him and
went away.
13 Next they sent
forth to him some of
the Pharisees and of
the party followers of
Herod, to catch him
in his speech. 14 On
arrival these said
to him: "Teacher,
we know you are
truthful and you do
not care for anybody,
for you do not look
upon men's outward
appearance, but you
teach the way of God
in line with truth:
Is it lawful to pay
head tax to Caesar
or not? 15 Shall we
pay, or shall we not
pay?" Detecting their
hypocrisy, he said to
them: "Why do YOU
put me to the test?
Bring me a de·nar'i·us
to look at." 16 They
brought one. And
he said to them:
"Whose image and

11* Jehovah, $J^{7-14,16-18,21-24}$; Lord, ℵAB.

ἐπιγραφή; οἱ δὲ εἶπαν αὐτῷ Καίσαρος.
inscription? The (ones) but said to him Of Caesar.
17 ὁ δὲ Ἰησοῦς εἶπεν Τὰ Καίσαρος
The but Jesus said The (things) of Caesar
ἀπόδοτε Καίσαρι καὶ τὰ τοῦ θεοῦ
pay YOU back to Caesar and the (things) of the God
τῷ θεῷ. καὶ ἐξεθαύμαζον ἐπ' αὐτῷ.
to the God. And they were wondering upon him.
18 Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτόν,
And are coming Sadducees toward him,
οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι, καὶ
who are saying resurrection not to be, and
ἐπηρώτων αὐτὸν λέγοντες
they were inquiring upon him saying
19 Διδάσκαλε, Μωυσῆς ἔγραψεν ἡμῖν ὅτι
Teacher, Moses wrote to us that
ἐάν τινος ἀδελφὸς ἀποθάνῃ καὶ
if ever of anyone brother should die and
καταλίπῃ γυναῖκα καὶ μὴ
should leave down woman and not
ἀφῇ τέκνον, ἵνα λάβῃ ὁ
should let go off child, in order that might take the
ἀδελφὸς αὐτοῦ τὴν γυναῖκα καὶ
brother of him the woman and
ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ
might cause to stand up out seed to the brother
αὐτοῦ. 20 ἑπτὰ ἀδελφοὶ ἦσαν· καὶ ὁ
of him. Seven brothers they were; and the
πρῶτος ἔλαβεν γυναῖκα, καὶ ἀποθνήσκων οὐκ
first (one) took woman, and dying not
ἀφῆκεν σπέρμα· 21 καὶ ὁ δεύτερος
he let go off seed; and the second (one)
ἔλαβεν αὐτήν, καὶ ἀπέθανεν μὴ καταλιπὼν
took her, and he died not having left down
σπέρμα, καὶ ὁ τρίτος ὡσαύτως· 22 καὶ
seed, and the third (one) as-thus; and
οἱ ἑπτὰ οὐκ ἀφῆκαν σπέρμα· ἔσχατον
the seven not let go off seed; last
πάντων καὶ ἡ γυνὴ ἀπέθανεν. 23 ἐν τῇ
of all (them) also the woman died. In the
ἀναστάσει τίνος αὐτῶν ἔσται γυνή;
resurrection of whom of them will she be woman?
οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα. 24 ἔφη
The for seven had her woman. Said
αὐτοῖς ὁ Ἰησοῦς Οὐ διὰ τοῦτο
to them the Jesus Not through this
πλανᾶσθε μὴ εἰδότες τὰς γραφὰς
are YOU erring not having known the Scriptures
μηδὲ τὴν δύναμιν τοῦ θεοῦ; 25 ὅταν
not-but the power of the God? Whenever

inscription is this?"
They said to him:
"Caesar's." 17 Jesus
then said: "Pay back
Caesar's things to
Caesar, but God's
things to God." And
they began to marvel
at him.
18 Now Sadducees
came to him, who
say there is no
resurrection, and they
put the question to
him: 19 "Teacher,
Moses wrote us that
if someone's brother
dies and leaves a
wife behind but does
not leave a child, his
brother should take
the wife and raise
up offspring from
her for his brother.
20 There were seven
brothers; and the
first took a wife, but
when he died he left
no offspring. 21 And
the second took her,
but died without
leaving offspring; and
the third the same
way. 22 And the sev-
en did not leave any
offspring. Last of all
the woman also died.
23 In the resurrection
to which of them
will she be wife? For
the seven got her as
wife." 24 Jesus said
to them: "Is not this
why YOU are mistaken,
YOUR not knowing
either the Scriptures
or the power of
God? 25 For when

γὰρ ἐκ νεκρῶν ἀναστῶσιν,
for out of dead (ones) they might stand up,
οὔτε γαμοῦσιν οὔτε
neither they are marrying nor
γαμίζονται, ἀλλ' εἰσὶν ὡς
they are being given in marriage, but they are as
ἄγγελοι ἐν τοῖς οὐρανοῖς· 26 περὶ δὲ
angels in the heavens; about but
τῶν νεκρῶν ὅτι ἐγείρονται οὐκ
the dead (ones) that they are being raised up not
ἀνέγνωτε ἐν τῇ βίβλῳ Μωυσέως ἐπὶ τοῦ
did YOU read in the book of Moses upon the
βάτου πῶς εἶπεν αὐτῷ ὁ θεὸς λέγων
thornbush how said to him the God saying
Ἐγὼ ὁ θεὸς Ἀβραὰμ καὶ θεὸς Ἰσαὰκ
I the God of Abraham and God of Isaac
καὶ θεὸς Ἰακώβ; 27 οὐκ ἔστιν θεὸς
and God of Jacob? Not he is God
νεκρῶν ἀλλὰ ζώντων· πολὺ
of dead (ones) but of living (ones); much
πλανᾶσθε.
YOU are erring.
28 Καὶ προσελθὼν εἷς τῶν
And having come toward one of the
γραμματέων ἀκούσας αὐτῶν
scribes having heard of them
συνζητούντων, εἰδὼς ὅτι καλῶς
seeking together, having known that finely
ἀπεκρίθη αὐτοῖς, ἐπηρώτησεν αὐτόν
he answered to them, inquired upon him
Ποία ἐστὶν ἐντολὴ πρώτη
Of which sort is commandment first (one)
πάντων; 29 ἀπεκρίθη ὁ Ἰησοῦς ὅτι
of all (them)? Answered the Jesus that
Πρώτη ἐστίν Ἄκουε, Ἰσραήλ, Κύριος ὁ
First (one) is Be hearing, Israel, Lord the
θεὸς ἡμῶν Κύριος εἷς ἐστίν, 30 καὶ ἀγαπήσεις
God of us Lord one is, and you shall love
Κύριον τὸν θεόν σου ἐξ ὅλης καρδίας
Lord the God of you out of whole heart
σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ
of you and out of whole the soul of you and
ἐξ ὅλης τῆς διανοίας σου καὶ ἐξ
out of whole the perception of you and out of
ὅλης τῆς ἰσχύος σου. 31 δευτέρα
whole the strength of you. Second (one)
αὕτη Ἀγαπήσεις τὸν πλησίον σου ὡς
this You shall love the neighbor of you as

they rise from the
dead, neither do men
marry nor are women
given in marriage, but
are as angels in the
heavens. 26 But con-
cerning the dead, that
they are raised up,
did YOU not read in
the book of Moses, in
the account about the
thornbush, how God
said to him, 'I am the
God of Abraham and
God of Isaac and God
of Jacob'? 27 He is a
God, not of the dead,
but of the living. YOU
are much mistaken."
28 Now one of the
scribes that had come
up and heard them
disputing, knowing
that he had answered
them in a fine way,
asked him: "Which
commandment is first
of all?" 29 Jesus
answered: "The first
is, 'Hear, O Israel,
Jehovah* our God
is one Jehovah,"
30 and you must love
Jehovah* your God
with your whole heart
and with your whole
soul and with your
whole mind and with
your whole strength.'
31 The second is
this, 'You must love
your neighbor as

29*,", 30* Jehovah, J7-14,16-18,(20),21-24,(27); Lord, ℵAB.

σεαυτόν. μείζων τούτων ἄλλη ἐντολὴ
yourself. Greater (one) of these other commandment
οὐκ ἔστιν. 32 Εἶπεν αὐτῷ ὁ γραμματεύς
not is. Said to him the scribe
Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπες ὅτι
Finely, Teacher, upon truth you said that
εἷς ἐστὶν καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ·
one he is and not is other besides him;
33 καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης
and the to be loving him out of whole
καρδίας καὶ ἐξ ὅλης τῆς συνέσεως καὶ
heart and out of whole the comprehension and
ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν
out of whole the strength and the to be loving
τὸν πλησίον ὡς ἑαυτὸν περισσότερόν ἐστιν
the neighbor as oneself more abundant is
πάντων τῶν ὁλοκαυτωμάτων καὶ θυσιῶν.
of all the whole burnt offerings and sacrifices.
34 καὶ ὁ Ἰησοῦς ἰδὼν αὐτὸν ὅτι
And the Jesus having seen him that
νουνεχῶς ἀπεκρίθη εἶπεν αὐτῷ Οὐ
intelligently he answered said to him Not
μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ
long [way] you are from the kingdom of the
θεοῦ. Καὶ οὐδεὶς οὐκέτι ἐτόλμα αὐτὸν
God. And no one not yet was daring him
ἐπερωτῆσαι.
to inquire upon.

35 Καὶ ἀποκριθεὶς ὁ Ἰησοῦς
And having answered the Jesus
ἔλεγεν διδάσκων ἐν τῷ ἱερῷ Πῶς
was saying teaching in the temple How
λέγουσιν οἱ γραμματεῖς ὅτι ὁ χριστὸς
are saying the scribes that the Christ
υἱὸς Δαυείδ ἐστιν; 36 αὐτὸς Δαυεὶδ εἶπεν
son of David is? Very David said
ἐν τῷ πνεύματι τῷ ἁγίῳ Εἶπεν Κύριος τῷ
in the spirit the holy Said Lord to the
κυρίῳ μου Κάθου ἐκ δεξιῶν
Lord of me Be sitting out of right-hand [parts]
μου ἕως ἂν θῶ τοὺς ἐχθρούς σου
of me until likely I should put the enemies of you
ὑποκάτω τῶν ποδῶν σου· 37 αὐτὸς Δαυεὶδ
underneath the feet of you; very David
λέγει αὐτὸν κύριον, καὶ πόθεν αὐτοῦ
is saying him Lord, and from where of him
ἐστὶν υἱός;
is he son?

yourself.' There is no
other commandment
greater than these."
32 The scribe said to
him: "Teacher, you
well said in line with
truth, 'He is One,
and there is no other
than He'; 33 and
this loving him with
one's whole heart and
with one's whole un-
derstanding and with
one's whole strength
and this loving one's
neighbor as oneself
is worth far more
than all the whole
burnt offerings and
sacrifices." 34 At
this Jesus, discerning
he had answered
intelligently, said to
him: "You are not far
from the kingdom of
God." But nobody had
the courage anymore
to question him.

35 However, when
making a reply, Jesus
began to say as he
taught in the temple:
"How is it that the
scribes say that the
Christ is David's son?
36 By the holy spirit
David himself said,
'Jehovah* said to my
Lord: "Sit at my right
hand until I put your
enemies beneath your
feet."' 37 David him-
self calls him 'Lord,'
but how does it come
that he is his son?"

36* Jehovah, J[7-14,16-18,21-24]; Lord, ℵAB.

Καὶ ὁ πολὺς ὄχλος ἤκουεν αὐτοῦ
And the much crowd was hearing of him
ἡδέως. 38 Καὶ ἐν τῇ διδαχῇ αὐτοῦ
with pleasure. And in the teaching of him
ἔλεγεν Βλέπετε ἀπὸ τῶν
he was saying Be you looking at from the
γραμματέων τῶν θελόντων ἐν στολαῖς
scribes the (ones) willing in robes
περιπατεῖν καὶ ἀσπασμοὺς ἐν ταῖς
to walk about and greetings in the
ἀγοραῖς 39 καὶ πρωτοκαθεδρίας ἐν ταῖς
marketplaces and front seats in the
συναγωγαῖς καὶ πρωτοκλισίας ἐν τοῖς
synagogues and front reclining places in the
δείπνοις, 40 οἱ κατέσθοντες τὰς
suppers, the (ones) eating down the
οἰκίας τῶν χηρῶν καὶ προφάσει μακρὰ
houses of the widows and to pretense long
προσευχόμενοι· οὗτοι λήμψονται περισσότερον
praying; these will receive more abundant
κρίμα.
judgment.

41 Καὶ καθίσας κατέναντι τοῦ
And having sat down opposite the
γαζοφυλακίου ἐθεώρει πῶς ὁ ὄχλος
treasure guard he was viewing how the crowd
βάλλει χαλκὸν εἰς τὸ
is throwing copper [money] into the
γαζοφυλάκιον· καὶ πολλοὶ πλούσιοι
treasure guard; and many rich ones
ἔβαλλον πολλά· 42 καὶ ἐλθοῦσα
were throwing many [coins]; and having come
μία χήρα πτωχὴ ἔβαλεν λεπτὰ δύο, ὅ
one widow poor threw lepta two, which
ἐστιν κοδράντης. 43 καὶ
is quadrans. And
προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ
having called toward himself the disciples of him
εἶπεν αὐτοῖς Ἀμὴν λέγω ὑμῖν ὅτι ἡ
he said to them Amen I am saying to you that the
χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων ἔβαλεν
widow this the poor more of all (ones) threw
τῶν βαλλόντων εἰς τὸ
of the (ones) throwing into the
γαζοφυλάκιον· 44 πάντες γὰρ ἐκ τοῦ
treasure guard; all for out of the
περισσεύοντος αὐτοῖς ἔβαλον, αὕτη δὲ
abounding to them threw, this (one) but
ἐκ τῆς ὑστερήσεως αὐτῆς πάντα
out of the want of her all (things)

And the great
crowd was listening
to him with pleasure.
38 And in his teach-
ing he went on to
say: "Look out for the
scribes that want to
walk around in robes
and want greetings
in the marketplaces
39 and front seats
in the synagogues
and most prominent
places at evening
meals. 40 They are
the ones devouring
the houses of the wid-
ows and for a pretext
making long prayers;
these will receive a
heavier judgment."

41 And he sat down
with the treasury
chests in view and
began observing
how the crowd was
dropping money into
the treasury chests;
and many rich people
were dropping in
many coins. 42 Now
a poor widow came
and dropped in two
small coins, which
have very little value.
43 So he called his
disciples to him and
said to them: "Truly
I say to you that this
poor widow dropped
in more than all
those dropping money
into the treasury
chests; 44 for they
all dropped in out
of their surplus, but
she, out of her want,

ὅσα εἶχεν ἔβαλεν, ὅλον τὸν
as many as she was having threw, whole the
βίον αὐτῆς.
living of her.
13 Καὶ ἐκπορευομένου αὐτοῦ ἐκ τοῦ
And going his way out of him out of the
ἱεροῦ λέγει αὐτῷ εἷς τῶν μαθητῶν αὐτοῦ
temple is saying to him one of the disciples of him
Διδάσκαλε, ἴδε ποταποὶ λίθοι καὶ
Teacher, see what kind of stones and
ποταπαὶ οἰκοδομαί. 2 καὶ ὁ Ἰησοῦς
what kind of buildings. And the Jesus
εἶπεν αὐτῷ Βλέπεις ταύτας τὰς
said to him Are you looking at these the
μεγάλας οἰκοδομάς; οὐ μὴ ἀφεθῇ
great buildings? Not not should be let go off
ὧδε λίθος ἐπὶ λίθον ὃς οὐ μὴ
here stone upon stone which not not
καταλυθῇ.
should be loosed down.
3 Καὶ καθημένου αὐτοῦ εἰς τὸ Ὄρος τῶν
And sitting of him into the Mountain of the
Ἐλαιῶν κατέναντι τοῦ ἱεροῦ ἐπηρώτα
Olives opposite the temple was inquiring upon
αὐτὸν κατ' ἰδίαν Πέτρος καὶ
him according to private [spot] Peter and
Ἰάκωβος καὶ Ἰωάνης καὶ Ἀνδρέας 4 Εἰπὸν
James and John and Andrew Say
ἡμῖν πότε ταῦτα ἔσται, καὶ τί
to us when these (things) will be, and what
τὸ σημεῖον ὅταν μέλλῃ ταῦτα
the sign whenever may be about these (things)
συντελεῖσθαι πάντα. 5 ὁ δὲ Ἰησοῦς
to be concluded all. The but Jesus
ἤρξατο λέγειν αὐτοῖς Βλέπετε μή
started to be saying to them Be YOU looking at not
τις ὑμᾶς πλανήσῃ· 6 πολλοὶ
anyone YOU might make to err; many
ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι
will come upon the name of me saying that
Ἐγώ εἰμι, καὶ πολλοὺς πλανήσουσιν.
I am, and many they will make to err.
7 ὅταν δὲ ἀκούσητε πολέμους καὶ
Whenever but YOU might hear wars and
ἀκοὰς πολέμων, μὴ θροεῖσθε·
hearings of wars, not be YOU terrified;
δεῖ γενέσθαι, ἀλλ' οὔπω τὸ τέλος.
it is necessary to take place, but not yet the end.
8 Ἐγερθήσεται γὰρ ἔθνος ἐπ' ἔθνος καὶ
Will rise up for nation upon nation and

dropped in all of what
she had, her whole
living."
13 As he was going
out of the temple
one of his disciples
said to him: "Teacher,
see! what sort of
stones and what sort
of buildings!" 2 How-
ever, Jesus said to
him: "Do you behold
these great buildings?
By no means will
a stone be left here
upon a stone and not
be thrown down."
3 And as he was
sitting on the Mount
of Olives with the
temple in view,
Peter and James and
John and Andrew
began to ask him
privately: 4 "Tell
us, When will these
things be, and what
will be the sign when
all these things are
destined to come to
a conclusion?" 5 So
Jesus started to say to
them: "Look out that
nobody misleads YOU.
6 Many will come on
the basis of my name,
saying, 'I am he,' and
will mislead many.
7 Moreover, when
YOU hear of wars and
reports of wars, do
not be terrified; [these
things] must take
place, but the end is
not yet.
8 "For nation
will rise against
nation and

βασιλεία ἐπὶ βασιλείαν, ἔσονται σεισμοὶ
kingdom upon kingdom, will be [earth]quakes
κατὰ τόπους, ἔσονται λιμοί· ἀρχὴ
according to places, will be famines; beginning
ὠδίνων ταῦτα.
of birth pangs these (things).
9 Βλέπετε δὲ ὑμεῖς ἑαυτούς·
Be looking at but YOU yourselves;
παραδώσουσιν ὑμᾶς εἰς συνέδρια καὶ εἰς
they will give over YOU into Sanhedrins and into
συναγωγὰς δαρήσεσθε καὶ ἐπὶ ἡγεμόνων
synagogues YOU will be flayed and upon governors
καὶ βασιλέων σταθήσεσθε
and kings YOU will be caused to stand
ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς.
on account of me into witness to them.
10 καὶ εἰς πάντα τὰ ἔθνη πρῶτον
And into all the nations first
δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.
it is necessary to be preached the good news.
11 καὶ ὅταν ἄγωσιν ὑμᾶς
And whenever they may lead YOU
παραδιδόντες, μὴ προμεριμνᾶτε τί
giving over, not be YOU worrying before what
λαλήσητε, ἀλλ' ὃ ἐὰν
YOU should speak, but which if ever
δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ
should be given to YOU in that the
ὥρᾳ τοῦτο λαλεῖτε, οὐ γάρ ἐστε ὑμεῖς
hour this be YOU speaking, not for are YOU
οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ
the (ones) speaking but the spirit the
ἅγιον. 12 καὶ παραδώσει ἀδελφὸς ἀδελφὸν
holy. And will give over brother brother
εἰς θάνατον καὶ πατὴρ τέκνον, καὶ
into death and father child, and
ἐπαναστήσονται τέκνα ἐπὶ γονεῖς καὶ
will stand up against children upon parents and
θανατώσουσιν αὐτούς· 13 καὶ ἔσεσθε
will put to death them; and YOU will be
μισούμενοι ὑπὸ πάντων διὰ τὸ
(ones) being hated by all (them) through the
ὄνομά μου. ὁ δὲ ὑπομείνας εἰς
name of me. The (one) but having endured into
τέλος οὗτος σωθήσεται.
end this (one) will be saved.
14 Ὅταν δὲ ἴδητε τὸ
Whenever but YOU should see the
βδέλυγμα τῆς ἐρημώσεως ἑστηκότα
disgusting thing of the desolation having stood

kingdom against
kingdom, there will
be earthquakes in one
place after another,
there will be food
shortages. These are a
beginning of pangs of
distress.
9 "As for YOU, look
out for yourselves;
people will deliver
YOU up to local courts,
and YOU will be
beaten in synagogues
and be put on the
stand before governors
and kings for my sake,
for a witness to them.
10 Also, in all the
nations the good news
has to be preached
first. 11 But when
they are leading YOU
along to deliver YOU
up, do not be anxious
beforehand about
what to speak; but
whatever is given YOU
in that hour, speak
this, for YOU are not
the ones speaking,
but the holy spirit
is. 12 Furthermore,
brother will deliver
brother over to death,
and a father a child,
and children will rise
up against parents
and have them put
to death; 13 and
YOU will be objects of
hatred by all people
on account of my
name. But he that has
endured to the end is
the one that will be
saved.
14 "However, when
YOU catch sight
of the disgusting
thing that causes
desolation standing

ὅπου οὐ δεῖ, ὁ ἀναγινώσκων
where not it is necessary, the (one) reading
νοείτω, τότε οἱ ἐν τῇ
let him be minding, then the (ones) in the
Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη,
Judea let them be fleeing into the mountains,
15 ὁ ἐπὶ τοῦ δώματος μὴ
the (one) upon the housetop not
καταβάτω μηδὲ εἰσελθάτω τι
let him come down nor let him enter anything
ἆραι ἐκ τῆς οἰκίας αὐτοῦ, 16 καὶ
to lift up out of the house of him, and
ὁ εἰς τὸν ἀγρὸν μὴ ἐπιστρεψάτω εἰς
the (one) into the field not let him return into
τὰ ὀπίσω ἆραι τὸ ἱμάτιον αὐτοῦ.
the (things) behind to lift up the garment of him.
17 οὐαὶ δὲ ταῖς ἐν γαστρὶ ἐχούσαις
Woe but to the (ones) in belly having
καὶ ταῖς θηλαζούσαις ἐν ἐκείναις ταῖς
and to the (ones) giving suck in those the
ἡμέραις. 18 προσεύχεσθε δὲ ἵνα μὴ
days. Be YOU praying but in order that not
γένηται χειμῶνος· 19 ἔσονται γὰρ αἱ
it might occur of winter; will be for the
ἡμέραι ἐκεῖναι θλίψις οἵα οὐ
days those tribulation of which sort not
γέγονεν τοιαύτη ἀπ' ἀρχῆς κτίσεως
has occurred such from beginning of creation
ἣν ἔκτισεν ὁ θεὸς ἕως τοῦ νῦν καὶ οὐ
which created the God until the now and not
μὴ γένηται. 20 καὶ εἰ μὴ ἐκολόβωσεν
not should occur. And if not shortened
Κύριος τὰς ἡμέρας, οὐκ ἂν ἐσώθη πᾶσα
Lord the days, not likely was saved all
σάρξ. ἀλλὰ διὰ τοὺς ἐκλεκτοὺς οὓς
flesh. But through the chosen (ones) whom
ἐξελέξατο ἐκολόβωσεν τὰς ἡμέρας.
he chose he shortened the days.
21 Καὶ τότε ἐάν τις ὑμῖν εἴπῃ
And then if ever anyone to YOU should say
Ἴδε ὧδε ὁ χριστός Ἴδε ἐκεῖ, μὴ
See here the Christ See there, not
πιστεύετε· 22 ἐγερθήσονται γὰρ
be YOU believing; will rise up for
ψευδόχριστοι καὶ ψευδοπροφῆται καὶ δώσουσιν
false christs and false prophets and will give
σημεῖα καὶ τέρατα πρὸς τὸ
signs and portents toward the

where it ought not
(let the reader use
discernment), then
let those in Ju·de'a
begin fleeing to the
mountains. 15 Let
the man on the
housetop not come
down, nor go inside
to take anything out
of his house; 16 and
let the man in the
field not return to the
things behind to pick
up his outer garment.
17 Woe to the preg-
nant women and those
suckling a baby in
those days! 18 Keep
praying that it may
not occur in winter-
time; 19 for those
days will be [days of]
a tribulation such
as has not occurred
from [the] beginning
of the creation which
God created until that
time, and will not oc-
cur again. 20 In fact,
unless Jehovah* had
cut short the days, no
flesh would be saved.
But on account of the
chosen ones whom he
has chosen he has cut
short the days.
21 "Then, too, if
anyone says to YOU,
'See! Here is the
Christ,' 'See! There he
is,' do not believe [it].
22 For false Christs
and false prophets
will arise and will give
signs and wonders

20* Jehovah, J7,8,10,13,16-18,22-24; Lord, ℵAB.

ἀποπλανᾶν εἰ δυνατὸν τοὺς ἐκλεκτούς·
to be leading astray if possible the chosen (ones);
23 ὑμεῖς δὲ βλέπετε· προείρηκα
YOU but be YOU looking at; I have foretold
ὑμῖν πάντα.
to YOU all (things).
24 Ἀλλὰ ἐν ἐκείναις ταῖς ἡμέραις μετὰ
But in those the days after
τὴν θλίψιν ἐκείνην ὁ ἥλιος σκοτισθήσεται,
the tribulation that the sun will be darkened,
καὶ ἡ σελήνη οὐ δώσει τὸ φέγγος
and the moon not will give the shining
αὐτῆς, 25 καὶ οἱ ἀστέρες ἔσονται ἐκ τοῦ
of it, and the stars will be out of the
οὐρανοῦ πίπτοντες, καὶ αἱ δυνάμεις αἱ
heavens falling, and the powers the (ones)
ἐν τοῖς οὐρανοῖς σαλευθήσονται. 26 καὶ τότε
in the heavens will be shaken. And then
ὄψονται τὸν υἱὸν τοῦ ἀνθρώπου ἐρχόμενον
they will see the Son of the man coming
ἐν νεφέλαις μετὰ δυνάμεως πολλῆς καὶ δόξης·
in clouds with power much and glory;
27 καὶ τότε ἀποστελεῖ τοὺς ἀγγέλους
and then he will send off the angels
καὶ ἐπισυνάξει τοὺς ἐκλεκτοὺς αὐτοῦ
and will lead together the chosen (ones) of him
ἐκ τῶν τεσσάρων ἀνέμων ἀπ' ἄκρου
out of the four winds from extremity
γῆς ἕως ἄκρου οὐρανοῦ.
of earth until extremity of heaven.
28 Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν
From but the fig tree learn YOU the
παραβολήν· ὅταν ἤδη ὁ κλάδος αὐτῆς
parable; whenever already the branch of it
ἁπαλὸς γένηται καὶ ἐκφύῃ τὰ
tender should become and should produce out the
φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος
leaves, YOU are knowing that near the summer
ἐστίν· 29 οὕτως καὶ ὑμεῖς, ὅταν
is; thus also YOU, whenever
ἴδητε ταῦτα γινόμενα,
YOU should see these (things) happening,
γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ
YOU are knowing that near he is upon
θύραις. 30 ἀμὴν λέγω ὑμῖν ὅτι οὐ
doors. Amen I am saying to YOU that not
μὴ παρέλθῃ ἡ γενεὰ αὕτη μέχρις
not should pass away the generation this until
οὗ ταῦτα πάντα γένηται.
which [time] these (things) all should happen.

to lead astray, if pos-
sible, the chosen ones.
23 YOU, then, watch
out; I have told YOU
all things beforehand.
24 "But in those
days, after that
tribulation, the sun
will be darkened, and
the moon will not give
its light, 25 and the
stars will be falling
out of heaven, and
the powers that are
in the heavens will
be shaken. 26 And
then they will see the
Son of man coming
in clouds with great
power and glory.
27 And then he will
send forth the angels
and will gather his
chosen ones together
from the four winds,
from earth's extremity
to heaven's extremity.
28 "Now from the
fig tree learn the illus-
tration: Just as soon
as its young branch
grows tender and puts
forth its leaves, YOU
know that summer is
near. 29 Likewise
also YOU, when YOU
see these things hap-
pening, know that he
is near, at the doors.
30 Truly I say to YOU
that this generation
will by no means
pass away until all
these things happen.

31 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,
The heaven and the earth will pass away,
οἱ δὲ λόγοι μου οὐ παρελεύσονται.
the but words of me not will pass away.
32 Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ
About but the day that or
τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι
the hour no one has known, neither the angels
ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ.
in heaven nor the Son, if not the Father.
33 βλέπετε ἀγρυπνεῖτε, οὐκ
Be YOU looking at be YOU abstaining from sleep, not
οἴδατε γὰρ πότε ὁ καιρός ἐστιν·
YOU have known for when the appointed time is;
34 ὡς ἄνθρωπος ἀπόδημος
as man away from his people
ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς
having let go off the house of him and having given
τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἑκάστῳ
to the slaves of him the authority, to each one
τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ
the work of him, and to the doorkeeper
ἐνετείλατο ἵνα
he commanded in order that
γρηγορῇ. 35 γρηγορεῖτε
he should be staying awake. Be YOU staying awake
οὖν, οὐκ οἴδατε γὰρ πότε ὁ
therefore, not YOU have known for when the
κύριος τῆς οἰκίας ἔρχεται, ἢ
lord of the house is coming, whether
ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ
late or midnight or of cockcrowing or
πρωΐ, 36 μὴ ἐλθὼν ἐξέφνης
early in the morning, not having come suddenly
εὕρῃ ὑμᾶς καθεύδοντας· 37 ὃ δὲ
he might find YOU sleeping; which but
ὑμῖν λέγω πᾶσιν λέγω,
to YOU I am saying to all I am saying,
γρηγορεῖτε.
Be YOU staying awake.

14 Ἦν δὲ τὸ πάσχα καὶ τὰ
Was but the passover and the
ἄζυμα μετὰ δύο
unfermented [cakes] after two
ἡμέρας. Καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ
days. And were seeking the chief priests and
οἱ γραμματεῖς πῶς αὐτὸν ἐν δόλῳ
the scribes how him in crafty device
κρατήσαντες ἀποκτείνωσιν, 2 ἔλεγον
having seized they may kill, they were saying

31 Heaven and earth
will pass away, but
my words will not
pass away.
32 "Concerning
that day or the hour
nobody knows, neither
the angels in heaven
nor the Son, but the
Father. 33 Keep
looking, keep awake,
for YOU do not know
when the appointed
time is. 34 It is
like a man traveling
abroad that left his
house and gave the
authority to his
slaves, to each one his
work, and commanded
the doorkeeper to
keep on the watch.
35 Therefore keep
on the watch, for
YOU do not know
when the master of
the house is coming,
whether late in the
day or at midnight
or at cockcrowing or
early in the morning;
36 in order that when
he arrives suddenly,
he does not find YOU
sleeping. 37 But
what I say to YOU I
say to all, Keep on
the watch."

14 Now the passover
and the [festival
of] unfermented cakes
was two days later.
And the chief priests
and the scribes were
seeking how to seize
him by crafty device
and kill him; 2 for
they repeatedly said:

γάρ Μὴ ἐν τῇ ἑορτῇ, μή ποτε ἔσται
for Not in the festival, not at any time will be
θόρυβος τοῦ λαοῦ.
uproar of the people.
3 Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ ἐν τῇ
And being of him in Bethany in the
οἰκίᾳ Σίμωνος τοῦ λεπροῦ κατακειμένου αὐτοῦ
house of Simon the leper lying down of him
ἦλθεν γυνὴ ἔχουσα ἀλάβαστρον
came woman having alabaster [case]
μύρου νάρδου πιστικῆς πολυτελοῦς·
of perfumed oil nard genuine very expensive;
συντρίψασα τὴν ἀλάβαστρον
having crushed the alabaster [case]
κατέχεεν αὐτοῦ τῆς κεφαλῆς.
she was pouring down of him of the head.
4 ἦσαν δέ τινες ἀγανακτοῦντες πρὸς
Were but some expressing indignation toward
ἑαυτούς Εἰς τί ἡ ἀπώλεια αὕτη τοῦ
themselves Into what the destruction this of the
μύρου γέγονεν; 5 ἠδύνατο γάρ
perfumed oil has taken place? Was able for
τοῦτο τὸ μύρον πραθῆναι ἐπάνω
this the perfumed oil to be sold upward
δηναρίων τριακοσίων καὶ δοθῆναι τοῖς
of denarii three hundred and to be given to the
πτωχοῖς· καὶ ἐνεβριμῶντο
poor; and they were feeling great displeasure at
αὐτῇ. 6 ὁ δὲ Ἰησοῦς εἶπεν Ἄφετε
her. The but Jesus said Let YOU go off
αὐτήν· τί αὐτῇ κόπους παρέχετε;
her; why to her troubles YOU are having beside?
καλὸν ἔργον ἠργάσατο ἐν ἐμοί· 7 πάντοτε
Fine work she worked in me; always
γὰρ τοὺς πτωχοὺς ἔχετε μεθ'
for the poor (ones) YOU are having with
ἑαυτῶν, καὶ ὅταν θέλητε
selves, and whenever YOU may will
δύνασθε αὐτοῖς πάντοτε εὖ ποιῆσαι,
YOU are able to them always well to do,
ἐμὲ δὲ οὐ πάντοτε ἔχετε· 8 ὃ
me but not always YOU are having; which
ἔσχεν ἐποίησεν, προέλαβεν
she had she did, she undertook beforehand
μυρίσαι τὸ σῶμά μου εἰς τὸν
to put perfumed oil on the body of me into the
ἐνταφιασμόν. 9 ἀμὴν δὲ λέγω ὑμῖν,
burial. Amen but I am saying to YOU,
ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον
where if ever might be preached the good news

"Not at the festival;
perhaps there might
be an uproar of the
people."
3 And while he
was at Beth'a·ny in
the house of Simon
the leper, as he was
reclining at the meal,
a woman came with
an alabaster case of
perfumed oil, genuine
nard, very expensive.
Breaking open the
alabaster case she
began to pour it
upon his head. 4 At
this there were some
expressing indignation
among themselves:
"Why has this waste
of the perfumed oil
taken place? 5 For
this perfumed oil
could have been sold
for upward of three
hundred de·nar'i·i
and been given to
the poor!" And they
were feeling great
displeasure at her.
6 But Jesus said: "Let
her alone. Why do YOU
try to make trouble
for her? She did a
fine deed toward me.
7 For YOU always
have the poor with
YOU, and whenever
YOU want to YOU
can always do them
good, but me YOU
do not have always.
8 She did what she
could; she undertook
beforehand to put
perfumed oil on my
body in view of the
burial. 9 Truly I say
to YOU, Wherever the
good news is preached

εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν
into whole the world, also which did
αὕτη λαληθήσεται εἰς μνημόσυνον
this [woman] will be spoken into remembrance
αὐτῆς.
of her.

10 Καὶ Ἰούδας Ἰσκαριὼθ ὁ εἷς τῶν
And Judas Iscariot the one of the
δώδεκα ἀπῆλθεν πρὸς τοὺς ἀρχιερεῖς
twelve went off toward the chief priests
ἵνα αὐτὸν παραδοῖ αὐτοῖς.
in order that him he might give over to them.
11 οἱ δὲ ἀκούσαντες ἐχάρησαν καὶ
The (ones) but having heard rejoiced and
ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. καὶ
promised to him silver [money] to give. And
ἐζήτει πῶς αὐτὸν εὐκαίρως
he was seeking how him at well appointed time
παραδοῖ.
he might give over.

12 Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν
And to the first day of the
ἀζύμων, ὅτε τὸ πάσχα
unfermented [cakes], when the passover
ἔθυον, λέγουσιν αὐτῷ οἱ μαθηταὶ
they were sacrificing, are saying to him the disciples
αὐτοῦ Ποῦ θέλεις ἀπελθόντες
of him Where are you willing having gone off
ἑτοιμάσωμεν ἵνα φάγῃς τὸ
we should prepare in order that you might eat the
πάσχα; 13 καὶ ἀποστέλλει δύο τῶν μαθητῶν
passover? And he sends off two of the disciples
αὐτοῦ καὶ λέγει αὐτοῖς Ὑπάγετε
of him and is saying to them Be YOU going under
εἰς τὴν πόλιν, καὶ ἀπαντήσει ὑμῖν ἄνθρωπος
into the city, and will encounter YOU man
κεράμιον ὕδατος βαστάζων·
earthenware vessel of water carrying;
ἀκολουθήσατε αὐτῷ, 14 καὶ ὅπου ἐὰν
follow YOU to him, and where if ever
εἰσέλθῃ εἴπατε τῷ οἰκοδεσπότῃ ὅτι
he might enter say YOU to the householder that
Ὁ διδάσκαλος λέγει Ποῦ ἐστιν τὸ
The Teacher is saying Where is the
κατάλυμά μου ὅπου τὸ πάσχα μετὰ τῶν
guest room of me where the passover with the
μαθητῶν μου φάγω; 15 καὶ αὐτὸς
disciples of me I might eat? And he
ὑμῖν δείξει ἀνάγαιον μέγα
to YOU will show upper room great

in all the world, what
this woman did shall
also be told as a
remembrance of her."
10 And Judas
Is·car'i·ot, one of the
twelve, went off to
the chief priests in
order to betray him to
them. 11 When they
heard it, they rejoiced
and promised to give
him silver money.
So he began seeking
how to betray him
conveniently.
12 Now on the first
day of unfermented
cakes, when they cus-
tomarily sacrificed the
passover [victim], his
disciples said to him:
"Where do you want
us to go and prepare
for you to eat the
passover?" 13 With
that he sent forth
two of his disciples
and said to them:
"Go into the city, and
a man carrying an
earthenware vessel of
water will encounter
YOU. Follow him,
14 and wherever he
goes inside say to the
householder, 'The
Teacher says: "Where
is the guest room for
me where I may eat
the passover with my
disciples?"' 15 And
he will show YOU a
large upper room,

ἐστρωμένον ἕτοιμον· καὶ ἐκεῖ
having been furnished ready; and there
ἑτοιμάσατε ἡμῖν. 16 καὶ ἐξῆλθον οἱ μαθηταὶ
prepare YOU for us. And went off the disciples
καὶ ἦλθον εἰς τὴν πόλιν καὶ εὗρον καθὼς
and came into the city and found according as
εἶπεν αὐτοῖς, καὶ ἡτοίμασαν τὸ πάσχα.
he said to them, and they prepared the passover.

17 Καὶ ὀψίας γενομένης ἔρχεται
And of evening having occurred he is coming
μετὰ τῶν δώδεκα. 18 καὶ ἀνακειμένων
with the twelve. And lying up at
αὐτῶν καὶ ἐσθιόντων ὁ Ἰησοῦς
of them and eating the Jesus
εἶπεν Ἀμὴν λέγω ὑμῖν ὅτι εἷς
said Amen I am saying to YOU that one
ἐξ ὑμῶν παραδώσει με ὁ
out of YOU will give over me the (one)
ἐσθίων μετ' ἐμοῦ. 19 ἤρξαντο λυπεῖσθαι
eating with me. They started to be grieved
καὶ λέγειν αὐτῷ εἷς κατὰ εἷς
and to be saying to him one according to one
Μήτι ἐγώ; 20 ὁ δὲ εἶπεν
Not what I? The (one) but said
αὐτοῖς Εἷς τῶν δώδεκα, ὁ
to them One of the twelve, the (one)
ἐμβαπτόμενος μετ' ἐμοῦ εἰς τὸ ἓν
dipping in with me into the one
τρύβλιον· 21 ὅτι ὁ μὲν υἱὸς τοῦ ἀνθρώπου
bowl; that the indeed Son of the man
ὑπάγει καθὼς γέγραπται
is going under according as it has been written
περὶ αὐτοῦ, οὐαὶ δὲ τῷ ἀνθρώπῳ
about him, woe but to the man
ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου
that through whom the Son of the man
παραδίδοται· καλὸν αὐτῷ εἰ οὐκ
is being given over; fine to him if not
ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.
was generated the man that.

22 Καὶ ἐσθιόντων αὐτῶν λαβὼν ἄρτον
And eating of them having taken loaf
εὐλογήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς καὶ
having blessed he broke and gave to them and
εἶπεν Λάβετε, τοῦτό ἐστιν τὸ σῶμά μου.
said Take YOU, this is the body of me.
23 καὶ λαβὼν ποτήριον
And having taken cup
εὐχαριστήσας ἔδωκεν αὐτοῖς, καὶ
having offered thanks he gave to them, and

furnished in prepara-
tion; and there pre-
pare for us." 16 So
the disciples went out,
and they entered the
city and found it just
as he said to them;
and they prepared for
the passover.
17 After evening
had fallen he came
with the twelve.
18 And as they were
reclining at the table
and eating, Jesus said:
"Truly I say to YOU,
One of YOU, who is
eating with me, will
betray me." 19 They
started to be grieved
and to say to him one
by one: "It is not I,
is it?" 20 He said to
them: "It is one of the
twelve, who is dipping
with me into the com-
mon bowl. 21 True,
the Son of man is
going away, just as it
is written concerning
him, but woe to that
man through whom
the Son of man is
betrayed! It would
have been finer for
that man if he had
not been born."
22 And as they
continued eating,
he took a loaf, said
a blessing, broke it
and gave it to them,
and said: "Take it,
this means my body."
23 And taking a cup,
he offered thanks and
gave it to them, and

ἔπιον ἐξ αὐτοῦ πάντες. 24 καὶ
they drank out of it all (they). And
εἶπεν αὐτοῖς Τοῦτό ἐστιν τὸ αἷμά μου
he said to them This is the blood of me
τῆς διαθήκης τὸ ἐκχυννόμενον ὑπὲρ
of the covenant the being poured out over
πολλῶν· 25 ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι
many; amen I am saying to YOU that not yet
οὐ μὴ πίω ἐκ τοῦ γενήματος τῆς
not not I should drink out of the product of the
ἀμπέλου ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ
vine until the day that whenever very
πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ
I may be drinking new in the kingdom of the
θεοῦ. 26 Καὶ ὑμνήσαντες ἐξῆλθον
God. And having sung hymns they went out
εἰς τὸ Ὄρος τῶν Ἐλαιῶν.
into the Mountain of the Olives.

27 Καὶ λέγει αὐτοῖς ὁ Ἰησοῦς ὅτι
And is saying to them the Jesus that
Πάντες σκανδαλισθήσεσθε, ὅτι
All YOU will be stumbled, because
γέγραπται Πατάξω τὸν ποιμένα, καὶ
it has been written I shall smite the shepherd, and
τὰ πρόβατα διασκορπισθήσονται· 28 ἀλλὰ
the sheep will be scattered through; but
μετὰ τὸ ἐγερθῆναί με προάξω
after the to be raised up me I shall go before
ὑμᾶς εἰς τὴν Γαλιλαίαν. 29 ὁ δὲ
YOU into the Galilee. The but
Πέτρος ἔφη αὐτῷ Εἰ καὶ πάντες
Peter said to him If also all
σκανδαλισθήσονται, ἀλλ' οὐκ ἐγώ. 30 καὶ
they will be stumbled, but not I. And
λέγει αὐτῷ ὁ Ἰησοῦς Ἀμὴν λέγω
is saying to him the Jesus Amen I am saying
σοι ὅτι σὺ σήμερον ταύτῃ τῇ νυκτὶ πρὶν
to you that you today to this the night before
ἢ δὶς ἀλέκτορα φωνῆσαι τρίς με
than twice cock to sound three times me
ἀπαρνήσῃ. 31 ὁ δὲ ἐκπερισσῶς
you will disown. The (one) but out abundantly
ἐλάλει Ἐὰν δέῃ με
was speaking If ever it may be necessary me
συναποθανεῖν σοι, οὐ μή σε ἀπαρνήσομαι.
to die with you, not not you I shall disown.
ὡσαύτως δὲ καὶ πάντες ἔλεγον.
As-thus but also all they were saying.

32 Καὶ ἔρχονται εἰς χωρίον οὗ τὸ
And they are coming into spot of which the

they all drank out of
it. 24 And he said
to them: "This means
my 'blood of the cov-
enant,' which is to be
poured out in behalf
of many. 25 Truly I
say to YOU, I shall by
no means drink any-
more of the product
of the vine until that
day when I drink it
new in the kingdom
of God." 26 Finally,
after singing praises,
they went out to the
Mount of Olives.

27 And Jesus said
to them: "YOU will all
be stumbled, because
it is written, 'I will
strike the shepherd,
and the sheep will
be scattered about.'
28 But after I have
been raised up I will
go ahead of YOU into
Gal'i·lee." 29 But
Peter said to him:
"Even if all the others
are stumbled, yet I
will not be." 30 At
that Jesus said to
him: "Truly I say to
you, You today, yes,
this night, before a
cock crows twice, even
you will disown me
three times." 31 But
he began to say
profusely: "If I have
to die with you, I will
by no means disown
you." Also, all the
others began saying
the same thing.

32 So they
came to a spot

ὄνομα Γεθσημανεί, καὶ λέγει τοῖς
name Gethsemane, and he is saying to the
μαθηταῖς αὐτοῦ Καθίσατε ὧδε ἕως
disciples of him Sit YOU down here until
προσεύξωμαι. 33 καὶ παραλαμβάνει
I might pray. And he takes along
τὸν Πέτρον καὶ τὸν Ἰάκωβον
the Peter and the James
καὶ τὸν Ἰωάνην μετ' αὐτοῦ, καὶ
and the John with him, and
ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν,
he started to be stunned and to be sorely troubled,
34 καὶ λέγει αὐτοῖς Περίλυπός ἐστιν
and he is saying to them Deeply grieved is
ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε
the soul of me until death; stay YOU here
καὶ γρηγορεῖτε. 35 καὶ προελθὼν
and be staying awake. And having gone forward
μικρὸν ἔπιπτεν ἐπὶ τῆς γῆς,
little [distance] he was falling upon the earth,
καὶ προσηύχετο ἵνα εἰ δυνατόν ἐστιν
and was praying in order that if possible it is
παρέλθῃ ἀπ' αὐτοῦ ἡ ὥρα, 36 καὶ
might pass away from him the hour, and
ἔλεγεν Ἀββά ὁ πατήρ, πάντα
he was saying *Abba* the Father, all (things)
δυνατά σοι· παρένεγκε τὸ ποτήριον τοῦτο
possible to you; remove the cup this
ἀπ' ἐμοῦ· ἀλλ' οὐ τί ἐγὼ θέλω ἀλλὰ
from me; but not what I am willing but
τί σύ. 37 καὶ ἔρχεται καὶ εὑρίσκει
what you. And he is coming and is finding
αὐτοὺς καθεύδοντας, καὶ λέγει τῷ
them sleeping, and is saying to the
Πέτρῳ Σίμων, καθεύδεις; οὐκ
Peter Simon, are you sleeping? Not
ἴσχυσας μίαν ὥραν γρηγορῆσαι;
you did have strength one hour to stay awake?
38 γρηγορεῖτε καὶ προσεύχεσθε,
Be YOU staying awake and be YOU praying,
ἵνα μὴ ἔλθητε
in order that not YOU might come
εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον
into temptation; the indeed spirit eager
ἡ δὲ σὰρξ ἀσθενής. 39 καὶ πάλιν
the but flesh weak. And again
ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον
having gone off he prayed the very word
εἰπών. 40 καὶ πάλιν ἐλθὼν εὗρεν
having said. And again having come he found

named Geth·sem'a·ne,
and he said to his
disciples: "Sit down
here while I pray."
33 And he took Peter
and James and John
along with him,
and he started to
be stunned and to
be sorely troubled.
34 And he said to
them: "My soul is
deeply grieved, even
to death. Stay here
and keep on the
watch." 35 And
going a little way for-
ward he proceeded to
fall on the ground and
began praying that, if
it were possible, the
hour might pass away
from him. 36 And he
went on to say: "*Abba*,
Father, all things
are possible to you;
remove this cup from
me. Yet not what I
want, but what you
want." 37 And he
came and found them
sleeping, and he said
to Peter: "Simon, are
you sleeping? Did you
not have strength to
keep on the watch one
hour? 38 Men, keep
on the watch and
praying, in order that
YOU do not come into
temptation. The spirit,
of course, is eager,
but the flesh is weak."
39 And he went away
again and prayed,
saying the same
word. 40 And again
he came and found

αὐτοὺς καθεύδοντας, ἦσαν γὰρ αὐτῶν οἱ
them sleeping, were for of them the
ὀφθαλμοὶ καταβαρυνόμενοι, καὶ οὐκ ᾔδεισαν
eyes being weighed down, and not they knew
τί ἀποκριθῶσιν αὐτῷ. 41 καὶ
what they might answer to him. And
ἔρχεται τὸ τρίτον καὶ λέγει αὐτοῖς
he is coming the third [time] and is saying to them
Καθεύδετε τὸ λοιπὸν καὶ
YOU are sleeping the leftover (thing) and
ἀναπαύεσθε· ἀπέχει· ἦλθεν ἡ ὥρα,
YOU are resting up; it is having off; came the hour,
ἰδοὺ παραδίδοται ὁ υἱὸς τοῦ ἀνθρώπου
look! is being given over the Son of the man
εἰς τὰς χεῖρας τῶν ἁμαρτωλῶν.
into the hands of the sinners.
42 ἐγείρεσθε ἄγωμεν· ἰδοὺ
Be YOU getting up let us be going; look!
ὁ παραδιδούς με ἤγγικεν.
the (one) giving over me has drawn near.
43 Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος
And at once yet of him speaking
παραγίνεται ὁ Ἰούδας εἷς τῶν δώδεκα
comes alongside the Judas one of the twelve
καὶ μετ' αὐτοῦ ὄχλος μετὰ μαχαιρῶν καὶ
and with him crowd with swords and
ξύλων παρὰ τῶν ἀρχιερέων καὶ
woods beside the chief priests and
τῶν γραμματέων καὶ τῶν πρεσβυτέρων.
the scribes and the older men.
44 δεδώκει δὲ ὁ παραδιδοὺς αὐτὸν
Had given but the (one) giving over him
σύσσημον αὐτοῖς λέγων "Ὃν ἂν φιλήσω
agreed sign to them saying Whom likely I should kiss
αὐτός ἐστιν· κρατήσατε αὐτὸν καὶ
he it is; seize YOU him and
ἀπάγετε ἀσφαλῶς. 45 καὶ ἐλθὼν
be YOU leading off safely. And having come
εὐθὺς προσελθὼν αὐτῷ λέγει
at once having come toward him he is saying
Ῥαββεί, καὶ κατεφίλησεν αὐτόν.
Rabbi, and he kissed down him.
46 οἱ δὲ ἐπέβαλαν τὰς χεῖρας αὐτῷ
The (ones) but thrust upon the hands to him
καὶ ἐκράτησαν αὐτόν. 47 εἷς δέ τις
and they seized him. One but any
τῶν παρεστηκότων σπασάμενος τὴν
of the (ones) having stood beside having drawn the
μάχαιραν ἔπαισεν τὸν δοῦλον τοῦ ἀρχιερέως
sword hit the slave of the chief priest

them sleeping, for
their eyes were
weighed down, and
so they did not know
what to answer him.
41 And he came the
third time and said to
them: "At such a time
as this YOU are sleep-
ing and taking YOUR
rest! It is enough!
The hour has come!
Look! The Son of
man is betrayed into
the hands of sinners.
42 Get up, let us go.
Look! My betrayer has
drawn near."
43 And imme-
diately, while he was
yet speaking, Judas,
one of the twelve,
arrived and with him
a crowd with swords
and clubs from the
chief priests and the
scribes and the older
men. 44 Now his
betrayer had given
them an agreed sign,
saying: "Whoever it
is I kiss, this is he;
take him into custody
and lead him away
safely." 45 And he
came straight up
and approached him
and said: "Rabbi!"
and kissed him very
tenderly. 46 So
they laid their hands
upon him and took
him into custody.
47 However, a certain
one of those standing
by drew his sword
and struck the slave
of the high priest

καὶ ἀφεῖλεν αὐτοῦ τὸ ὠτάριον. 48 καὶ
and lifted up off of him the little ear. And
ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς Ὡς
having answered the Jesus said to them As
ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν καὶ
upon robber YOU came out with swords and
ξύλων συλλαβεῖν με; 49 καθ'
woods to arrest me? According to
ἡμέραν ἤμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ
day I was toward YOU in the temple
διδάσκων καὶ οὐκ ἐκρατήσατέ με· ἀλλ'
teaching and not YOU seized me; but
ἵνα πληρωθῶσιν αἱ γραφαί.
in order that might be fulfilled the Scriptures.
50 καὶ ἀφέντες αὐτὸν ἔφυγον
And having let go off him they fled
πάντες. 51 Καὶ νεανίσκος τις
all. And young man any
συνηκολούθει αὐτῷ
was following with him
περιβεβλημένος σινδόνα
having thrown around himself fine linen garment
ἐπὶ γυμνοῦ, καὶ κρατοῦσιν αὐτόν,
upon naked [body], and they are seizing him,
52 ὁ δὲ καταλιπὼν τὴν
the (one) but having left behind the
σινδόνα γυμνὸς ἔφυγεν.
fine linen garment naked fled.
53 Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν
And they led off the Jesus toward the
ἀρχιερέα, καὶ συνέρχονται πάντες οἱ
chief priest, and are coming together all the
ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ
chief priests and the older men and the
γραμματεῖς. 54 καὶ ὁ Πέτρος ἀπὸ
scribes. And the Peter from
μακρόθεν ἠκολούθησεν αὐτῷ ἕως
long way off followed to him until
ἔσω εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, καὶ
inside into the courtyard of the chief priest, and
ἦν συνκαθήμενος μετὰ τῶν ὑπηρετῶν
he was (one) sitting together with the subordinates
καὶ θερμαινόμενος πρὸς τὸ φῶς. 55 οἱ
and warming himself toward the light. The
δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον
but chief priests and whole the Sanhedrin
ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν
were seeking down on the Jesus witness
εἰς τὸ θανατῶσαι αὐτόν, καὶ οὐχ
into the to put to death him, and not

and took his ear off.
48 But in response
Jesus said to them:
"Did YOU come out
with swords and clubs
as against a robber to
arrest me? 49 Day
after day I was with
YOU in the temple
teaching, and yet YOU
did not take me into
custody. Nevertheless,
it is in order that the
Scriptures may be
fulfilled."
50 And they all
abandoned him and
fled. 51 But a
certain young man
wearing a fine linen
garment over his
naked body began to
follow him nearby;
and they tried to seize
him, 52 but he left
his linen garment
behind and got away
naked.
53 They now led
Jesus away to the
high priest, and all
the chief priests and
the older men and
the scribes assembled.
54 But Peter, from
a good distance,
followed him as far
as in the courtyard
of the high priest;
and he was sitting
together with the
house attendants
and warming himself
before a bright fire.
55 Meantime the chief
priests and the whole
San'he·drin were
looking for testimony
against Jesus to put
him to death, but

ηὕρισκον. 56 πολλοὶ γὰρ
they were finding. Many for
ἐψευδομαρτύρουν κατ' αὐτοῦ, καὶ
were giving false witness down on him, and
ἴσαι αἱ μαρτυρίαι οὐκ ἦσαν. 57 καί
equal (ones) the testimonies not were. And
τινες ἀναστάντες ἐψευδομαρτύρουν
some having stood up were giving false witness
κατ' αὐτοῦ λέγοντες ὅτι 58 Ἡμεῖς ἠκούσαμεν
down on him saying that We heard
αὐτοῦ λέγοντος ὅτι Ἐγὼ καταλύσω τὸν
of him saying that I shall loose down the
ναὸν τοῦτον τὸν χειροποίητον
divine habitation this the (one) made with hands
καὶ διὰ τριῶν ἡμερῶν ἄλλον
and through three days another
ἀχειροποίητον οἰκοδομήσω· 59 καὶ οὐδὲ
not made with hands I shall build; and neither
οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν.
thus equal was the testimony of them.
60 καὶ ἀναστὰς ὁ ἀρχιερεὺς εἰς
And having stood up the chief priest into
μέσον ἐπηρώτησεν τὸν Ἰησοῦν λέγων Οὐκ
midst inquired upon the Jesus saying Not
ἀποκρίνῃ οὐδέν; τί οὗτοί σου
are you answering nothing? What these of you
καταμαρτυροῦσιν; 61 ὁ δὲ ἐσιώπα
are testifying down on? The (one) but was silent
καὶ οὐκ ἀπεκρίνατο οὐδέν. πάλιν ὁ
and not answered nothing. Again the
ἀρχιερεὺς ἐπηρώτα αὐτὸν καὶ λέγει
chief priest was inquiring upon him and is saying
αὐτῷ Σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ
to him You are the Christ the Son of the
εὐλογητοῦ; 62 ὁ δὲ Ἰησοῦς εἶπεν Ἐγώ
Blessed One? The but Jesus said I
εἰμι, καὶ ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου
am, and you will see the Son of the man
ἐκ δεξιῶν καθήμενον τῆς
out of right-hand [parts] sitting of the
δυνάμεως καὶ ἐρχόμενον μετὰ τῶν νεφελῶν
power and coming with the clouds
τοῦ οὐρανοῦ. 63 ὁ δὲ ἀρχιερεὺς
of the heaven. The but chief priest
διαρήξας τοὺς χιτῶνας αὐτοῦ λέγει
having ripped the inner garments of him is saying
Τί ἔτι χρείαν ἔχομεν μαρτύρων;
What yet need are we having of witnesses?
64 ἠκούσατε τῆς βλασφημίας; τί ὑμῖν
You heard of the blasphemy? What to you

they were not finding
any. 56 Many,
indeed, were giving
false witness against
him, but their testi-
monies were not in
agreement. 57 Also,
certain ones were ris-
ing and bearing false
witness against him,
saying: 58 "We heard
him say, 'I will throw
down this temple that
was made with hands
and in three days I
will build another not
made with hands.'"
59 But neither on
these grounds was
their testimony in
agreement.
60 Finally the high
priest rose in their
midst and questioned
Jesus, saying: "Do
you say nothing in
reply? What is it these
are testifying against
you?" 61 But he
kept silent and made
no reply at all. Again
the high priest began
to question him and
said to him: "Are you
the Christ the Son
of the Blessed One?"
62 Then Jesus said: "I
am; and YOU persons
will see the Son of
man sitting at the
right hand of power
and coming with the
clouds of heaven."
63 At this the high
priest ripped his inner
garments and said:
"What further need do
we have of witnesses?
64 YOU heard the
blasphemy. What

φαίνεται; οἱ δὲ πάντες κατέκριναν αὐτὸν
appears? The (ones) but all judged down him
ἔνοχον εἶναι θανάτου. 65 Καὶ ἤρξαντό τινες
held in to be of death. And started some
ἐμπτύειν αὐτῷ καὶ περικαλύπτειν αὐτοῦ
to spit on to him and to be covering about of him
τὸ πρόσωπον καὶ κολαφίζειν αὐτὸν καὶ
the face and to be buffeting him and
λέγειν αὐτῷ Προφήτευσον, καὶ οἱ
to be saying to him Prophesy, and the
ὑπηρέται ῥαπίσμασιν αὐτὸν ἔλαβον.
subordinates to slaps on the face him took.
66 Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ
And being of the Peter below in the
αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ
courtyard is coming one of the servant girls of the
ἀρχιερέως, 67 καὶ ἰδοῦσα τὸν Πέτρον
chief priest, and having seen the Peter
θερμαινόμενον ἐμβλέψασα αὐτῷ
warming himself having looked on to him
λέγει Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα
she is saying And you with the Nazarene were
τοῦ Ἰησοῦ· 68 ὁ δὲ ἠρνήσατο λέγων
of the Jesus; the [man] but denied saying
Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί
Neither I have known nor I understand you what
λέγεις, καὶ ἐξῆλθεν ἔξω εἰς τὸ
you are saying, and he went out outside into the
προαύλιον. 69 καὶ ἡ παιδίσκη ἰδοῦσα
fore-court. And the servant girl having seen
αὐτὸν ἤρξατο πάλιν λέγειν τοῖς
him started again to be saying to the (ones)
παρεστῶσιν ὅτι Οὗτος ἐξ αὐτῶν
having stood beside that This (one) out of them
ἐστίν. 70 ὁ δὲ πάλιν ἠρνεῖτο. καὶ
is. The (one) but again was denying. And
μετὰ μικρὸν πάλιν οἱ
after little [time] again the (ones)
παρεστῶτες ἔλεγον τῷ Πέτρῳ
having stood beside were saying to the Peter
Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ
Truthfully out of them you are, also for
Γαλιλαῖος εἶ· 71 ὁ δὲ ἤρξατο
Galilean you are; the (one) but started
ἀναθεματίζειν καὶ ὀμνύναι ὅτι Οὐκ
to be cursing and to be swearing that Not
οἶδα τὸν ἄνθρωπον τοῦτον ὃν
I have known the man this whom
λέγετε. 72 καὶ εὐθὺς ἐκ
YOU are saying. And at once out of

is evident to YOU?"
They all condemned
him to be liable to
death. 65 And some
started to spit on him
and to cover his whole
face and hit him with
their fists and say
to him: "Prophesy!"
And, slapping him
in the face, the court
attendants took him.
66 Now while
Peter was below in
the courtyard, one of
the servant girls of
the high priest came,
67 and, seeing Peter
warming himself, she
looked straight at him
and said: "You, too,
were with the Naz-
a·rene', this Jesus."
68 But he denied it,
saying: "Neither do
I know him nor do I
understand what you
are saying," and he
went outside to the
vestibule. 69 There
the servant girl, at
the sight of him,
started again to say
to those standing by:
"This is one of them."
70 Again he was
denying it. And once
more after a little
while those standing
by began saying to
Peter: "Certainly you
are one of them, for,
in fact, you are a
Gal·i·le'an." 71 But
he commenced to
curse and swear: "I
do not know this man
of whom YOU speak."
72 And immediately

δευτέρου ἀλέκτωρ ἐφώνησεν· καὶ ἀνεμνήσθη
second [time] cock sounded; and recalled
ὁ Πέτρος τὸ ῥῆμα ὡς εἶπεν αὐτῷ ὁ
the Peter the saying as said to him the
Ἰησοῦς ὅτι Πρὶν ἀλέκτορα δὶς
Jesus that Before cock twice
φωνῆσαι τρίς με ἀπαρνήσῃ,
to sound three times me you will disown,
καὶ ἐπιβαλὼν ἔκλαιεν.
and having thrown upon he was weeping.

15 Καὶ εὐθὺς πρωὶ
And at once early in the morning
συμβούλιον ποιήσαντες οἱ ἀρχιερεῖς μετὰ
consultation having made the chief priests with
τῶν πρεσβυτέρων καὶ γραμματέων καὶ ὅλον
the older men and scribes and whole
τὸ συνέδριον δήσαντες τὸν Ἰησοῦν
the Sanhedrin having bound the Jesus
ἀπήνεγκαν καὶ παρέδωκαν Πειλάτῳ. 2 καὶ
brought off and gave over to Pilate. And
ἐπηρώτησεν αὐτὸν ὁ Πειλᾶτος Σὺ εἶ ὁ
inquired upon him the Pilate You are the
βασιλεὺς τῶν Ἰουδαίων; ὁ δὲ
king of the Jews? The (one) but
ἀποκριθεὶς αὐτῷ λέγει Σὺ λέγεις.
having answered to him is saying You you are saying.
3 καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς
And were accusing of him the chief priests
πολλά. 4 ὁ δὲ Πειλᾶτος πάλιν
many (things). The but Pilate again
ἐπηρώτα αὐτὸν λέγων Οὐκ
was inquiring upon him saying Not
ἀποκρίνῃ οὐδέν; ἴδε πόσα
are you answering nothing? See how many (things)
σου κατηγοροῦσιν. 5 ὁ δὲ Ἰησοῦς
of you they are accusing. The but Jesus
οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν
not yet nothing answered, as-and to be wondering
τὸν Πειλᾶτον.
the Pilate.
6 Κατὰ δὲ ἑορτὴν ἀπέλυεν
According to but festival he was loosing off
αὐτοῖς ἕνα δέσμιον ὃν
to them one bound one whom
παρῃτοῦντο. 7 ἦν δὲ ὁ
they were petitioning for. Was but the (one)
λεγόμενος Βαραββᾶς μετὰ τῶν στασιαστῶν
being said Barabbas with the seditionists
δεδεμένος οἵτινες ἐν τῇ στάσει φόνον
having been bound who in the sedition murder

a cock crowed a second time; and Peter recalled the saying that Jesus spoke to him: "Before a cock crows twice, you will disown me three times." And he broke down and gave way to weeping.

15 And immediately at dawn the chief priests with the older men and the scribes, even the whole San′he·drin, conducted a consultation, and they bound Jesus and led him off and handed him over to Pilate.
2 So Pilate put the question to him: "Are you the king of the Jews?" In answer to him he said: "You yourself say [it]."
3 But the chief priests proceeded to accuse him of many things. 4 Now Pilate began questioning him again, saying: "Have you no reply to make? See how many charges they are bringing against you." 5 But Jesus made no further answer, so that Pilate began to marvel.
6 Well, from festival to festival he used to release to them one prisoner, whom they petitioned for.
7 At the time there was the so-called Bar·ab′bas in bonds with the seditionists, who in their sedition

πεποιήκεισαν. 8 καὶ ἀναβὰς ὁ ὄχλος
they had done. And having come up the crowd
ἤρξατο αἰτεῖσθαι καθὼς
started to be petitioning according as
ἐποίει αὐτοῖς. 9 ὁ δὲ Πειλᾶτος
he was doing to them. The but Pilate
ἀπεκρίθη αὐτοῖς λέγων Θέλετε
answered to them saying Are YOU willing
ἀπολύσω ὑμῖν τὸν βασιλέα τῶν
I should loose off to YOU the king of the
Ἰουδαίων; 10 ἐγίνωσκεν γὰρ ὅτι
Jews? He was knowing for that
διὰ φθόνον παραδεδώκεισαν αὐτὸν
through envy had given over him
οἱ ἀρχιερεῖς. 11 οἱ δὲ ἀρχιερεῖς
the chief priests. The but chief priests
ἀνέσεισαν τὸν ὄχλον ἵνα μᾶλλον τὸν
stirred up the crowd in order that rather the
Βαραββᾶν ἀπολύσῃ αὐτοῖς. 12 ὁ
Barabbas he should loose off to them. The
δὲ Πειλᾶτος πάλιν ἀποκριθεὶς ἔλεγεν
but Pilate again having answered was saying
αὐτοῖς Τί οὖν ποιήσω ὃν
to them What therefore should I do [with] whom
λέγετε τὸν βασιλέα τῶν Ἰουδαίων;
YOU are saying the king of the Jews?
13 οἱ δὲ πάλιν ἔκραξαν Σταύρωσον
The (ones) but again cried out Put on the stake
αὐτόν. 14 ὁ δὲ Πειλᾶτος ἔλεγεν αὐτοῖς
him. The but Pilate was saying to them
Τί γὰρ ἐποίησεν κακόν; οἱ
What (thing) for did he do bad? The (ones)
δὲ περισσῶς ἔκραξαν Σταύρωσον αὐτόν.
but abundantly cried out Put on the stake him.
15 ὁ δὲ Πειλᾶτος βουλόμενος τῷ ὄχλῳ
The but Pilate wishing to the crowd
τὸ ἱκανὸν ποιῆσαι ἀπέλυσεν αὐτοῖς
the (thing) sufficient to do loosed off to them
τὸν Βαραββᾶν, καὶ παρέδωκεν τὸν
the Barabbas, and gave over the
Ἰησοῦν φραγελλώσας ἵνα
Jesus having whipped in order that
σταυρωθῇ.
he might be put on the stake.
16 Οἱ δὲ στρατιῶται ἀπήγαγον αὐτὸν
The but soldiers led off him
ἔσω τῆς αὐλῆς, ὅ ἐστιν πραιτώριον,
inside the courtyard, which is Praetorium,
καὶ συνκαλοῦσιν ὅλην τὴν σπεῖραν.
and they call together whole the body of troops.

had committed murder. 8 So the crowd came on up and started to make petition according to what he used to do for them. 9 Pilate responded to them, saying: "Do YOU want me to release to YOU the king of the Jews?"
10 For he was aware that because of envy the chief priests had handed him over.
11 But the chief priests stirred up the crowd to have him release Bar·ab′bas to them, instead.
12 Again in reply Pilate was saying to them: "What, then, shall I do with him whom YOU call the king of the Jews?"
13 Once more they cried out: "Impale him!" 14 But Pilate went on to say to them: "Why, what bad thing did he do?" Still they cried out all the more: "Impale him!"
15 At that Pilate, wishing to satisfy the crowd, released Bar·ab′bas to them, and, after having Jesus whipped, he handed him over to be impaled.
16 The soldiers now led him off into the courtyard, that is, into the governor's palace; and they called the whole body of troops together,

17 καὶ ἐνδιδύσκουσιν αὐτὸν πορφύραν καὶ
And they deck him purple and
περιτιθέασιν αὐτῷ πλέξαντες ἀκάνθινον
place around him having braided thorny
στέφανον· 18 καὶ ἤρξαντο ἀσπάζεσθαι
crown; and they started to be greeting
αὐτόν Χαῖρε, βασιλεῦ τῶν Ἰουδαίων·
him Be rejoicing, King of the Jews;
19 καὶ ἔτυπτον αὐτοῦ τὴν κεφαλὴν
and they were smiting of him the head
καλάμῳ καὶ ἐνέπτυον αὐτῷ, καὶ
to reed and were spitting on him, and
τιθέντες τὰ γόνατα προσεκύνουν
placing the knees they were doing obeisance
αὐτῷ. 20 καὶ ὅτε ἐνέπαιξαν αὐτῷ,
to him. And when they made fun of him,
ἐξέδυσαν αὐτὸν τὴν πορφύραν καὶ
they stripped him the purple and
ἐνέδυσαν αὐτὸν τὰ ἱμάτια
they clothed him the outer garments
αὐτοῦ. Καὶ ἐξάγουσιν αὐτὸν ἵνα
of him. And they lead out him in order that
σταυρώσωσιν αὐτόν· 21 καὶ
they might put on the stake him; and
ἀγγαρεύουσιν παράγοντά τινα Σίμωνα
they impress into service going beside any Simon
Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ, τὸν πατέρα
Cyrenian coming from field, the father
Ἀλεξάνδρου καὶ Ῥούφου, ἵνα
of Alexander and of Rufus, in order that
ἄρῃ τὸν σταυρὸν αὐτοῦ.
he should lift up the stake of him.

22 καὶ φέρουσιν αὐτὸν ἐπὶ τὸν
And they are bearing him upon the
Γολγοθὰν τόπον, ὅ ἐστιν μεθερμηνευόμενος
Golgotha place, which is being translated
Κρανίου Τόπος. 23 καὶ ἐδίδουν αὐτῷ
of Skull Place. And they were giving to him
ἐσμυρνισμένον οἶνον, ὃς δὲ οὐκ
having been drugged with myrrh wine, who but not
ἔλαβεν. 24 καὶ σταυροῦσιν
he took. And they are putting on the stake
αὐτὸν καὶ διαμερίζονται τὰ ἱμάτια
him and are distributing the outer garments
αὐτοῦ, βάλλοντες κλῆρον ἐπ' αὐτὰ τίς
of him, casting lot upon them who
τί ἄρῃ. 25 ἦν δὲ ὥρα τρίτη καὶ
what might lift up. Was but hour third and

17 and they decked
him with purple and
braided a crown of
thorns and put it
on him. 18 And
they started greeting
him: "Good day,
you King of the
Jews!" 19 Also, they
would hit him on
the head with a reed
and spit upon him
and, bending their
knees, they would
do obeisance to him.
20 Finally, when they
had made fun of him,
they stripped him of
the purple and put
his outer garments
upon him. And they
led him out to impale
him. 21 Also, they
impressed into service
a passerby, a certain
Simon of Cy·re'ne,
coming from the
country, the father of
Alexander and Ru'fus,
that he should lift up
his torture stake.*
22 So they brought
him to the place
Gol'go·tha, which
means, when trans-
lated, Skull* Place.
23 Here they tried to
give him wine drugged
with myrrh, but he
would not take it.
24 And they impaled
him and distributed
his outer garments by
casting the lot over
them as to who takes
what. 25 It was now
the third hour, and

21* See App 3c. 22* *Cal·va'ri·ae* (Calvary), Vg.

ἐσταύρωσαν αὐτόν. 26 καὶ ἦν ἡ
they put on the stake him. And was the
ἐπιγραφὴ τῆς αἰτίας αὐτοῦ
inscription of the charge of him
ἐπιγεγραμμένη Ὁ Βασιλεὺς τῶν
having been written upon The King of the
Ἰουδαίων. 27 Καὶ σὺν αὐτῷ
Jews. And together with him
σταυροῦσιν δύο λῃστάς, ἕνα ἐκ
they are putting on stakes two robbers, one out of
δεξιῶν καὶ ἕνα ἐξ εὐωνύμων
right-hand [parts] and one out of left-hand [parts]
αὐτοῦ. 29 Καὶ οἱ παραπορευόμενοι
of him. And the (ones) going their way by
ἐβλασφήμουν αὐτὸν κινοῦντες τὰς κεφαλὰς
were blaspheming him moving the heads
αὐτῶν καὶ λέγοντες Οὐὰ ὁ καταλύων
of them and saying Wa! The (one) loosing down
τὸν ναὸν καὶ οἰκοδομῶν ἐν τρισὶν
the divine habitation and building in three
ἡμέραις, 30 σῶσον σεαυτὸν καταβὰς
days, save yourself having come down
ἀπὸ τοῦ σταυροῦ. 31 ὁμοίως καὶ οἱ
from the stake. Likewise also the
ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους
chief priests making fun toward one another
μετὰ τῶν γραμματέων ἔλεγον Ἄλλους
with the scribes were saying Others
ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι· 32 ὁ
he saved, himself not he is able to save; the
χριστὸς ὁ βασιλεὺς Ἰσραὴλ
Christ the King of Israel
καταβάτω νῦν ἀπὸ τοῦ σταυροῦ,
let him come down now from the stake,
ἵνα ἴδωμεν καὶ πιστεύσωμεν. καὶ
in order that we might see and might believe. And
οἱ συνεσταυρωμένοι σὺν
the (ones) having been put on stakes together with
αὐτῷ ὠνείδιζον αὐτόν.
him were reproaching him.
33 Καὶ γενομένης ὥρας ἕκτης
And having come to be of hour sixth
σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως
darkness came to be upon whole the earth until
ὥρας ἐνάτης. 34 καὶ τῇ ἐνάτῃ ὥρᾳ
hour ninth. And to the ninth hour
ἐβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ
called out the Jesus to voice great

they impaled
him. 26 And the
inscription of the
charge against him
was written above,
"The King of the
Jews." 27 Moreover,
they impaled two
robbers with him, one
on his right and one
on his left. 28 ——*
29 And those going by
would speak abusively
to him, wagging their
heads and saying:
"Bah! You would-be
thrower-down of the
temple and builder
of it in three days'
time, 30 save
yourself by coming
down off the torture
stake."* 31 In like
manner also the chief
priests were making
fun among themselves
with the scribes and
saying: "Others he
saved; himself he
cannot save! 32 Let
the Christ the King of
Israel now come down
off the torture stake,
that we may see and
believe." Even those
impaled together with
him were reproach-
ing him.
33 When it became
the sixth hour a
darkness fell over the
whole land until the
ninth hour.* 34 And
at the ninth hour
Jesus called out
with a loud voice:

28* ℵABCD and the Westcott and Hort Greek text omit this verse. 30* See App 3c. 33* Ninth hour, that is, about 3 p.m.

Ἐλωί ἐλωί λαμὰ σαβαχθανεί; ὅ ἐστιν
Eloi Eloi lama sabakhthani? which is
μεθερμηνευόμενον Ὁ θεός μου ὁ θεός
being translated The God of me the God
μου, εἰς τί ἐγκατέλιπές με; 35 καί
of me, into what left you down in me? And
τινες τῶν παρεστηκότων
some of the (ones) having stood alongside
ἀκούσαντες ἔλεγον Ἴδε Ἠλείαν
having heard were saying See! Elijah
φωνεῖ. 36 δραμὼν δέ τις
he is sounding to. Having run but someone
γεμίσας σπόγγον ὄξους
having filled sponge of sour wine
περιθεὶς καλάμῳ ἐπότιζεν
having put around reed was causing to drink
αὐτόν, λέγων Ἄφετε ἴδωμεν εἰ ἔρχεται
him, saying Let you go off let us see if is coming
Ἠλείας καθελεῖν αὐτόν. 37 ὁ δὲ Ἰησοῦς
Elijah to take down him. The but Jesus
ἀφεὶς φωνὴν μεγάλην ἐξέπνευσεν.
having let go off voice great expired.
38 Καὶ τὸ καταπέτασμα τοῦ ναοῦ
And the curtain of the divine habitation
ἐσχίσθη εἰς δύο ἀπ' ἄνωθεν ἕως κάτω.
was split into two from above until below.
39 Ἰδὼν δὲ ὁ κεντυρίων ὁ
Having seen but the centurion the (one)
παρεστηκὼς ἐξ ἐναντίας αὐτοῦ
having stood alongside out of opposite of him
ὅτι οὕτως ἐξέπνευσεν εἶπεν Ἀληθῶς οὗτος
that thus he expired said Truthfully this
ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.
the man Son of God was.

40 Ἦσαν δὲ καὶ γυναῖκες ἀπὸ μακρόθεν
Were but also women from afar
θεωροῦσαι, ἐν αἷς καὶ Μαριὰμ ἡ
viewing, in which ones also Mary the
Μαγδαληνὴ καὶ Μαρία ἡ Ἰακώβου τοῦ
Magdalene and Mary the of James the
μικροῦ καὶ Ἰωσῆτος μήτηρ καὶ Σαλώμη,
little (one) and of Joses mother and Salome,
41 αἳ ὅτε ἦν ἐν τῇ Γαλιλαίᾳ
who when he was in the Galilee
ἠκολούθουν αὐτῷ καὶ διηκόνουν αὐτῷ,
were following to him and were serving to him,
καὶ ἄλλαι πολλαὶ αἱ
and others many the [women]

"E'li, E'li, la'ma sa·bach·tha'ni?" which
means, when translat-
ed: "My God, my God,
why have you for-
saken me?" 35 And
some of those stand-
ing near, on hearing
it, began to say: "See!
He is calling E·li'jah."*
36 But a certain one
ran, soaked a sponge
with sour wine, put it
on a reed, and began
giving him a drink,
saying: "LET [him] be!
Let us see whether
E·li'jah* comes to take
him down." 37 But
Jesus let out a loud
cry and expired.
38 And the curtain
of the sanctuary was
rent in two from top
to bottom. 39 Now,
when the army officer
that was standing by
with him in view saw
he had expired under
these circumstances,
he said: "Certainly
this man was God's
Son."
40 There were also
women viewing from a
distance, among them
Mary Mag'da·lene
as well as Mary the
mother of James the
Less and of Jo'ses,
and Sa·lo'me, 41 who
used to accompany
him and minister
to him when he
was in Gal'i·lee, and
many other women

35*, 36* E·li'jah (*'E·li·ya'hu*), meaning "My God Is Jehovah," J17,18.

συναναβᾶσαι αὐτῷ εἰς Ἰεροσόλυμα.
having gone up with him into Jerusalem.
42 Καὶ ἤδη ὀψίας γενομένης,
And already of evening having come to be,
ἐπεὶ ἦν παρασκευή, ὅ ἐστιν
since it was Preparation, which is
προσάββατον, 43 ἐλθὼν Ἰωσὴφ
(one) before the sabbath, having come Joseph
ἀπὸ Ἁριμαθαίας εὐσχήμων βουλευτής, ὃς
from Arimathea reputable counselor, who
καὶ αὐτὸς ἦν προσδεχόμενος τὴν βασιλείαν
also very was (one) waiting for the kingdom
τοῦ θεοῦ, τολμήσας εἰσῆλθεν πρὸς τὸν
of the God, having dared he went in toward the
Πειλᾶτον καὶ ᾐτήσατο τὸ σῶμα τοῦ
Pilate and asked for the body of the
Ἰησοῦ. 44 ὁ δὲ Πειλᾶτος ἐθαύμασεν εἰ
Jesus. The but Pilate wondered if
ἤδη τέθνηκεν, καὶ
already he has died, and
προσκαλεσάμενος τὸν κεντυρίωνα
having called toward himself the centurion
ἐπηρώτησεν αὐτὸν εἰ ἤδη ἀπέθανεν·
he inquired upon him if already he died;
45 καὶ γνοὺς ἀπὸ τοῦ κεντυρίωνος
and having known from the centurion
ἐδωρήσατο τὸ πτῶμα τῷ Ἰωσήφ. 46 καὶ
he granted the corpse to the Joseph. And
ἀγοράσας σινδόνα καθελὼν
having bought fine linen having taken down
αὐτὸν ἐνείλησεν τῇ σινδόνι καὶ
him he wrapped in the fine linen cloth and
ἔθηκεν αὐτὸν ἐν μνήματι ὃ ἦν
put him in memorial (tomb) which was
λελατομημένον ἐκ πέτρας, καὶ
having been quarried out of rock-mass, and
προσεκύλισεν λίθον ἐπὶ τὴν θύραν τοῦ
he rolled toward stone upon the door of the
μνημείου. 47 Ἡ δὲ Μαρία ἡ
memorial tomb. The but Mary the
Μαγδαληνὴ καὶ Μαρία ἡ Ἰωσῆτος
Magdalene and Mary the [mother] of Joses
ἐθεώρουν ποῦ τέθειται.
were viewing where he has been put.

16 Καὶ διαγενομένου τοῦ
And having come to be through of the
σαββάτου ἡ Μαρία ἡ Μαγδαληνὴ καὶ
sabbath the Mary the Magdalene and

who had come up
together with him to
Jerusalem.
42 Now as it was
already late in the
afternoon, and since it
was Preparation, that
is, the day before the
sabbath, 43 there
came Joseph of Ar·i-
ma·the'a, a reputable
member of the Coun-
cil, who also himself
was waiting for the
kingdom of God. He
took courage to go
in before Pilate and
asked for the body of
Jesus. 44 But Pilate
wondered whether
he was already dead,
and, summoning
the army officer, he
asked him whether
he had already died.
45 So after making
certain from the army
officer, he granted
the corpse to Joseph.
46 Accordingly he
bought fine linen
and took him down,
wrapped him in the
fine linen and laid
him in a tomb which
was quarried out of
a rock-mass; and he
rolled a stone up to
the door of the me-
morial tomb. 47 But
Mary Mag'da·lene
and Mary the mother
of Jo'ses continued
looking at where he
had been laid.
16 So when the sab-
bath had passed,
Mary Mag'da·lene, and

Μαρία ἡ τοῦ Ἰακώβου καὶ Σαλώμη
Mary the [mother] of the James and Salome

ἠγόρασαν ἀρώματα ἵνα ἐλθοῦσαι
bought spices in order that having come

ἀλείψωσιν αὐτόν. 2 καὶ λίαν πρωὶ
they might grease him. And exceedingly early

τῇ μιᾷ τῶν σαββάτων ἔρχονται
to the one [day] of the sabbaths they are coming

ἐπὶ τὸ μνημεῖον ἀνατείλαντος τοῦ
upon the memorial tomb having risen up of the

ἡλίου. 3 καὶ ἔλεγον πρὸς ἑαυτάς
sun. And they were saying toward themselves

Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς
Who will roll away to us the stone out of the

θύρας τοῦ μνημείου; 4 καὶ
door of the memorial tomb? And

ἀναβλέψασαι θεωροῦσιν ὅτι
having looked up they are viewing that

ἀνακεκύλισται ὁ λίθος, ἦν γὰρ μέγας
has been rolled away the stone, it was for great

σφόδρα. 5 καὶ εἰσελθοῦσαι εἰς τὸ
extremely. And having entered into the

μνημεῖον εἶδον νεανίσκον
memorial tomb they saw young man

καθήμενον ἐν τοῖς δεξιοῖς
sitting in the right-hand [places]

περιβεβλημένον στολὴν λευκήν, καὶ
having thrown around himself robe white, and

ἐξεθαμβήθησαν. 6 ὁ δὲ λέγει αὐταῖς
they were stunned. The (one) but is saying to them

Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζητεῖτε τὸν
Not be YOU stunned; Jesus YOU are seeking the

Ναζαρηνὸν τὸν ἐσταυρωμένον·
Nazarene the (one) having been put on the stake;

ἠγέρθη, οὐκ ἔστιν ὧδε· ἴδε ὁ τόπος
he was raised up, not he is here; see! the place

ὅπου ἔθηκαν αὐτόν· 7 ἀλλὰ ὑπάγετε
where they put him; but be YOU going under

εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ
say to the disciples of him and to the Peter

ὅτι Προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν·
that He is going before YOU into the Galilee;

ἐκεῖ αὐτὸν ὄψεσθε, καθὼς εἶπεν ὑμῖν.
there him YOU will see, according as he said to YOU.

8 καὶ ἐξελθοῦσαι ἔφυγον ἀπὸ τοῦ
And having come out they fled from the

μνημείου, εἶχεν γὰρ αὐτὰς τρόμος
memorial tomb, was having for them trembling

Mary the mother of
James, and Sa·lo'me
bought spices in order
to come and grease
him. 2 And very
early on the first day
of the week they came
to the memorial tomb,
when the sun had ris-
en. 3 And they were
saying one to another:
"Who will roll the
stone away from the
door of the memorial
tomb for us?" 4 But
when they looked up,
they beheld that the
stone had been rolled
away, although it was
very large. 5 When
they entered into the
memorial tomb, they
saw a young man
sitting on the right
side clothed in a
white robe, and they
were stunned. 6 He
said to them: "Stop
being stunned. You
are looking for Jesus
the Naz·a·rene', who
was impaled. He was
raised up, he is not
here. See! The place
where they laid him.
7 But go, tell his
disciples and Peter,
'He is going ahead
of YOU into Gal'i·lee;
there YOU will see
him, just as he told
YOU.'" 8 So when
they came out they
fled from the memori-
al tomb, for trembling

καὶ ἔκστασις· καὶ οὐδενὶ οὐδὲν
and ecstasy; and to no one nothing

εἶπαν, ἐφοβοῦντο γάρ·
they said, they were fearing for;

and strong emotion
were gripping them.
And they told nobody
anything, for they
were in fear.*

LONG CONCLUSION

Certain ancient manuscripts (ACD) and versions (VgSy^{c,p}) add the following long conclusion, but which ℵBSy^{s}Arm omit:

9 [['Ἀναστὰς δὲ πρωὶ πρώτῃ σαββάτου
[[Having stood up but early to first [day] of sabbath

ἐφάνη πρῶτον Μαρίᾳ τῇ Μαγδαληνῇ, παρ'
he appeared first to Mary the Magdalene, beside

ἧς ἐκβεβλήκει ἑπτὰ δαιμόνια. 10 ἐκείνη
whom he had thrown out seven demons. That (one)

πορευθεῖσα ἀπήγγειλεν τοῖς μετ' αὐτοῦ
having gone her way reported back to the (ones) with him

γενομένοις πενθοῦσι καὶ κλαίουσιν· 11 κἀκεῖνοι
having come to be mourning and weeping; and those

ἀκούσαντες ὅτι ζῇ καὶ ἐθεάθη ὑπ' αὐτῆς
having heard that he lives and was viewed by her

ἠπίστησαν. 12 Μετὰ δὲ ταῦτα δυσὶν ἐξ
disbelieved. After but these (things) to two out of

αὐτῶν περιπατοῦσιν ἐφανερώθη ἐν ἑτέρᾳ
them walking about he was made manifest in different

μορφῇ πορευομένοις εἰς ἀγρόν· 13 κἀκεῖνοι
form going their way into field; and those (ones)

ἀπελθόντες ἀπήγγειλαν τοῖς λοιποῖς· οὐδὲ
having gone off reported back to the leftover (ones); not-but

ἐκείνοις ἐπίστευσαν. 14 Ὕστερον δὲ
to those (ones) they believed. Later but

ἀνακειμένοις αὐτοῖς τοῖς ἕνδεκα
to (ones) lying up to them to the eleven

ἐφανερώθη, καὶ ὠνείδισεν τὴν ἀπιστίαν
he was made manifest, and he reproached the lack of faith

αὐτῶν καὶ σκληροκαρδίαν ὅτι τοῖς
of them and hardheartedness because to the (ones)

θεασαμένοις αὐτὸν ἐγηγερμένον ἐκ νεκρῶν
having viewed him having been raised up out of dead (ones)

οὐκ ἐπίστευσαν. 15 καὶ εἶπεν αὐτοῖς
not they believed. And he said to them

Πορευθέντες εἰς τὸν κόσμον ἅπαντα κηρύξατε
Having gone YOUR way into the world all preach YOU

τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. 16 ὁ
the good news to all the creation. The (one)

πιστεύσας καὶ βαπτισθεὶς σωθήσεται,
having believed and having been baptized will be saved,

ὁ δὲ ἀπιστήσας κατακριθήσεται.
the (one) but having disbelieved will be judged down.

17 σημεῖα δὲ τοῖς πιστεύσασιν ἀκολουθήσει
Signs but to the (ones) having believed will follow

ταῦτα, ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν,
these, in the name of me demons they will throw out,

γλώσσαις λαλήσουσιν, 18 καὶ ἐν ταῖς χερσὶν
to tongues they will speak, and in the hands

9 After he rose early on
the first day of the week
he appeared first to Mary
Mag'da·lene, from whom
he had expelled seven
demons. 10 She went
and reported to those who
had been with him, as
they were mourning and
weeping. 11 But they,
when they heard he had
come to life and had been
viewed by her, did not
believe. 12 Moreover,
after these things he
appeared in another form
to two of them walking
along, as they were
going into the country;
13 and they came back
and reported to the rest.
Neither did they believe
these. 14 But later he
appeared to the eleven
themselves as they were
reclining at the table, and
he reproached their lack
of faith and hardheart-
edness, because they did
not believe those who had
beheld him now raised up
from the dead. 15 And
he said to them: "Go
into all the world and
preach the good news to
all creation. 16 He that
believes and is baptized
will be saved, but he
that does not believe
will be condemned.
17 Furthermore, these
signs will accompany
those believing: By the
use of my name they
will expel demons, they
will speak with tongues,
18 and with their hands

ὄφεις ἀροῦσιν κἂν θανάσιμόν τι
serpents they will lift up and if ever deadly anything
πίωσιν οὐ μὴ αὐτοὺς βλάψῃ, ἐπὶ
they should drink not not them it should hurt, upon
ἀρρώστους χεῖρας ἐπιθήσουσιν καὶ καλῶς ἕξουσιν.
sick (ones) hands they will impose and finely they will have.
19 Ὁ μὲν οὖν κύριος Ἰησοῦς μετὰ τὸ
The indeed therefore Lord Jesus after the
λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ
to speak to them was taken up into the heaven and
ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ.
sat down out of right-hand [parts] of the God.
20 ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ,
Those (ones) but having gone out preached everywhere,
τοῦ κυρίου συνεργοῦντος καὶ τὸν λόγον βεβαιοῦντος
of the Lord working with and the word stabilizing
διὰ τῶν ἐπακολουθούντων σημείων.]]
through the following upon signs.]]

they will pick up serpents, and if they drink anything deadly it will not hurt them at all. They will lay their hands upon sick persons, and these will become well."
19 So, then, the Lord Jesus, after having spoken to them, was taken up to heaven and sat down at the right hand of God. 20 They, accordingly, went out and preached everywhere, while the Lord worked with them and backed up the message through the accompanying signs.

SHORT CONCLUSION

Some late manuscripts and versions contain a short conclusion after Mark 16:8, as follows:

[[Πάντα δὲ τὰ παρηγγελμένα
[[All but the (things) having been commanded
τοῖς περὶ τὸν Πέτρον συντόμως ἐξήγγειλαν.
to the (ones) about the Peter briefly they related.
Μετὰ δὲ ταῦτα καὶ αὐτὸς ὁ Ἰησοῦς ἀπὸ
After but these (things) also himself the Jesus from
ἀνατολῆς καὶ ἄχρι δύσεως ἐξαπέστειλεν δι'
east and until west he sent off out through
αὐτῶν τὸ ἱερὸν καὶ ἄφθαρτον κήρυγμα τῆς
them the sacred and incorruptible preaching of the
αἰωνίου σωτηρίας.]]
everlasting salvation.]]

But all the things that had been commanded they related briefly to those around Peter. Further, after these things, Jesus himself sent out through them from the east to the west the holy and incorruptible proclamation of everlasting salvation.

*

8* Manuscript L 019 (Codex Regius of the eighth century) contains both conclusions after Mark 16:8; giving first the short conclusion and prefixing to each conclusion a note to say that these passages are current in some quarters, while evidently not recognizing either conclusion as authoritative.

ΚΑΤΑ ΛΟΥΚΑΝ
ACCORDING TO LUKE

1 Ἐπειδήπερ πολλοὶ ἐπεχείρησαν
Since even many took in hand
ἀνατάξασθαι διήγησιν περὶ τῶν
to compile statement about the
πεπληροφορημένων ἐν ἡμῖν
having been carried through to the full in us
πραγμάτων, 2 καθὼς παρέδοσαν ἡμῖν οἱ
of facts, according as gave over to us the
ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται
from beginning eyewitnesses and subordinates
γενόμενοι τοῦ λόγου, 3 ἔδοξε
having become of the word, it seemed [good]
κἀμοὶ παρηκολουθηκότι ἄνωθεν
also to me having followed closely from above
πᾶσιν ἀκριβῶς καθεξῆς
to all (things) accurately according to subsequence
σοι γράψαι, κράτιστε Θεόφιλε,
to you to write, most mighty Theophilus,
4 ἵνα ἐπιγνῷς περὶ ὧν
in order that you might know upon about which
κατηχήθης λόγων τὴν
you have been taught orally of words the
ἀσφάλειαν.
safeness.
5 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρῴδου
Happened to be in the days of Herod
βασιλέως τῆς Ἰουδαίας ἱερεύς τις
king of the Judea priest someone
ὀνόματι Ζαχαρίας ἐξ ἐφημερίας
to name Zechariah out of upon-day [service]
Ἀβιά, καὶ γυνὴ αὐτῷ ἐκ τῶν
of Abijah, and woman to him out of the
θυγατέρων Ἀαρών, καὶ τὸ ὄνομα αὐτῆς
daughters of Aaron, and the name of her
Ἐλεισάβετ. 6 ἦσαν δὲ δίκαιοι ἀμφότεροι
Elizabeth. Were but righteous both (ones)
ἐναντίον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις
in front of the God, going their way in all
ταῖς ἐντολαῖς καὶ δικαιώμασιν
the commandments and righteous requirements

1 Whereas many have undertaken to compile a statement of the facts that are given full credence among us, 2 just as those who from [the] beginning became eyewitnesses and attendants of the message* delivered these to us, 3 I resolved also, because I have traced all things from the start with accuracy, to write them in logical order to you, most excellent The·oph'i·lus, 4 that you may know fully the certainty of the things that you have been taught orally.
5 In the days of Herod, king of Ju·de'a, there happened to be a certain priest named Zech·a·ri'ah* of the division of A·bi'jah,ʺ and he had a wife from the daughters of Aaron, and her name was Elizabeth. 6 They both were righteous before God because of walking blamelessly in accord with all the commandments and legal requirements

2* Literally, "of the word"; Jehovah's word, J[18,22].
5* Zech·a·ri'ah, meaning "Jah Has Remembered", J[7-18,21,22]; Zach·a·ri'as, ℵAB.
5ʺ A·bi'jah, meaning "My Father Is Jah", J[7-18,21,22]; A·bi'a, ℵAB.

τοῦ κυρίου ἄμεμπτοι. 7 καὶ οὐκ ἦν
of the Lord blameless (ones). And not was
αὐτοῖς τέκνον, καθότι ἦν ἡ
to them child, according to which was the
Ἐλεισάβετ στεῖρα, καὶ ἀμφότεροι
Elizabeth barren, and both (ones)
προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν ἦσαν.
having advanced in the days of them were.
8 Ἐγένετο δὲ ἐν τῷ
It happened to be but in the
ἱερατεύειν αὐτὸν ἐν τῇ τάξει τῆς
to be serving as priest him in the order of the
ἐφημερίας αὐτοῦ ἔναντι τοῦ θεοῦ
upon-day [service] of him in front of the God
9 κατὰ τὸ ἔθος τῆς ἱερατίας
according to the custom of the priestly office
ἔλαχε τοῦ θυμιᾶσαι
he obtained by lot of the to offer incense
εἰσελθὼν εἰς τὸν ναὸν τοῦ
having entered into the divine habitation of the
κυρίου, 10 καὶ πᾶν τὸ πλῆθος ἦν τοῦ
Lord, and all the multitude was of the
λαοῦ προσευχόμενον ἔξω τῇ ὥρᾳ
people praying outside to the hour
τοῦ θυμιάματος· 11 ὤφθη δὲ αὐτῷ
of the incensing; was seen but to him
ἄγγελος Κυρίου ἑστὼς ἐκ
angel of Lord having stood out of
δεξιῶν τοῦ θυσιαστηρίου τοῦ
right-hand [places] of the altar of the
θυμιάματος. 12 καὶ ἐταράχθη Ζαχαρίας
incense. And became troubled Zechariah
ἰδών, καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.
having seen, and fear fell over upon him.
13 εἶπεν δὲ πρὸς αὐτὸν ὁ ἄγγελος Μὴ
Said but toward him the angel Not
φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη
be fearing, Zechariah, because was heard within
ἡ δέησίς σου, καὶ ἡ γυνή σου
the supplication of you, and the woman of you
Ἐλεισάβετ γεννήσει υἱόν σοι, καὶ
Elizabeth will generate son to you, and
καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάνην· 14 καὶ
you will call the name of him John; and
ἔσται χαρά σοι καὶ ἀγαλλίασις, καὶ πολλοὶ
will be joy to you and exultation, and many
ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται· 15 ἔσται
upon the origin of him will rejoice; he will be

of Jehovah.* 7 But
they had no child,
because Elizabeth was
barren, and they both
were well along in
years.
8 Now as he was
acting as priest in
the assignment of
his division before
God, 9 according to
the solemn practice
of the priestly office
it became his turn to
offer incense when
he entered into the
sanctuary of Jehovah;*
10 and all the mul-
titude of the people
was praying outside
at the hour of offering
incense. 11 To him
Jehovah's* angel
appeared, standing at
the right side of the
incense altar. 12 But
Zech·a·ri'ah became
troubled at the sight,
and fear fell upon
him. 13 However,
the angel said to
him: "Have no fear,
Zech·a·ri'ah, because
your supplication
has been favorably
heard, and your wife
Elizabeth will become
mother to a son to
you, and you are to
call his name John.*
14 And you will have
joy and great glad-
ness, and many will
rejoice over his birth;
15 for he will be

6* Jehovah, J7-17,23; the Lord, אAB. 9* Jehovah, J7-18,22,23; the Lord, אAB.
11* Jehovah's, J7-13,16-18,22-24; Lord's, אAB. 13* See Matthew 3:1 footnote.

γὰρ μέγας ἐνώπιον Κυρίου, καὶ οἶνον καὶ
for great in sight of Lord, and wine and
σίκερα οὐ μὴ πίῃ, καὶ πνεύματος
strong drink not not he might drink, and of spirit
ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας μητρὸς
holy he will be filled yet out of cavity of mother
αὐτοῦ, 16 καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ
of him, and many of the sons of Israel
ἐπιστρέψει ἐπὶ Κύριον τὸν θεὸν αὐτῶν
he will turn back upon Lord the God of them;
17 καὶ αὐτὸς προελεύσεται ἐνώπιον αὐτοῦ ἐν
and he will go ahead in sight of him in
πνεύματι καὶ δυνάμει Ἠλεία, ἐπιστρέψαι
spirit and power of Elijah, to turn back
καρδίας πατέρων ἐπὶ τέκνα καὶ
hearts of fathers upon children and
ἀπειθεῖς ἐν φρονήσει
disobedient (ones) in sensibleness
δικαίων, ἑτοιμάσαι Κυρίῳ λαὸν
of righteous (ones), to get ready to Lord people
κατεσκευασμένον.
having been furnished down.
18 καὶ εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον
And said Zechariah toward the angel
Κατὰ τί γνώσομαι τοῦτο; ἐγὼ γάρ
According to what shall I know this? I for
εἰμι πρεσβύτης καὶ ἡ γυνή μου
am aged and the woman of me
προβεβηκυῖα ἐν ταῖς ἡμέραις αὐτῆς. 19 καὶ
having advanced in the days of her. And
ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῷ Ἐγώ
having answered the angel said to him I
εἰμι Γαβριὴλ ὁ
am Gabriel the (one)
παρεστηκὼς ἐνώπιον τοῦ
having been standing alongside in sight of the
θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σὲ καὶ
God, and I was sent off to speak toward you and
εὐαγγελίσασθαί σοι ταῦτα·
to declare good news to you these (things);
20 καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ
and look! you will be (one) being silent and
μὴ δυνάμενος λαλῆσαι ἄχρι ἧς
not being able to speak until of which
ἡμέρας γένηται ταῦτα, ἀνθ'
day should take place these (things), instead of
ὧν οὐκ ἐπίστευσας τοῖς λόγοις
which (things) not you believed to the words

great before Jehovah.*
But he must drink no
wine and strong drink
at all, and he will be
filled with holy spirit
right from his moth-
er's womb; 16 and
many of the sons of
Israel will he turn
back to Jehovah* their
God. 17 Also, he will
go before him with
E·li'jah's* spirit and
power, to turn back
the hearts of fathers
to children and the
disobedient ones to
the practical wisdom
of righteous ones, to
get ready for Jehovah"
a prepared people."
18 And Zech·a·ri'ah
said to the angel:
"How am I to be sure
of this? For I am
aged and my wife is
well along in years."
19 In reply the angel
said to him: "I am
Ga'bri·el, who stands
near before God, and
I was sent forth to
speak with you and
declare the good news
of these things to you.
20 But, look! you will
be silent and not able
to speak until the day
that these things take
place, because you did
not believe my words,

15* Jehovah, J7,8,10-18,22,23; Lord, אAB. 16*, 17" Jehovah, J7-18,22-24; Lord, אAB.
17* E·li'jah's (*'E·li·ya'hu*), meaning "My God Is Jehovah," J17,18,22.

μου, οἵτινες πληρωθήσονται εἰς τὸν
of me, which will be fulfilled into the
καιρὸν αὐτῶν. 21 καὶ ἦν ὁ λαὸς
appointed time of them. And was the people
προσδοκῶν τὸν Ζαχαρίαν, καὶ ἐθαύμαζον
waiting for the Zechariah, and were wondering
ἐν τῷ χρονίζειν ἐν τῷ
in the to be taking [his] time in the
ναῷ αὐτόν. 22 ἐξελθὼν δὲ
divine habitation him. Having come out but
οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ
not he was able to speak to them, and
ἐπέγνωσαν ὅτι ὀπτασίαν ἑώρακεν
they recognized that sight he had seen
ἐν τῷ ναῷ· καὶ αὐτὸς ἦν
in the divine habitation; and he was
διανεύων αὐτοῖς, καὶ διέμενεν
(one) making signs to them, and was remaining
κωφός. 23 Καὶ ἐγένετο ὡς ἐπλήσθησαν
dumb. And it happened as were fulfilled
αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ,
the days of the public service of him,
ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
he went off into the house of him.

24 Μετὰ δὲ ταύτας τὰς ἡμέρας συνέλαβεν
After but these the days conceived
Ἐλεισάβετ ἡ γυνὴ αὐτοῦ· καὶ
Elizabeth the woman of him; and
περιέκρυβεν ἑαυτὴν μῆνας
she was hiding round about herself [for] months
πέντε, λέγουσα ὅτι 25 Οὕτως μοι πεποίηκεν
five, saying that Thus to me has done
Κύριος ἐν ἡμέραις αἷς ἐπεῖδεν
Lord in days to which he looked upon
ἀφελεῖν ὄνειδός μου ἐν ἀνθρώποις.
to lift up off reproach of me in men.

26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη
In but the month the sixth was sent off
ὁ ἄγγελος Γαβριὴλ ἀπὸ τοῦ θεοῦ εἰς
the angel Gabriel from the God into
πόλιν τῆς Γαλιλαίας ᾗ ὄνομα
city of the Galilee to which [city] name
Ναζαρὲτ 27 πρὸς παρθένον
Nazareth toward virgin
ἐμνηστευμένην ἀνδρὶ
having been promised in marriage to male person
ᾧ ὄνομα Ἰωσὴφ ἐξ οἴκου Δαυείδ,
to whom name Joseph out of house of David,

which will be fulfilled in their appointed time." 21 Meanwhile the people continued waiting for Zech·a·ri′ah, and they began to wonder at his delaying in the sanctuary. 22 But when he came out he was not able to speak to them, and they perceived that he had just seen a supernatural sight in the sanctuary; and he kept making signs to them, but remained dumb. 23 When, now, the days of his public service were fulfilled, he went off to his home.

24 But after these days Elizabeth his wife became pregnant; and she kept herself secluded for five months, saying: 25 "This is the way Jehovah* has dealt with me in these days when he has given me his attention to take away my reproach among men."

26 In her* sixth month the angel Ga′bri·el was sent forth from God to a city of Gal′i·lee named Naz′a·reth, 27 to a virgin promised in marriage to a man named Joseph of David's house;

25* Jehovah, J7-18,22,23; Lord, ℵAB. 26* Literally, "the."

καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. 28 καὶ
and the name of the virgin Mary. And
εἰσελθὼν πρὸς αὐτὴν εἶπεν Χαῖρε,
having entered toward her he said Be rejoicing,
κεχαριτωμένη, ὁ κύριος
(one) having been highly favored, the Lord
μετὰ σοῦ. 29 ἡ δὲ ἐπὶ τῷ λόγῳ
with you. The (one) but upon the word
διεταράχθη καὶ διελογίζετο
was deeply disturbed and was reasoning out
ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος.
of what sort would be the greeting this.
30 καὶ εἶπεν ὁ ἄγγελος αὐτῇ Μὴ φοβοῦ,
And said the angel to her Not be fearing,
Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ
Mary, you found for favor beside the
θεῷ· 31 καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ
God; and look! you will conceive in belly
καὶ τέξῃ υἱόν, καὶ καλέσεις
and you will give birth to son, and you will call
τὸ ὄνομα αὐτοῦ Ἰησοῦν. 32 οὗτος ἔσται
the name of him Jesus. This one will be
μέγας καὶ υἱὸς Ὑψίστου κληθήσεται, καὶ
great and Son of Most High will be called, and
δώσει αὐτῷ Κύριος ὁ θεὸς τὸν θρόνον
will give to him Lord the God the throne
Δαυεὶδ τοῦ πατρὸς αὐτοῦ, 33 καὶ
of David of the father of him, and
βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ εἰς τοὺς
he will reign upon the house of Jacob into the
αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ
ages, and of the kingdom of him not
ἔσται τέλος.
will be end.

34 εἶπεν δὲ Μαριὰμ πρὸς τὸν ἄγγελον
Said but Mary toward the angel
Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ
How will be this, since male person not
γινώσκω; 35 καὶ ἀποκριθεὶς ὁ
am knowing? And having answered the
ἄγγελος εἶπεν αὐτῇ Πνεῦμα ἅγιον
angel said to her Spirit holy
ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις
will come over upon you, and power
Ὑψίστου ἐπισκιάσει σοι· διὸ
of Most High will overshadow you; through which
καὶ τὸ γεννώμενον ἅγιον κληθήσεται,
also the (thing) being generated holy will be called,

and the name of the virgin was Mary. 28 And when he went in before her he said: "Good day, highly favored one, Jehovah* is with you." 29 But she was deeply disturbed at the saying and began to reason out what sort of greeting this might be. 30 So the angel said to her: "Have no fear, Mary, for you have found favor with God; 31 and, look! you will conceive in your womb and give birth to a son, and you are to call his name Jesus.* 32 This one will be great and will be called Son of the Most High; and Jehovah* God will give him the throne of David his father, 33 and he will rule as king over the house of Jacob forever, and there will be no end of his kingdom."

34 But Mary said to the angel: "How is this to be, since I am having no intercourse with a man?" 35 In answer the angel said to her: "Holy spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy,

28* Jehovah, J5,7-18,22,23; the Lord, ℵAB. 31* See Matthew 1:21 footnote.
32* Jehovah, J5-18,22-24; Lord, ℵAB.

υἱὸς θεοῦ· 36 καὶ ἰδοὺ Ἐλεισάβετ ἡ συγγενίς
Son of God; and look! Elizabeth the relative
σου καὶ αὐτὴ συνείληφεν υἱὸν ἐν
of you also very she has conceived son in
γήρει αὐτῆς, καὶ οὗτος μὴν ἕκτος ἐστὶν
old age of her, and this month sixth is
αὐτῇ τῇ καλουμένῃ στείρᾳ· 37 ὅτι
to her the (one) being called barren; because
οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν
not will be impossible beside the God every
ῥῆμα. 38 εἶπεν δὲ Μαριάμ Ἰδοὺ ἡ
saying. Said but Mary Look! The
δούλη Κυρίου· γένοιτό μοι
slave girl of Lord; may it take place to me
κατὰ τὸ ῥῆμά σου. καὶ ἀπῆλθεν
according to the saying of you. And went off
ἀπ' αὐτῆς ὁ ἄγγελος.
from her the angel.

39 Ἀναστᾶσα δὲ Μαριὰμ ἐν ταῖς
Having stood up but Mary in the
ἡμέραις ταύταις ἐπορεύθη εἰς τὴν
days these went her way into the
ὀρινὴν μετὰ σπουδῆς εἰς πόλιν
mountainous [country] with haste into city
Ἰούδα, 40 καὶ εἰσῆλθεν εἰς τὸν οἶκον
of Judah, and entered into the house
Ζαχαρίου καὶ ἠσπάσατο τὴν Ἐλεισάβετ.
of Zechariah and greeted the Elizabeth.
41 καὶ ἐγένετο, ὡς ἤκουσεν τὸν ἀσπασμὸν
And it happened, as heard the greeting
τῆς Μαρίας ἡ Ἐλεισάβετ, ἐσκίρτησεν τὸ
of the Mary the Elizabeth, leaped the
βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη
infant in the cavity of her, and was filled
πνεύματος ἁγίου ἡ Ἐλεισάβετ, 42 καὶ
of spirit holy the Elizabeth, and
ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν
she sounded up to outcry great and said
Εὐλογημένη σὺ ἐν γυναιξίν,
(One) having been blessed you in women,
καὶ εὐλογημένος ὁ καρπὸς τῆς
and (one) having been blessed the fruit of the
κοιλίας σου. 43 καὶ πόθεν μοι
cavity of you. And from where to me
τοῦτο ἵνα ἔλθῃ ἡ μήτηρ
this (thing) in order that should come the mother
τοῦ κυρίου μου πρὸς ἐμέ; 44 ἰδοὺ
of the Lord of me toward me? Look!

God's Son. 36 And,
look! Elizabeth your
relative has also
herself conceived a
son, in her old age,
and this is the sixth
month for her, the so-
called barren woman;
37 because with God
no declaration will
be an impossibility."
38 Then Mary said:
"Look! Jehovah's*
slave girl! May it
take place with me
according to your
declaration." At that
the angel departed
from her.

39 So Mary rose in
these days and went
into the mountainous
country with haste,
to a city of Judah,
40 and she entered
into the home of
Zech·a·ri'ah and
greeted Elizabeth.
41 Well, as Elizabeth
heard the greeting
of Mary, the infant
in her womb leaped;
and Elizabeth was
filled with holy spirit,
42 and she called out
with a loud cry and
said: "Blessed are you
among women, and
blessed is the fruit of
your womb! 43 So
how is it that this
[privilege] is mine,
to have the mother
of my Lord come to
me? 44 For, look!

38* Jehovah's, J[5,7-18,22-24]; Lord's, ℵAB.

γὰρ ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ
For as occurred the voice of the greeting
σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν
of you into the ears of me, leaped in
ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.
exultation the infant in the cavity of me.
45 καὶ μακαρία ἡ πιστεύσασα
And happy the [woman] having believed
ὅτι ἔσται τελείωσις
because will be complete performance
τοῖς λελαλημένοις αὐτῇ
to the (things) having been spoken to her
παρὰ Κυρίου.
beside Lord.

46 Καὶ εἶπεν Μαριάμ Μεγαλύνει ἡ ψυχή
And said Mary Magnifies the soul
μου τὸν Κύριον, 47 καὶ ἠγαλλίασεν τὸ
of me the Lord, and exulted the
πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου·
spirit of me upon the God the savior of me;
48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν
because he looked over upon the low position
τῆς δούλης αὐτοῦ, ἰδοὺ γὰρ ἀπὸ τοῦ
of the slave girl of him, look! for from the
νῦν μακαριοῦσίν με πᾶσαι αἱ
now will pronounce happy me all the
γενεαί· 49 ὅτι ἐποίησέν μοι
generations; because did to me
μεγάλα ὁ δυνατός, καὶ ἅγιον τὸ
great (things) the powerful (One), and holy the
ὄνομα αὐτοῦ, 50 καὶ τὸ ἔλεος αὐτοῦ εἰς
name of him, and the mercy of him into
γενεὰς καὶ γενεὰς τοῖς
generations and generations to the (ones)
φοβουμένοις αὐτόν. 51 Ἐποίησεν κράτος
fearing him. He did might
ἐν βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους
in arm of him, he scattered superior (ones)
διανοίᾳ καρδίας αὐτῶν· 52 καθεῖλεν
to intention of heart of them; he took down
δυνάστας ἀπὸ θρόνων καὶ ὕψωσεν ταπεινούς,
potentates from thrones and exalted lowly (ones),
53 πεινῶντας ἐνέπλησεν ἀγαθῶν
hungering (ones) he infilled of good (things)
καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.
and (ones) being rich he sent off out empty.
54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,
He came to the aid of Israel boy of him,

as the sound of your
greeting fell upon
my ears, the infant
in my womb leaped
with great gladness.
45 Happy too is she
that believed, because
there will be a com-
plete performance of
those things spoken to
her from Jehovah."*
46 And Mary said:
"My soul magnifies
Jehovah,* 47 and
my spirit cannot keep
from being overjoyed
at God my Savior;
48 because he has
looked upon the low
position of his slave
girl. For, look! from
now on all generations
will pronounce me
happy; 49 because
the powerful One
has done great deeds
for me, and holy is
his name; 50 and
for generations after
generations his mercy
is upon those who
fear him. 51 He has
performed mightily
with his arm, he has
scattered abroad those
who are haughty in
the intention of their
hearts. 52 He has
brought down men of
power from thrones
and exalted lowly
ones; 53 he has
fully satisfied hungry
ones with good things
and he has sent away
empty those who
had wealth. 54 He
has come to the aid
of Israel his servant,

45*, 46* Jehovah, J[5-18,22,23,(24)]; (the) Lord, ℵAB.

μνησθῆναι ἐλέους, 55 καθὼς ἐλάλησεν
to call to mind of mercy, according as he spoke
πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀβραὰμ
toward the fathers of us, to the Abraham
καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.
and to the seed of him into the age.
56 Ἔμεινεν δὲ Μαριὰμ σὺν αὐτῇ
Remained but Mary together with her
ὡς μῆνας τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν
as months three, and returned into the
οἶκον αὐτῆς.
house of her.

57 Τῇ δὲ Ἐλεισάβετ ἐπλήσθη ὁ
To the but Elizabeth was filled the
χρόνος τοῦ τεκεῖν αὐτήν, καὶ
time of the to give birth her, and
ἐγέννησεν υἱόν. 58 καὶ ἤκουσαν οἱ
she generated son. And heard the
περίοικοι καὶ οἱ συγγενεῖς αὐτῆς ὅτι
neighbors and the relatives of her that
ἐμεγάλυνεν Κύριος τὸ ἔλεος αὐτοῦ μετ'
magnified Lord the mercy of him with
αὐτῆς, καὶ συνέχαιρον αὐτῇ. 59 Καὶ
her, and they were rejoicing with her. And
ἐγένετο ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἦλθαν
it occurred in the day the eighth they came
περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν
to circumcise the little boy, and they were calling
αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ
it upon the name of the father of it
Ζαχαρίαν. 60 καὶ ἀποκριθεῖσα ἡ μήτηρ
Zechariah. And having answered the mother
αὐτοῦ εἶπεν Οὐχί, ἀλλὰ κληθήσεται
of it said No, but he will be called
Ἰωάνης. 61 καὶ εἶπαν πρὸς αὐτὴν ὅτι
John. And they said toward her that
Οὐδείς ἔστιν ἐκ τῆς συγγενείας σου ὃς
No one is out of the relationship of you who
καλεῖται τῷ ὀνόματι τούτῳ.
is being called to the name this.
62 ἐνένευον δὲ τῷ πατρὶ αὐτοῦ
They were nodding in but to the father of it
τὸ τί ἂν θέλοι καλεῖσθαι
the what likely he would will to be being called
αὐτό. 63 καὶ αἰτήσας πινακίδιον ἔγραψεν
it. And having asked for tablet he wrote
λέγων Ἰωάνης ἐστὶν ὄνομα αὐτοῦ. καὶ
saying John is name of it. And

to call to mind mercy,
55 just as he told
to our forefathers,
to Abraham and to
his seed, forever."
56 Then Mary
remained with her
about three months,
and returned to her
own home.

57 The time now
became due for Eliza-
beth to give birth, and
she became mother
to a son. 58 And
the neighbors and
her relatives heard
that Jehovah* had
magnified his mercy
to her, and they began
to rejoice with her.
59 And on the eighth
day they came to
circumcise the young
child, and they were
going to call it by the
name of its father,
Zech·a·ri'ah. 60 But
its mother answered
and said: "No, indeed!
but he shall be called
John." 61 At this
they said to her:
"There is no one
among your relatives
that is called by this
name." 62 Then
they went asking its
father by signs what
he wanted it to be
called. 63 And he
asked for a tablet
and wrote: "John is
its name." At this

58* Jehovah, J$^{5-18,22-24}$; Lord, ℵAB.

ἐθαύμασαν πάντες. 64 ἀνεῴχθη δὲ τὸ
wondered all. Was opened but the
στόμα αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα
mouth of him instantly and the tongue
αὐτοῦ, καὶ ἐλάλει εὐλογῶν τὸν θεόν.
of him, and he was speaking blessing the God.
65 Καὶ ἐγένετο ἐπὶ πάντας φόβος τοὺς
And came to be upon all fear the
περιοικοῦντας αὐτούς, καὶ ἐν ὅλῃ
(ones) dwelling around them, and in whole
τῇ ὀρινῇ τῆς Ἰουδαίας
the mountainous [country] of the Judea
διελαλεῖτο πάντα τὰ ῥήματα
was being spoken through all the sayings
ταῦτα, 66 καὶ ἔθεντο πάντες οἱ
these, and put all the (ones)
ἀκούσαντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες Τί
having heard in the heart of them, saying What
ἄρα τὸ παιδίον τοῦτο ἔσται; καὶ γὰρ χεὶρ
really the little boy this will be? And for hand
Κυρίου ἦν μετ' αὐτοῦ.
of Lord was with it.

67 Καὶ Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη
And Zechariah the father of it was filled
πνεύματος ἁγίου καὶ ἐπροφήτευσεν λέγων
of spirit holy and prophesied saying
68 Εὐλογητὸς Κύριος ὁ θεὸς τοῦ Ἰσραήλ,
Blessed Lord the God of the Israel,
ὅτι ἐπεσκέψατο καὶ ἐποίησεν
because he looked upon and did
λύτρωσιν τῷ λαῷ αὐτοῦ, 69 καὶ
deliverance to the people of him, and
ἤγειρεν κέρας σωτηρίας ἡμῖν ἐν οἴκῳ
he raised up horn of salvation to us in house
Δαυεὶδ παιδὸς αὐτοῦ, 70 καθὼς ἐλάλησεν
of David boy of him, according as he spoke
διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος
through mouth of the holy from age
προφητῶν αὐτοῦ, 71 σωτηρίαν ἐξ ἐχθρῶν
prophets of him, salvation out of enemies
ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν
of us and out of hand of all the (ones)
μισούντων ἡμᾶς, 72 ποιῆσαι ἔλεος μετὰ
hating us, to do mercy with
τῶν πατέρων ἡμῶν καὶ μνησθῆναι διαθήκης
the fathers of us and to call to mind of covenant
ἁγίας αὐτοῦ, 73 ὅρκον ὃν ὤμοσεν πρὸς
holy of him, oath which he swore toward

they all marveled.
64 Instantly his
mouth was opened
and his tongue loosed
and he began to
speak, blessing God.
65 And fear fell upon
all those living in
their neighborhood;
and in the whole
mountainous country
of Ju·de'a all these
things began to
be talked around,
66 and all that heard
made note of it in
their hearts, saying:
"What really will this
young child be?" For
the hand of Jehovah*
was indeed with it.
67 And Zech·a·ri'ah
its father was filled
with holy spirit,
and he prophesied,
saying: 68 "Blessed
be Jehovah* the God
of Israel, because he
has turned his atten-
tion and performed
deliverance toward his
people. 69 And he
has raised up a horn
of salvation for us in
the house of David
his servant, 70 just
as he, through the
mouth of his holy
prophets from of old,
has spoken 71 of
a salvation from our
enemies and from
the hand of all those
hating us; 72 to
perform the mercy in
connection with our
forefathers and to
call to mind his holy
covenant, 73 the
oath that he swore to

66*, 68* Jehovah, J$^{5-18,22-24}$; Lord, ℵAB.

Ἀβραὰμ τὸν πατέρα ἡμῶν, 74 τοῦ δοῦναι
Abraham the father of us, of the to give
ἡμῖν ἀφόβως ἐκ χειρὸς ἐχθρῶν
to us fearlessly out of hand of enemies
ῥυσθέντας λατρεύειν
having been drawn to be rendering sacred service
αὐτῷ 75 ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον
to him in loyalty and righteousness in sight
αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν. 76 Καὶ σὺ
of him to all the days of us. And you
δέ, παιδίον, προφήτης Ὑψίστου
but, little boy, prophet of Most High
κληθήσῃ, προπορεύσῃ γὰρ
you will be called, you will go your way before for
ἐνώπιον Κυρίου ἑτοιμάσαι ὁδοὺς αὐτοῦ,
in sight of Lord to make ready ways of him,
77 τοῦ δοῦναι γνῶσιν σωτηρίας τῷ
of the to give knowledge of salvation to the
λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,
people of him in letting go off of sins of them,
78 διὰ σπλάγχνα ἐλέους θεοῦ ἡμῶν, ἐν
through intestines of mercy of God of us, in
οἷς ἐπισκέψεται ἡμᾶς ἀνατολὴ ἐξ ὕψους,
which will look upon us daybreak out of height,
79 ἐπιφᾶναι τοῖς ἐν σκότει καὶ
to shine upon to the (ones) in darkness and
σκιᾷ θανάτου καθημένοις, τοῦ
shadow of death sitting, of the
κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν
to straighten down the feet of us into way
εἰρήνης.
of peace.

80 Τὸ δὲ παιδίον ηὔξανε καὶ
The but little boy was growing and
ἐκραταιοῦτο πνεύματι, καὶ ἦν ἐν ταῖς
was getting mighty to spirit, and he was in the
ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ
desolate [places] until day of showing up of him
πρὸς τὸν Ἰσραήλ.
toward the Israel.

2 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις
It happened but in the days those
ἐξῆλθεν δόγμα παρὰ Καίσαρος Αὐγούστου
went out decree beside Caesar Augustus
ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην·
to be getting registered all the inhabited [earth];
2 αὕτη ἀπογραφὴ πρώτη ἐγένετο
this registration first occurred

Abraham our fore-
father, 74 to grant
us, after we have
been rescued from the
hands of enemies, the
privilege of fearlessly
rendering sacred ser-
vice* to him 75 with
loyalty and righteous-
ness before him all
our days. 76 But as
for you, young child,
you will be called a
prophet of the Most
High, for you will
go in advance before
Jehovah* to make his
ways ready, 77 to
give knowledge of
salvation to his people
by forgiveness of their
sins, 78 because of
the tender compassion
of our God. With
this [compassion] a
daybreak will visit us
from on high, 79 to
give light to those
sitting in darkness
and death's shadow,
to direct our feet
prosperously in the
way of peace."
80 And the young
child went on growing
and getting strong
in spirit, and he
continued in the
deserts until the day
of showing himself
openly to Israel.

2 Now in those days
a decree went forth
from Caesar Au·gus'tus
for all the inhabited
earth to be regis-
tered; 2 (this first
registration took place

74* Or, "rendering worship." 76* Jehovah, J[5-18,22-24]; Lord, ℵAB.

ἡγεμονεύοντος τῆς Συρίας Κυρηνίου·
being governor of the Syria Quirinius;
3 καὶ ἐπορεύοντο πάντες
and they were going their way all
ἀπογράφεσθαι, ἕκαστος εἰς τὴν
to be getting registered, each (one) into the
ἑαυτοῦ πόλιν. 4 Ἀνέβη δὲ καὶ Ἰωσὴφ
of himself city. Went up but also Joseph
ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρὲτ
from the Galilee out of city Nazareth
εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἥτις
into the Judea into city of David which
καλεῖται Βηθλεέμ, διὰ τὸ εἶναι
is being called Bethlehem, through the to be
αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυείδ,
him out of house and father [place] of David,
5 ἀπογράψασθαι σὺν Μαριὰμ τῇ
to get registered together with Mary the (one)
ἐμνηστευμένῃ αὐτῷ, οὔσῃ
having been given in marriage to him, being
ἐγκύῳ. 6 Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς
pregnant. It occurred but in the to be them
ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν
there were fulfilled the days of the to give birth
αὐτήν, 7 καὶ ἔτεκεν τὸν υἱὸν αὐτῆς
her, and she gave birth to the son of her
τὸν πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν καὶ
the firstborn, and she swaddled him and
ἀνέκλινεν αὐτὸν ἐν φάτνῃ, διότι οὐκ ἦν
made recline him in manger, because not was
αὐτοῖς τόπος ἐν τῷ καταλύματι.
to them place in the loosing-down [place].

8 Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ
And shepherds were in the country the
αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες φυλακὰς
very living in the fields and guarding watches
τῆς νυκτὸς ἐπὶ τὴν ποίμνην αὐτῶν. 9 καὶ
of the night upon the flock of them. And
ἄγγελος Κυρίου ἐπέστη αὐτοῖς καὶ δόξα
angel of Lord stood upon them and glory
Κυρίου περιέλαμψεν αὐτούς, καὶ ἐφοβήθησαν
of Lord gleamed around them, and they feared
φόβον μέγαν· 10 καὶ εἶπεν αὐτοῖς ὁ ἄγγελος
fear great; and said to them the angel
Μὴ φοβεῖσθε, ἰδοὺ γὰρ
Not be you fearing, look! for
εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην
I am declaring good news to you joy great

when Qui·rin'i·us was
governor of Syria;)
3 and all people
went traveling to be
registered, each one
to his own city. 4 Of
course, Joseph also
went up from Gal'i·lee,
out of the city of Naz'-
a·reth, into Ju·de'a, to
David's city, which
is called Beth'le·hem,
because of his being a
member of the house
and family of David,
5 to get registered
with Mary, who had
been given him in
marriage as promised,
at present heavy
with child. 6 While
they were there, the
days came to the
full for her to give
birth. 7 And she
gave birth to her son,
the firstborn, and she
bound him with cloth
bands and laid him
in a manger, because
there was no place for
them in the lodging
room.
8 There were also
in that same country
shepherds living out
of doors and keeping
watches in the night
over their flocks.
9 And suddenly Jeho-
vah's* angel stood by
them, and Jehovah's#
glory gleamed around
them, and they
became very fearful.
10 But the angel said
to them: "Have no
fear, for, look! I am
declaring to you good
news of a great joy

9* Jehovah's, J[5,7-13,16,17,22-24]; Lord's, ℵAB. 9# Jehovah's, J[5,7,8,10-18,22-24]; Lord's, ℵAB.

ἥτις ἔσται παντὶ τῷ λαῷ, 11 ὅτι
which will be to all the people, because
ἐτέχθη ὑμῖν σήμερον σωτὴρ ὅς ἐστιν
was born to YOU today Savior who is
χριστὸς κύριος ἐν πόλει Δαυείδ· 12 καὶ τοῦτο
Christ Lord in city of David; and this
ὑμῖν σημεῖον, εὑρήσετε βρέφος
to YOU sign, YOU will find infant
ἐσπαργανωμένον καὶ κείμενον ἐν φάτνῃ.
having been swaddled and lying in manger.
13 καὶ ἐξέφνης ἐγένετο σὺν τῷ ἀγγέλῳ
And suddenly came to be with the angel
πλῆθος στρατιᾶς οὐρανίου αἰνούντων
multitude of army heavenly of (ones) praising
τὸν θεὸν καὶ λεγόντων 14 Δόξα ἐν
the God and saying Glory in
ὑψίστοις θεῷ καὶ ἐπὶ γῆς εἰρήνη
highest [places] to God and upon earth peace
ἐν ἀνθρώποις εὐδοκίας.
in men of well thinking.

15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ'
And it occurred as they went off from
αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ
them into the heaven the angels, the
ποιμένες ἐλάλουν πρὸς ἀλλήλους
shepherds were speaking toward one another
Διέλθωμεν δὴ ἕως Βηθλεὲμ
Let us go through actually until Bethlehem
καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς
and let us see the saying this the having occurred
ὃ ὁ κύριος ἐγνώρισεν ἡμῖν. 16 καὶ
which the Lord made known to us. And
ἦλθαν σπεύσαντες καὶ ἀνεῦραν τήν τε
they came having made haste and found up the and
Μαριὰμ καὶ τὸν Ἰωσὴφ καὶ τὸ βρέφος κείμενον
Mary and the Joseph and the infant lying
ἐν τῇ φάτνῃ· 17 ἰδόντες δὲ
in the manger; having seen but
ἐγνώρισαν περὶ τοῦ ῥήματος τοῦ
they made known about the saying the
λαληθέντος αὐτοῖς περὶ τοῦ παιδίου
having been spoken to them about the little boy
τούτου. 18 καὶ πάντες οἱ ἀκούσαντες
this. And all the (ones) having heard
ἐθαύμασαν περὶ τῶν λαληθέντων
wondered about the (things) having been spoken
ὑπὸ τῶν ποιμένων πρὸς αὐτούς, 19 ἡ δὲ
by the shepherds toward them, the but

that all the people
will have, 11 because
there was born to
YOU today a Savior,
who is Christ [the]
Lord, in David's city.
12 And this is a sign
for YOU: YOU will
find an infant bound
in cloth bands and
lying in a manger."
13 And suddenly
there came to be with
the angel a multitude
of the heavenly army,
praising God and
saying: 14 "Glory in
the heights above to
God, and upon earth
peace among men of
goodwill."
15 So when the
angels had departed
from them into
heaven, the shepherds
began saying to one
another: "Let us by
all means go clear
to Beth'le·hem and
see this thing that
has taken place,
which Jehovah*
has made known to
us." 16 And they
went with haste and
found Mary as well as
Joseph, and the infant
lying in the manger.
17 When they saw
it, they made known
the saying that had
been spoken to them
concerning this young
child. 18 And all
that heard marveled
over the things
told them by the
shepherds, 19 but

15* Jehovah, $J^{5,7,8,10\text{-}18,22,23}$; the Lord, ℵAB.

Μαρία πάντα συνετήρει τὰ ῥήματα ταῦτα
Mary all was preserving the sayings these
συνβάλλουσα ἐν τῇ καρδίᾳ αὐτῆς. 20 καὶ
throwing together in the heart of her. And
ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ
turned under the shepherds glorifying and
αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν οἷς
praising the God upon all (things) which
ἤκουσαν καὶ εἶδον καθὼς ἐλαλήθη
they heard and saw according as it was spoken
πρὸς αὐτούς.
toward them.

21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ
And when were fulfilled days eight of the
περιτεμεῖν αὐτόν, καὶ ἐκλήθη τὸ ὄνομα
to circumcise him, and was called the name
αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ τοῦ
of him Jesus, the [name] called by the
ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ
angel before the to be conceived him in the
κοιλίᾳ.
cavity.

22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ
And when were fulfilled the days of the
καθαρισμοῦ αὐτῶν κατὰ τὸν νόμον
purification of them according to the law
Μωυσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα
of Moses, they led up him into Jerusalem
παραστῆσαι τῷ κυρίῳ, 23 καθὼς
to present to the Lord, according as
γέγραπται ἐν νόμῳ Κυρίου ὅτι Πᾶν
it has been written in law of Lord that Every
ἄρσεν διανοῖγον μήτραν ἅγιον τῷ κυρίῳ
male opening womb holy to the Lord
κληθήσεται, 24 καὶ τοῦ δοῦναι θυσίαν
will be called, and of the to give sacrifice
κατὰ τὸ εἰρημένον ἐν τῷ νόμῳ
according to the having been said in the law
Κυρίου, Ζεῦγος τρυγόνων ἢ δύο νοσσοὺς
of Lord, Pair of turtledoves or two nestlings
περιστερῶν.
of pigeons.

25 Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἰερουσαλὴμ
And look! man was in Jerusalem
ᾧ ὄνομα Συμεών, καὶ ὁ ἄνθρωπος
to whom name Simeon, and the man
οὗτος δίκαιος καὶ εὐλαβής, προσδεχόμενος
this righteous and holding well, waiting for

Mary began to
preserve all these
sayings, drawing
conclusions in her
heart. 20 Then the
shepherds went back,
glorifying and praising
God for all the things
they heard and saw,
just as these had been
told them.
21 Now when eight
days came to the
full for circumcising
him, his name was
also called Jesus,*
the name called by
the angel before he
was conceived in the
womb.
22 Also, when the
days for purifying
them according to the
law of Moses came to
the full, they brought
him up to Jerusalem
to present him to
Jehovah,* 23 just
as it is written in
Jehovah's* law: "Every
male opening a womb
must be called holy to
Jehovah,"" 24 and to
offer sacrifice accord-
ing to what is said in
the law of Jehovah:*
"A pair of turtledoves
or two young pigeons."
25 And, look! there
was a man in Jerusa-
lem named Sim'e·on,
and this man was
righteous and
reverent, waiting for

21* See Matthew 1:21 footnote. 22*, 23", 24* Jehovah, $J^{5\text{-}18,22,23,(24)}$; (the) Lord, ℵAB. 23* Jehovah's, $J^{5\text{-}18,22\text{-}24}$; Lord's, ℵAB.

παράκλησιν τοῦ Ἰσραήλ, καὶ πνεῦμα ἦν
consolation of the Israel, and spirit was
ἅγιον ἐπ' αὐτόν· 26 καὶ ἦν αὐτῷ
holy upon him; and was to him
κεχρηματισμένον ὑπὸ τοῦ πνεύματος
having been divinely revealed by the spirit
τοῦ ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν
of the holy not to see death prior to or likely
ἴδῃ τὸν χριστὸν Κυρίου. 27 καὶ ἦλθεν
he should see the Christ of Lord. And he came
ἐν τῷ πνεύματι εἰς τὸ ἱερόν· καὶ ἐν τῷ
in the spirit into the temple; and in the
εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν
to lead in the parents the little boy Jesus
τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ
of the to do them according to the (thing)
εἰθισμένον τοῦ νόμου περὶ αὐτοῦ
having been made custom of the law about it
28 καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας
and he received it into the arms
καὶ εὐλόγησεν τὸν θεὸν καὶ εἶπεν 29 Νῦν
and blessed the God and said Now
ἀπολύεις τὸν δοῦλόν σου, δέσποτα,
you are loosing off the slave of you, Sovereign Lord,
κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·
according to the saying of you in peace;
30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ
because saw the eyes of me the
σωτήριόν σου 31 ὃ ἡτοίμασας
means of saving of you which you made ready
κατὰ πρόσωπον πάντων τῶν λαῶν,
according to face of all the peoples,
32 φῶς εἰς ἀποκάλυψιν ἐθνῶν καὶ δόξαν
light into uncovering of nations and glory
λαοῦ σου Ἰσραήλ. 33 καὶ ἦν ὁ πατὴρ
of people of you of Israel. And was the father
αὐτοῦ καὶ ἡ μήτηρ θαυμάζοντες ἐπὶ
of it and the mother wondering upon
τοῖς λαλουμένοις περὶ αὐτοῦ. 34 καὶ
the (things) being spoken about it. And
εὐλόγησεν αὐτοὺς Συμεὼν καὶ εἶπεν πρὸς
blessed them Simeon and said toward
Μαριὰμ τὴν μητέρα αὐτοῦ Ἰδοὺ οὗτος
Mary the mother of it Look! This (one)
κεῖται εἰς πτῶσιν καὶ ἀνάστασιν πολλῶν
is lying into fall and standing up of many
ἐν τῷ Ἰσραὴλ καὶ εἰς σημεῖον
in the Israel and into sign

Israel's consolation,
and holy spirit was
upon him. 26 Fur-
thermore, it had been
divinely revealed to
him by the holy spirit
that he would not see
death before he had
seen the Christ of
Jehovah.* 27 Under
the power of the spirit
he now came into the
temple; and as the
parents brought the
young child Jesus in
to do for it according
to the customary
practice of the law,
28 he himself received
it into his arms and
blessed God and said:
29 "Now, Sovereign
Lord,* you are letting
your slave go free
in peace according
to your declaration;
30 because my eyes
have seen your means
of saving 31 that
you have made ready
in the sight of all
the peoples, 32 a
light for removing
the veil from the
nations* and a glory
of your people Israel."
33 And its father and
mother continued
wondering at the
things being spoken
about it. 34 Also,
Sim'e·on blessed them,
but said to Mary its
mother: "Look! This
one is laid for the
fall and the rising
again of many in
Israel and for a sign

26* Jehovah, J[5-18,22-24]; Lord, ℵAB. 29* Sovereign Lord, ℵABJ[7,8,10,13,16,17,22]; Jehovah, J[9,18]. 32* Or, "a light for a revelation of the nations."

ἀντιλεγόμενον, 35 καὶ σοῦ αὐτῆς τὴν
being talked against, and of you very the
ψυχὴν διελεύσεται ῥομφαία, ὅπως
soul will go through long sword, so that
ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν
likely may be uncovered out of many hearts
διαλογισμοί.
reasonings.
36 Καὶ ἦν Ἄννα προφῆτις, θυγάτηρ
And was Anna prophetess, daughter
Φανουήλ, ἐκ φυλῆς Ἀσήρ, αὕτη
of Phanuel, out of tribe of Asher, this
προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα
having advanced in days many, having lived
μετὰ ἀνδρὸς ἔτη ἑπτὰ ἀπὸ τῆς παρθενίας
with male person years seven from the virginity
αὐτῆς, 37 καὶ αὐτὴ χήρα ἕως ἐτῶν
of her, and she widow until years
ὀγδοήκοντα τεσσάρων, ἣ οὐκ
eighty- four, who not
ἀφίστατο τοῦ ἱεροῦ νηστείαις καὶ
was missing from the temple to fastings and
δεήσεσιν λατρεύουσα νύκτα καὶ
supplications rendering sacred service night and
ἡμέραν. 38 καὶ αὐτῇ τῇ ὥρᾳ
day. And to very the hour
ἐπιστᾶσα ἀνθωμολογεῖτο τῷ θεῷ
having stood upon was returning thanks to the God
καὶ ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς
and was speaking about it to all the (ones)
προσδεχομένοις λύτρωσιν Ἰερουσαλήμ.
waiting for deliverance of Jerusalem.
39 Καὶ ὡς ἐτέλεσαν πάντα τὰ
And as they ended all the (things)
κατὰ τὸν νόμον Κυρίου, ἐπέστρεψαν
according to the law of Lord, they returned
εἰς τὴν Γαλιλαίαν εἰς πόλιν ἑαυτῶν
into the Galilee into city of themselves
Ναζαρέτ. 40 Τὸ δὲ παιδίον ηὔξανεν
Nazareth. The but little boy was growing
καὶ ἐκραταιοῦτο πληρούμενον
and was getting mighty being filled
σοφίᾳ, καὶ χάρις θεοῦ ἦν ἐπ' αὐτό.
to wisdom, and favor of God was upon it.
41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ
And were going their way the parents of him
κατ' ἔτος εἰς Ἰερουσαλὴμ τῇ ἑορτῇ
according to year into Jerusalem to the festival

to be talked against
35 (yes, a long sword
will be run through
the soul of you
yourself), in order
that the reasonings of
many hearts may be
uncovered."
36 Now there was
Anna a prophetess,
Phan'u·el's daughter,
of Ash'er's tribe (this
woman was well along
in years, and had
lived with a husband
for seven years from
her virginity, 37 and
she was a widow now
eighty-four years
old), who was never
missing from the tem-
ple, rendering sacred
service* night and day
with fastings and sup-
plications. 38 And
in that very hour she
came near and began
returning thanks to
God* and speaking
about [the child] to all
those waiting for Je-
rusalem's deliverance.
39 So when they
had carried out all the
things according to
the law of Jehovah,*
they went back into
Gal'i·lee to their
own city Naz'a·reth.
40 And the young
child continued
growing and getting
strong, being filled
with wisdom, and
God's favor continued
upon him.
41 Now his parents
were accustomed
to go from year to
year to Jerusalem
for the festival

37* Or, "rendering worship." 38* God, ℵAB; Jehovah, J[5,7-17]; the Lord, VgSy[p,s]. 39* Jehovah, J[5-18,22-24]; Lord, ℵAB.

τοῦ πάσχα. 42 Καὶ ὅτε ἐγένετο
of the passover. And when he came to be
ἐτῶν δώδεκα, ἀναβαινόντων αὐτῶν
of years twelve, going up of them
κατὰ τὸ ἔθος τῆς ἑορτῆς 43 καὶ
according to the custom of the festival and
τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν
having finished the days, in the to be returning
αὐτοὺς ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν
them remained behind Jesus the boy in
Ἰερουσαλήμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς
Jerusalem, and not knew the parents
αὐτοῦ. 44 νομίσαντες δὲ αὐτὸν εἶναι ἐν
of him. Having opined but him to be in
τῇ συνοδίᾳ ἦλθον ἡμέρας ὁδὸν καὶ
the company they came of day way and
ἀνεζήτουν αὐτὸν ἐν τοῖς
were seeking up him in the
συγγενεῦσιν καὶ τοῖς γνωστοῖς, 45 καὶ μὴ
relatives and the acquaintances, and not
εὑρόντες ὑπέστρεψαν εἰς Ἰερουσαλὴμ
having found they returned into Jerusalem
ἀναζητοῦντες αὐτόν. 46 καὶ ἐγένετο μετὰ
seeking up him. And it occurred after
ἡμέρας τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ
days three they found him in the temple
καθεζόμενον ἐν μέσῳ τῶν διδασκάλων καὶ
sitting in midst of the teachers and
ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς·
hearing them and inquiring upon them;
47 ἐξίσταντο δὲ πάντες οἱ
were being amazed but all the (ones)
ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ
hearing him upon the understanding and
ταῖς ἀποκρίσεσιν αὐτοῦ. 48 καὶ ἰδόντες
the answers of him. And having seen
αὐτὸν ἐξεπλάγησαν, καὶ εἶπεν πρὸς
him they were astounded, and said toward
αὐτὸν ἡ μήτηρ αὐτοῦ Τέκνον, τί ἐποίησας
him the mother of him Child, why did you do
ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου κἀγὼ
to us thus? Look! The father of you and I
ὀδυνώμενοι ζητοῦμέν σε. 49 καὶ εἶπεν
being pained we are seeking you. And he said
πρὸς αὐτούς Τί ὅτι ἐζητεῖτέ με;
toward them Why that you were seeking me?
οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ
Not had you known that in the (things) of the
πατρός μου δεῖ εἶναί με; 50 καὶ
Father of me it is necessary to be me? And

of the passover.
42 And when he
became twelve years
old, they went up
according to the
custom of the festival
43 and completed the
days. But when they
were returning, the
boy Jesus remained
behind in Jerusalem,
and his parents
did not notice it.
44 Assuming that he
was in the company
traveling together,
they covered a day's
distance and then
began to hunt him up
among the relatives
and acquaintances.
45 But, not finding
him, they returned
to Jerusalem, making
a diligent search for
him. 46 Well, after
three days they found
him in the temple,
sitting in the midst
of the teachers and
listening to them
and questioning
them. 47 But all
those listening to
him were in constant
amazement at his
understanding and
his answers. 48 Now
when they saw him
they were astounded,
and his mother said to
him: "Child, why did
you treat us this way?
Here your father and
I in mental distress
have been looking
for you." 49 But he
said to them: "Why
did YOU have to go
looking for me? Did
YOU not know that I
must be in the [house]
of my Father?"
50 However,

αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ
they not comprehended the saying which
ἐλάλησεν αὐτοῖς.
he spoke to them.
51 καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν
And he went down with them and came
εἰς Ναζαρέτ, καὶ ἦν ὑποτασσόμενος
into Nazareth, and he was (one) subjecting himself
αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ
to them. And the mother of him
διετήρει πάντα τὰ ῥήματα ἐν τῇ
was thoroughly keeping all the sayings in the
καρδίᾳ αὐτῆς. 52 Καὶ Ἰησοῦς προέκοπτεν
heart of her. And Jesus was cutting before
τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι
to the wisdom and to physical growth and to favor
παρὰ θεῷ καὶ ἀνθρώποις.
beside God and men.

3 Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς
In year but five and tenth of the
ἡγεμονίας Τιβερίου Καίσαρος,
governorship of Tiberius Caesar,
ἡγεμονεύοντος Ποντίου Πειλάτου τῆς
being governor of Pontius Pilate of the
Ἰουδαίας, καὶ τετρααρχοῦντος τῆς Γαλιλαίας
Judea, and being tetrarch of the Galilee
Ἡρῴδου, Φιλίππου δὲ τοῦ ἀδελφοῦ αὐτοῦ
of Herod, of Philip but the brother of him
τετρααρχοῦντος τῆς Ἰτουραίας καὶ
being tetrarch of the Ituraea and
Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς
of Trachonitis of country, and of Lysanias of the
Ἀβειληνῆς τετρααρχοῦντος, 2 ἐπὶ ἀρχιερέως
Abilene being tetrarch, upon chief priest
Ἄννα καὶ Καιάφα, ἐγένετο ῥῆμα θεοῦ
Annas and Caiaphas, came to be saying of God
ἐπὶ Ἰωάνην τὸν Ζαχαρίου υἱὸν ἐν τῇ
upon John the of Zechariah son in the
ἐρήμῳ.
desolate [place].
3 καὶ ἦλθεν εἰς πᾶσαν περίχωρον
And he came into all country around
τοῦ Ἰορδάνου κηρύσσων βάπτισμα
of the Jordan preaching baptism
μετανοίας εἰς ἄφεσιν ἁμαρτιῶν,
of repentance into letting go off of sins,
4 ὡς γέγραπται ἐν βίβλῳ λόγων
as it has been written in book of words
Ἠσαίου τοῦ προφήτου Φωνὴ βοῶντος
of Isaiah the prophet Voice of (one) calling out

they did not grasp the
saying that he spoke
to them.
51 And he went
down with them and
came to Naz'a·reth,
and he continued
subject to them. Also,
his mother carefully
kept all these sayings
in her heart. 52 And
Jesus went on
progressing in wisdom
and in physical
growth and in favor
with God and men.

3 In the fifteenth
year of the reign
of Ti·be'ri·us Caesar,
when Pontius Pilate
was governor of
Ju·de'a, and Herod
was district ruler of
Gal'i·lee, but Philip
his brother was
district ruler of the
country of It·u·rae'a
and Trach·o·ni'tis, and
Ly·sa'ni·as was district
ruler of Ab·i·le'ne,
2 in the days of chief
priest An'nas and
of Ca'ia·phas, God's
declaration came
to John the son of
Zech·a·ri'ah in the
wilderness.
3 So he came
into all the country
around the Jordan,
preaching baptism [in
symbol] of repentance
for forgiveness of
sins, 4 just as it is
written in the book
of the words of Isaiah
the prophet: "Listen!
Someone is crying out

ἐν τῇ ἐρήμῳ Ἑτοιμάσατε τὴν ὁδὸν
in the desolate [place] Make YOU ready the way

Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους
of Lord, straight be YOU making the roads

αὐτοῦ. 5 πᾶσα φάραγξ πληρωθήσεται καὶ
of him. Every gully will be filled and

πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται,
every mountain and hill will be made low,

καὶ ἔσται τὰ σκολιὰ εἰς εὐθείας
and will be the crooked (things) into straight (ones)

καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας· 6 καὶ
and the rough (ones) into ways smooth; and

ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ.
will see all flesh the saving means of the God.

7 Ἔλεγεν οὖν τοῖς
He was saying therefore to the

ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ'
going their way out crowds to be baptized by

αὐτοῦ Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν
him Generated (ones) of vipers, who showed

ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;
to YOU to flee from the about to be wrath?

8 ποιήσατε οὖν καρποὺς ἀξίους τῆς
Make YOU therefore fruits worthy of the

μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν
repentance; and not start YOU to be saying in

ἑαυτοῖς Πατέρα ἔχομεν τὸν Ἀβραάμ,
selves Father we are having the Abraham,

λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς
I am saying for to YOU that is able the God

ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ
out of the stones these to raise up children to the

Ἀβραάμ. 9 ἤδη δὲ καὶ ἡ ἀξίνη πρὸς
Abraham. Already but also the ax toward

τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν
the root of the trees is lying; every

οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν
therefore tree not making fruit fine

ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.
is being cut out and into fire is being thrown.

10 καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι
And were inquiring upon him the crowds

λέγοντες Τί οὖν ποιήσωμεν;
saying What therefore should we do?

11 ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς
Having answered but he was saying to them

Ὁ ἔχων δύο χιτῶνας
The (one) having two undergarments

in the wilderness,
'Prepare the way of
Jehovah,* YOU people,
make his roads
straight. 5 Every
gully must be filled
up, and every moun-
tain and hill leveled
down, and the curves
must become straight
ways and the rough
places smooth ways;
6 and all flesh will
see the saving means
of God.'"
7 Therefore he
began to say to the
crowds coming out
to be baptized by
him: "YOU offspring
of vipers, who has
intimated to YOU to
flee from the coming
wrath? 8 Therefore
produce fruits that
befit repentance.* And
do not start saying
within yourselves,
'As a father we have
Abraham.' For I say
to YOU that God has
power to raise up
children to Abraham
from these stones.
9 Indeed, the ax is
already in position at
the root of the trees;
every tree, therefore,
not producing fine
fruit is to be cut down
and thrown into the
fire."
10 And the crowds
would ask him:
"What, then, shall we
do?" 11 In reply he
would say to them:
"Let the man that has
two undergarments

4* Jehovah, $J^{7-15,17,18,22-24}$; Lord, אAB. 8* Or, "change of mind."

μεταδότω τῷ μὴ ἔχοντι, καὶ
let him share with the (one) not having, and

ὁ ἔχων βρώματα ὁμοίως
the (one) having things to eat likewise

ποιείτω. 12 ἦλθον δὲ καὶ τελῶναι
let him be doing. Came but also tax collectors

βαπτισθῆναι καὶ εἶπαν πρὸς αὐτόν
to be baptized and they said toward him

Διδάσκαλε, τί ποιήσωμεν; 13 ὁ δὲ
Teacher, what should we do? The (one) but

εἶπεν πρὸς αὐτούς Μηδὲν πλέον παρὰ
said toward them Nothing more beside

τὸ διατεταγμένον ὑμῖν
the (thing) having been prorated to YOU

πράσσετε. 14 ἐπηρώτων δὲ
be YOU performing. Were inquiring upon but

αὐτὸν καὶ στρατευόμενοι λέγοντες
him also [men] serving in the army saying

Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς
What should do also we? And he said to them

Μηδένα διασείσητε μηδὲ
No one YOU should harass nor

συκοφαντήσητε, καὶ ἀρκεῖσθε
should YOU take by fig-showing, and be YOU satisfied

τοῖς ὀψωνίοις ὑμῶν.
to the provisions of YOU.

15 Προσδοκῶντος δὲ τοῦ λαοῦ καὶ
Expecting but of the people and

διαλογιζομένων πάντων ἐν ταῖς καρδίαις
reasoning of all (ones) in the hearts

αὐτῶν περὶ τοῦ Ἰωάνου, μή ποτε
of them about the John, not at sometime

αὐτὸς εἴη ὁ χριστός, 16 ἀπεκρίνατο
he might be the Christ, he answered

λέγων πᾶσιν ὁ Ἰωάνης Ἐγὼ μὲν
saying to all the John I indeed

ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ
to water am baptizing YOU; is coming but

ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ
the (one) stronger of me, whose not I am

ἱκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων
sufficient to loosen the lace of the sandals

αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι
of him; he YOU will baptize in spirit

ἁγίῳ καὶ πυρί· 17 οὗ τὸ πτύον
holy and fire; whose the winnowing shovel

ἐν τῇ χειρὶ αὐτοῦ διακαθᾶραι τὴν
in the hand of him to clean thoroughly the

ἅλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον
threshing floor of him and to lead together the wheat

share with the man
that has none, and
let him that has
things to eat do the
same." 12 But even
tax collectors came to
be baptized, and they
said to him: "Teacher,
what shall we do?"
13 He said to them:
"Do not demand any-
thing more than the
tax rate." 14 Also,
those in military ser-
vice would ask him:
"What shall we also
do?" And he said to
them: "Do not harass
anybody or accuse
anybody falsely, but
be satisfied with YOUR
provisions."
15 Now as the
people were in expec-
tation and all were
reasoning in their
hearts about John:
"May he perhaps be
the Christ?" 16 John
gave the answer,
saying to all: "I, for
my part, baptize YOU
with water; but the
one stronger than I
am is coming, the
lace of whose sandals
I am not fit to untie.
He will baptize YOU
people with holy spirit
and fire. 17 His
winnowing shovel is
in his hand to clean
up his threshing
floor completely and
to gather the wheat

εἰς τὴν ἀποθήκην αὐτοῦ, τὸ δὲ ἄχυρον
into the storehouse of him, the but chaff
κατακαύσει πυρὶ ἀσβέστῳ.
he will burn down to fire inextinguishable.
18 Πολλὰ μὲν οὖν καὶ ἕτερα
Many [things] indeed therefore and different
παρακαλῶν εὐηγγελίζετο τὸν
exhorting he was declaring good news to the
λαόν· 19 ὁ δὲ Ἡρῴδης ὁ τετραάρχης,
people; the but Herod the tetrarch,
ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρῳδιάδος τῆς
being reproved by him about Herodias the
γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ
woman of the brother of him and about
πάντων ὧν ἐποίησεν πονηρῶν
all of which did of wicked (things)
ὁ Ἡρῴδης, 20 προσέθηκεν καὶ τοῦτο ἐπὶ
the Herod, added also this upon
πᾶσιν, κατέκλεισεν τὸν Ἰωάνην ἐν φυλακῇ.
all [deeds], he locked down the John in prison.
21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι
It occurred but in the to be baptized
ἅπαντα τὸν λαὸν καὶ Ἰησοῦ
all the people also of Jesus
βαπτισθέντος καὶ προσευχομένου
having been baptized and praying
ἀνεῳχθῆναι τὸν οὐρανὸν 22 καὶ
to be opened the heaven and
καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῷ
to come down the spirit the holy to bodily
εἴδει ὡς περιστερὰν ἐπ' αὐτόν, καὶ φωνὴν
shape as dove upon him, and voice
ἐξ οὐρανοῦ γενέσθαι Σὺ εἶ ὁ
out of heaven to come to be You are the
υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.
Son of me the loved, in you I thought well.
23 Καὶ αὐτὸς ἦν Ἰησοῦς ἀρχόμενος ὡσεὶ
And he was Jesus commencing as if
ἐτῶν τριάκοντα, ὢν υἱός, ὡς
of years thirty, being son, as
ἐνομίζετο, Ἰωσήφ τοῦ Ἡλεὶ
it was being opined, of Joseph of the Heli
24 τοῦ Μαθθάτ τοῦ Λευεὶ τοῦ Μελχεὶ τοῦ
of the Matthat of the Levi of the Melchi of the
Ἰανναί τοῦ Ἰωσήφ 25 τοῦ Ματταθίου τοῦ
Jannai of the Joseph of the Mattathias of the
Ἀμώς τοῦ Ναούμ τοῦ Ἐσλεί τοῦ Ναγγαί
Amos of the Nahum of the Esli of the Naggai
26 τοῦ Μάαθ τοῦ Ματταθίου τοῦ Σεμεείν
of the Maath of the Mattathias of the Semein

into his storehouse,
but the chaff he will
burn up with fire that
cannot be put out."
18 Therefore he
also gave many other
exhortations and
continued declaring
good news to the peo-
ple. 19 But Herod
the district ruler, for
being reproved by him
concerning He·ro'di·as
the wife of his brother
and concerning all
the wicked deeds that
Herod did, 20 added
also this to all those
[deeds]: he locked
John up in prison.
21 Now when
all the people were
baptized, Jesus also
was baptized and, as
he was praying, the
heaven was opened
up 22 and the holy
spirit in bodily shape
like a dove came down
upon him, and a voice
came out of heaven:
"You are my Son,
the beloved; I have
approved you."
23 Furthermore,
Jesus himself, when
he commenced [his
work], was about thir-
ty years old, being the
son, as the opinion
was, of Joseph, [son]
of He'li, 24 [son]
of Mat'that, [son] of
Le'vi, [son] of Mel'chi,
[son] of Jan'na·i, [son]
of Joseph, 25 [son]
of Mat·ta·thi'as, [son]
of A'mos, [son] of
Na'hum, [son] of Es'li,
[son] of Nag'ga·i,
26 [son] of Ma'ath,
[son] of Mat·ta·thi'as,
[son] of Sem'e·in,

τοῦ Ἰωσὴχ τοῦ Ἰωδά 27 τοῦ Ἰωανάν
of the Josech of the Joda of the Joanan
τοῦ Ῥησά τοῦ Ζοροβάβελ τοῦ Σαλαθιήλ
of the Rhesa of the Zerubbabel of the Shealtiel
τοῦ Νηρεί 28 τοῦ Μελχεί τοῦ Ἀδδεί τοῦ
of the Neri of the Melchi of the Addi of the
Κωσάμ τοῦ Ἐλμαδάμ τοῦ Ἤρ 29 τοῦ
Cosam of the Elmadam of the Er of the
Ἰησοῦ τοῦ Ἐλιέζερ τοῦ Ἰωρείμ τοῦ
Jesus of the Eliezer of the Jorim of the
Μαθθάτ τοῦ Λευεί 30 τοῦ Συμεών
Matthat of the Levi of the Symeon
τοῦ Ἰούδα τοῦ Ἰωσήφ τοῦ Ἰωνάμ τοῦ
of the Judas of the Joseph of the Jonam of the
Ἐλιακείμ 31 τοῦ Μελεά τοῦ Μεννά τοῦ
Eliakim of the Melea of the Menna of the
Ματταθά τοῦ Ναθάμ τοῦ Δαυείδ
Mattatha of the Nathan of the David
32 τοῦ Ἰεσσαί τοῦ Ἰωβήλ τοῦ Βοός
of the Jesse of the Obed of the Boaz
τοῦ Σαλά τοῦ Ναασσών 33 τοῦ
of the Salmon of the Nahshon of the
Ἀδμείν τοῦ Ἀρνεί τοῦ Ἑσρών τοῦ
Amminadab of the Arni of the Hezron of the
Φαρές τοῦ Ἰούδα 34 τοῦ Ἰακώβ τοῦ
Perez of the Judah of the Jacob of the
Ἰσαάκ τοῦ Ἀβραάμ τοῦ Θαρά τοῦ Ναχώρ
Isaac of the Abraham of the Terah of the Nahor
35 τοῦ Σερούχ τοῦ Ῥαγαύ τοῦ Φάλεκ
of the Serug of the Reu of the Peleg
τοῦ Ἔβερ τοῦ Σαλά 36 τοῦ Καινάμ
of the Eber of the Shelah of the Cainan
τοῦ Ἀρφαξάδ τοῦ Σήμ τοῦ Νῶε τοῦ
of the Arphaxad of the Shem of the Noah of the
Λάμεχ 37 τοῦ Μαθουσαλά τοῦ Ἑνώχ
Lamech of the Methuselah of the Enoch
τοῦ Ἰάρετ τοῦ Μαλελεήλ τοῦ Καινάμ
of the Jared of the Mahalaleel of the Cainan
38 τοῦ Ἐνώς τοῦ Σήθ τοῦ Ἀδάμ τοῦ
of the Enos of the Seth of the Adam of the
θεοῦ.
God.

[son] of Jo'sech, [son]
of Jo'da, 27 [son]
of Jo·an'an, [son]
of Rhe'sa, [son] of
Ze·rub'ba·bel, [son]
of She·al'ti·el, [son]
of Ne'ri, 28 [son] of
Mel'chi, [son] of Ad'di,
[son] of Co'sam, [son]
of El·ma'dam, [son] of
Er, 29 [son] of Je-
sus,* [son] of E·li·e'zer,
[son] of Jo'rim, [son]
of Mat'that, [son] of
Le'vi, 30 [son] of
Sym'e·on, [son] of
Judas, [son] of Joseph,
[son] of Jo'nam,
[son] of E·li'a·kim,
31 [son] of Me'le·a,
[son] of Men'na, [son]
of Mat'ta·tha, [son]
of Nathan, [son] of
David, 32 [son] of
Jes'se, [son] of O'bed,*
[son] of Bo'az, [son]
of Sal'mon, [son] of
Nah'shon, 33 [son] of
Am·min'a·dab, [son] of
Ar'ni, [son] of Hez'ron,
[son] of Pe'rez, [son]
of Judah, 34 [son] of
Jacob, [son] of Isaac,
[son] of Abraham,
[son] of Te'rah, [son]
of Na'hor, 35 [son] of
Se'rug, [son] of Re'u,
[son] of Pe'leg, [son] of
E'ber, [son] of She'lah,
36 [son] of Ca·i'nan,
[son] of Ar·pach'shad,
[son] of Shem, [son]
of Noah, [son] of
La'mech, 37 [son] of
Me·thu'se·lah, [son] of
E'noch, [son] of Ja'red,
[son] of Ma·ha'la·le·el,
[son] of Ca·i'nan,
38 [son] of E'nosh,
[son] of Seth, [son] of
Adam, [son] of God.

29* Jesus, אABVgSys J18,22; Jo'se(s), Syp J17,21. 32* Jobel, א*BSys.

4 Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου
Jesus but full of spirit holy
ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ
turned under from the Jordan, and
ἤγετο ἐν τῷ πνεύματι ἐν τῇ
was being led in the spirit in the
ἐρήμῳ 2 ἡμέρας τεσσεράκοντα
desolate [place] days forty
πειραζόμενος ὑπὸ τοῦ διαβόλου. Καὶ οὐκ
being tempted by the Devil. And not
ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ
he ate nothing in the days those, and
συντελεσθεισῶν αὐτῶν ἐπείνασεν.
having been concluded of them he got hungry.
3 εἶπεν δὲ αὐτῷ ὁ διάβολος Εἰ υἱὸς εἶ
Said but to him the Devil If son you are
τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα
of the God, say to the stone this in order that
γένηται ἄρτος. 4 καὶ ἀπεκρίθη
it may become loaf [of bread]. And answered
πρὸς αὐτὸν ὁ Ἰησοῦς Γέγραπται
toward him the Jesus It has been written
ὅτι Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ
that Not upon bread alone will live the
ἄνθρωπος.
man.
5 Καὶ ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ
And having led up him he showed to him
πάσας τὰς βασιλείας τῆς οἰκουμένης
all the kingdoms of the inhabited [earth]
ἐν στιγμῇ χρόνου· 6 καὶ εἶπεν αὐτῷ ὁ
in puncture of time; and said to him the
διάβολος Σοὶ δώσω τὴν ἐξουσίαν ταύτην
Devil To you I shall give the authority this
ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ
all and the glory of them, because to me
παραδέδοται καὶ ᾧ ἂν θέλω
it has been given and to whom likely I am willing
δίδωμι αὐτήν· 7 σὺ οὖν ἐὰν
I am giving it; you therefore if ever
προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ
you should worship in sight of me, will be of you
πᾶσα. 8 καὶ ἀποκριθεὶς ὁ Ἰησοῦς
all. And having answered the Jesus
εἶπεν αὐτῷ Γέγραπται Κύριον τὸν θεόν
said to him It has been written Lord the God

4 Now Jesus, full of
holy spirit, turned
away from the Jordan,
and he was led about
by the spirit* in the
wilderness 2 for
forty days, while being
tempted by the Devil.
Furthermore, he ate
nothing in those days,
and so, when they
were concluded, he
felt hungry. 3 At
this the Devil said
to him: "If you are a
son of God, tell this
stone to become a
loaf of bread." 4 But
Jesus replied to him:
"It is written, 'Man
must not live by bread
alone.'"*
5 So he brought
him up and showed
him all the kingdoms
of the inhabited earth
in an instant of time;
6 and the Devil said
to him: "I will give
you all this authority
and the glory of them,
because it has been
delivered to me, and
to whomever I wish
I give it. 7 You,
therefore, if you do
an act of worship
before me, it will all
be yours." 8 In reply
Jesus said to him:
"It is written, 'It is
Jehovah* your God

1* Or, "active force"; *Spi'ri·tu,* Vg. 4* ADItVgSy[h,p] add: but by every word of God; J[7,8,10,13-15,17] add: but by everything proceeding from Jehovah's mouth.
8* Jehovah, J[7-18,22-24]; Lord, אAB.

σου προσκυνήσεις καὶ αὐτῷ μόνῳ
of you you shall worship and to him alone
λατρεύσεις.
you shall render sacred service.
9 Ἤγαγεν δὲ αὐτὸν εἰς Ἰερουσαλὴμ καὶ
He led but him into Jerusalem and
ἔστησεν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ
stationed upon the wing of the temple, and
εἶπεν αὐτῷ Εἰ υἱὸς εἶ τοῦ θεοῦ, βάλε
said to him If son you are of the God, hurl
σεαυτὸν ἐντεῦθεν κάτω· 10 γέγραπται
yourself from here down; it has been written
γὰρ ὅτι τοῖς ἀγγέλοις αὐτοῦ
for that to the angels of him
ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι
he will give charge about you of the to guard
σε, 11 καὶ ὅτι ἐπὶ χειρῶν ἀροῦσίν σε
you, and that upon hands they will lift you
μή ποτε προσκόψῃς πρὸς λίθον τὸν
not at any time you should strike toward stone the
πόδα σου. 12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ
foot of you. And having answered said to him
ὁ Ἰησοῦς ὅτι Εἴρηται Οὐκ
the Jesus that It has been said Not
ἐκπειράσεις Κύριον τὸν θεόν σου. 13 Καὶ
you shall test out Lord the God of you. And
συντελέσας πάντα πειρασμὸν ὁ
having concluded all temptation the
διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι
Devil stood off from him until
καιροῦ.
appointed time.
14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ
And turned under the Jesus in the
δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν.
power of the spirit into the Galilee.
καὶ φήμη ἐξῆλθεν καθ' ὅλης τῆς
And [good] talk went out down through whole the
περιχώρου περὶ αὐτοῦ. 15 καὶ αὐτὸς
surrounding country about him. And he
ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν,
was teaching in the synagogues of them,
δοξαζόμενος ὑπὸ πάντων.
being glorified by all.
16 Καὶ ἦλθεν εἰς Ναζαρά, οὗ ἦν
And he came into Nazareth, where he was
τεθραμμένος, καὶ εἰσῆλθεν κατὰ τὸ
having been reared, and he went in according to the

you must worship,
and it is to him alone
you must render
sacred service.'"
9 Now he led him
into Jerusalem and
stationed him upon
the battlement of
the temple and said
to him: "If you are
a son of God, hurl
yourself down from
here; 10 for it is
written, 'He will
give his angels a
charge concerning
you, to preserve you,'
11 and, 'They will
carry you on their
hands, that you may
at no time strike your
foot against a stone.'"
12 In answer Jesus
said to him: "It is
said, 'You must not
put Jehovah* your
God to the test.'"
13 So the Devil,
having concluded
all the temptation,
retired from him until
another convenient
time.
14 Now Jesus
returned in the power
of the spirit into
Gal'i·lee. And good
talk concerning him
spread out through
all the surrounding
country. 15 Also,
he began to teach
in their synagogues,
being held in honor
by all.
16 And he came
to Naz'a·reth, where
he had been reared;
and, according to

12* Jehovah, J[7-18,22-24]; Lord, אAB.

εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων
custom to him in the day of the sabbaths
εἰς τὴν συναγωγήν, καὶ ἀνέστη
into the synagogue, and he stood up
ἀναγνῶναι. 17 καὶ ἐπεδόθη
to read. And was given upon [hand]
αὐτῷ βιβλίον τοῦ προφήτου Ἠσαίου, καὶ
to him scroll of the prophet Isaiah, and
ἀνοίξας τὸ βιβλίον εὗρεν τὸν τόπον
having opened the scroll he found the place
οὗ ἦν γεγραμμένον 18 Πνεῦμα
where it was having been written Spirit
Κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν
of Lord upon me, of which on account
ἔχρισέν με εὐαγγελίσασθαι πτωχοῖς,
he anointed me to declare good news to poor (ones),
ἀπέσταλκέν με κηρύξαι αἰχμαλώτοις
he has sent off me to preach to captives
ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν,
letting go off and to blind (ones) looking again,
ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,
to send off (ones) having been crushed in release,
19 κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν. 20 καὶ
to preach year of Lord acceptable. And
πτύξας τὸ βιβλίον ἀποδοὺς
having rolled up the scroll having given back
τῷ ὑπηρέτῃ ἐκάθισεν· καὶ πάντων οἱ
to the subordinate he sat down; and of all the
ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἦσαν
eyes in the synagogue were
ἀτενίζοντες αὐτῷ. 21 ἤρξατο δὲ
looking intently to him. He started but
λέγειν πρὸς αὐτοὺς ὅτι Σήμερον
to be saying toward them that Today
πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν
has been fulfilled the scripture this in the ears
ὑμῶν.
of you.
22 καὶ πάντες ἐμαρτύρουν αὐτῷ καὶ
And all were witnessing to him and
ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς
were wondering upon the words of the
χάριτος τοῖς ἐκπορευομένοις ἐκ
graciousness to the (ones) proceeding forth out of
τοῦ στόματος αὐτοῦ, καὶ ἔλεγον Οὐχὶ
the mouth of him, and were saying Not
υἱός ἐστιν Ἰωσὴφ οὗτος; 23 καὶ εἶπεν
son is of Joseph this (one)? And he said

his custom on the
sabbath day, he
entered into the
synagogue, and he
stood up to read.
17 So the scroll of
the prophet Isaiah
was handed him, and
he opened the scroll
and found the place
where it was written:
18 "Jehovah's* spirit
is upon me, because
he″ anointed me to
declare good news
to the poor, he sent
me forth to preach a
release to the captives
and a recovery of
sight to the blind,
to send the crushed
ones away with a
release, 19 to preach
Jehovah's* acceptable
year." 20 With
that he rolled up
the scroll, handed it
back to the attendant
and sat down; and
the eyes of all in the
synagogue were in-
tently fixed upon him.
21 Then he started to
say to them: "Today
this scripture that
YOU just heard is
fulfilled."
22 And they all
began to give favor-
able witness about
him and to marvel at
the winsome words
proceeding out of his
mouth, and they were
saying: "This is a son
of Joseph, is it not?"
23 At this he said

18* Jehovah's, J[7-15,20,23,24]; Lord's, ℵAB. 18″ He, ℵAB; Jehovah, J[7,8,10,13-15].
19* Jehovah's, J[7-18,20,22-24]; Lord's, ℵAB.

πρὸς αὐτούς Πάντως ἐρεῖτέ μοι τὴν
toward them At all events you will say to me the
παραβολὴν ταύτην Ἰατρέ, θεράπευσον
parable this Healer, cure
σεαυτόν· ὅσα ἠκούσαμεν
yourself; as many (things) as we heard
γενόμενα εἰς τὴν Καφαρναοὺμ ποίησον
having happened into the Capernaum do you
καὶ ὧδε ἐν τῇ πατρίδι σου. 24 εἶπεν
also here in the father [place] of you. He said
δέ Ἀμὴν λέγω ὑμῖν ὅτι οὐδεὶς προφήτης
but Amen I am saying to you that no one prophet
δεκτός ἐστιν ἐν τῇ πατρίδι αὐτοῦ.
acceptable is in the father[place] of him.
25 ἐπ' ἀληθείας δὲ λέγω ὑμῖν, πολλαὶ
Upon truth but I am saying to you, many
χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἠλείου ἐν τῷ
widows were in the days of Elijah in the
Ἰσραήλ, ὅτε ἐκλείσθη ὁ οὐρανὸς ἔτη
Israel, when was shut up the heaven years
τρία καὶ μῆνας ἕξ, ὡς ἐγένετο λιμὸς
three and months six, as occurred famine
μέγας ἐπὶ πᾶσαν τὴν γῆν, 26 καὶ πρὸς
great upon all the earth, and toward
οὐδεμίαν αὐτῶν ἐπέμφθη Ἠλείας εἰ μὴ εἰς
not one of them was sent Elijah if not into
Σάρεπτα τῆς Σιδωνίας πρὸς γυναῖκα χήραν.
Zarephath of the Sidon toward woman widow.
27 καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ
And many lepers were in the Israel
ἐπὶ Ἐλισαίου τοῦ προφήτου, καὶ οὐδεὶς
upon Elisha the prophet, and no one
αὐτῶν ἐκαθαρίσθη, εἰ μὴ Ναιμὰν ὁ Σύρος.
of them was cleansed, if not Naaman the Syrian.
28 καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν τῇ
And were filled all of anger in the
συναγωγῇ ἀκούοντες ταῦτα, 29 καὶ
synagogue hearing these (things), and
ἀναστάντες ἐξέβαλον αὐτὸν ἔξω τῆς
having stood up they threw out him outside the
πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ
city, and they led him until brow of the
ὄρους ἐφ' οὗ ἡ πόλις ᾠκοδόμητο
mountain upon which the city had been built
αὐτῶν, ὥστε κατακρημνίσαι αὐτόν·
of them, as-and to throw down headlong him;
30 αὐτὸς δὲ διελθὼν διὰ
he but having gone through through
μέσου αὐτῶν ἐπορεύετο.
midst of them he was going his way.

to them: "No doubt
YOU will apply this
illustration to me,
'Physician, cure
yourself; the things
we heard as having
happened in Ca·per'-
na·um do also here in
your home territory.'"
24 But he said: "Truly
I tell YOU that no
prophet is accepted
in his home territory.
25 For instance, I
tell YOU in truth,
There were many
widows in Israel in
the days of E·li'jah,
when the heaven was
shut up three years
and six months, so
that a great famine
fell upon all the
land, 26 yet E·li'jah
was sent to none of
those [women], but
only to Zar'e·phath in
the land of Si'don to
a widow. 27 Also,
there were many
lepers in Israel in the
time of E·li'sha the
prophet, yet not one
of them was cleansed,
but Na'a·man the man
of Syria." 28 Now all
those hearing these
things in the syn-
agogue became filled
with anger; 29 and
they rose up and
hurried him outside
the city, and they led
him to the brow of
the mountain upon
which their city had
been built, in order
to throw him down
headlong. 30 But
he went through the
midst of them and
continued on his way.

31 Καὶ κατῆλθεν εἰς Καφαρναοὺμ πόλιν
And he went down into Capernaum city
τῆς Γαλιλαίας. Καὶ ἦν διδάσκων
of the Galilee. And he was teaching
αὐτοὺς ἐν τοῖς σάββασιν· 32 καὶ
them in the sabbaths; and
ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ,
were being astounded upon the teaching of him,
ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ.
because in authority was the word of him.
33 καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων
And in the synagogue was man having
πνεῦμα δαιμονίου ἀκαθάρτου, καὶ ἀνέκραξεν
spirit of demon unclean, and he shouted
φωνῇ μεγάλῃ 34 Ἔα, τί ἡμῖν καὶ
to voice great Ah! What to us and
σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι
to you, Jesus Nazarene? Came you to destroy
ἡμᾶς; οἶδά σε τίς εἶ, ὁ
us? I have known you who you are, the
ἅγιος τοῦ θεοῦ. 35 καὶ ἐπετίμησεν αὐτῷ
Holy (One) of the God. And gave rebuke to it
ὁ Ἰησοῦς λέγων Φιμώθητι καὶ ἔξελθε ἀπ'
the Jesus saying Be muzzled and come out from
αὐτοῦ. καὶ ῥίψαν αὐτὸν τὸ
him. And having thrown him the
δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἀπ' αὐτοῦ
demon into the midst came out from him
μηδὲν βλάψαν αὐτόν. 36 καὶ ἐγένετο
nothing having hurt him. And came to be
θάμβος ἐπὶ πάντας, καὶ
astonishment upon all, and
συνελάλουν πρὸς ἀλλήλους λέγοντες
they were conversing toward one another saying
Τίς ὁ λόγος οὗτος ὅτι ἐν ἐξουσίᾳ καὶ
What the word this because in authority and
δυνάμει ἐπιτάσσει τοῖς ἀκαθάρτοις
power he gives orders to the unclean
πνεύμασιν, καὶ ἐξέρχονται; 37 Καὶ
spirits, and they come out? And
ἐξεπορεύετο ἦχος περὶ αὐτοῦ εἰς
was going its way out resound about him into
πάντα τόπον τῆς περιχώρου.
every place of the surrounding country.
38 Ἀναστὰς δὲ ἀπὸ τῆς συναγωγῆς
Having stood up but from the synagogue
εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος. πενθερὰ
he entered into the house of Simon. Mother-in-law
δὲ τοῦ Σίμωνος ἦν συνεχομένη
but of the Simon was being held together

31 And he went
down to Ca·per′na·um,
a city of Gal′i·lee.
And he was teaching
them on the sabbath;
32 and they were
astounded at his way
of teaching, because
his speech was with
authority. 33 Now
in the synagogue
there was a man
with a spirit, an
unclean demon, and
he shouted with a
loud voice: 34 "Ah!
What have we to do
with you, Jesus you
Naz·a·rene′? Did you
come to destroy us? I
know exactly who you
are, the Holy One of
God." 35 But Jesus
rebuked it, saying:
"Be silent, and come
out of him." So, after
throwing the man
down in their midst,
the demon came
out of him without
hurting him. 36 At
this, astonishment fell
upon all, and they be-
gan to converse with
one another, saying:
"What sort of speech
is this, because with
authority and power
he orders the unclean
spirits, and out they
come?" 37 So the
news concerning him
kept going out into
every corner of the
surrounding country.
38 After getting up
out of the synagogue
he entered into
Simon's home. Now
Simon's mother-in-law
was distressed

πυρετῷ μεγάλῳ, καὶ ἠρώτησαν αὐτὸν περὶ
to fever great, and they requested him about
αὐτῆς. 39 καὶ ἐπιστὰς ἐπάνω αὐτῆς
her. And having stood upon on top of her
ἐπετίμησεν τῷ πυρετῷ, καὶ ἀφῆκεν
he gave rebuke to the fever, and it let go off
αὐτήν· παραχρῆμα δὲ ἀναστᾶσα
her; instantly but having stood up
διηκόνει αὐτοῖς.
she was serving to them.
40 Δύνοντος δὲ τοῦ ἡλίου ἅπαντες
Setting but of the sun all
ὅσοι εἶχον ἀσθενοῦντας
as many as were having (ones) being sick
νόσοις ποικίλαις ἤγαγον αὐτοὺς πρὸς
to diseases various led them toward
αὐτόν· ὁ δὲ ἑνὶ ἑκάστῳ αὐτῶν
him; the (one) but to one each of them
τὰς χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς.
the hands putting upon was curing them.
41 ἐξήρχετο δὲ καὶ δαιμόνια ἀπὸ
Were coming out but also demons from
πολλῶν, κράζοντα καὶ λέγοντα ὅτι Σὺ εἶ
many, crying out and saying that You are
ὁ υἱὸς τοῦ θεοῦ· καὶ ἐπιτιμῶν οὐκ
the Son of the God; and rebuking not
εἴα αὐτὰ λαλεῖν, ὅτι
he was permitting them to be speaking, because
ᾔδεισαν τὸν χριστὸν αὐτὸν εἶναι.
they had known the Christ him to be.
42 Γενομένης δὲ ἡμέρας ἐξελθὼν
Having become but of day having gone out
ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ
he went his way into lonely place; and the
ὄχλοι ἐπεζήτουν αὐτόν, καὶ
crowds were seeking upon him, and
ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον
they came until him, and were detaining
αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.
him of the not to be going his way from them.
43 ὁ δὲ εἶπεν πρὸς αὐτοὺς ὅτι Καὶ
The (one) but said toward them that Also
ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαί με
to the different cities to declare the good news me
δεῖ τὴν βασιλείαν τοῦ θεοῦ, ὅτι
it is necessary the kingdom of the God, because
ἐπὶ τοῦτο ἀπεστάλην. 44 Καὶ ἦν
upon this (thing) I was sent off. And he was
κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.
preaching into the synagogues of the Judea.

with a high fever, and
they made request of
him for her. 39 So
he stood over her and
rebuked the fever, and
it left her. Instantly
she rose and began
ministering to them.
40 But when the
sun was setting, all
those who had people
sick with various
diseases brought them
to him. By laying his
hands upon each one
of them he would cure
them. 41 Demons
also would come out
of many, crying out
and saying: "You
are the Son of God."
But, rebuking them,
he would not permit
them to speak, be-
cause they knew him
to be the Christ.
42 However,
when it became day,
he went out and
proceeded to a lonely
place. But the crowds
began hunting about
for him and came out
as far as he was, and
they tried to detain
him from going away
from them. 43 But
he said to them: "Also
to other cities I must
declare the good news
of the kingdom of
God, because for this
I was sent forth."
44 Accordingly he
went on preaching
in the synagogues of
Ju·de′a.

5 Ἐγένετο δὲ ἐν τῷ τὸν ὄχλον
It occurred but in the [time] the crowd
ἐπικεῖσθαι αὐτῷ καὶ ἀκούειν τὸν
to be lying upon him and to be hearing the
λόγον τοῦ θεοῦ καὶ αὐτὸς ἦν ἑστὼς
word of the God and he was having stood
παρὰ τὴν λίμνην Γεννησαρέτ, 2 καὶ εἶδεν
beside the lake Gennesaret, and he saw
πλοῖα δύο ἑστῶτα παρὰ τὴν λίμνην, οἱ δὲ
boats two having stood beside the lake, the but
ἁλεεῖς ἀπ' αὐτῶν ἀποβάντες
fishermen from them having stepped off
ἔπλυνον τὰ δίκτυα. 3 ἐμβὰς
were washing off the nets. Having stepped in
δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν Σίμωνος,
but into one of the boats, which was of Simon,
ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς
he requested him from the earth
ἐπαναγαγεῖν ὀλίγον, καθίσας δὲ
to lead upward upon little, having sat down but
ἐκ τοῦ πλοίου ἐδίδασκεν τοὺς ὄχλους.
out of the boat he was teaching the crowds.
4 ὡς δὲ ἐπαύσατο λαλῶν, εἶπεν πρὸς
As but he ceased speaking, he said toward
τὸν Σίμωνα Ἐπανάγαγε εἰς τὸ βάθος
the Simon Lead upward upon into the deep
καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν.
and lower the nets of YOU into catch.
5 καὶ ἀποκριθεὶς Σίμων εἶπεν Ἐπιστάτα,
And having answered Simon said Instructor,
δι' ὅλης νυκτὸς κοπιάσαντες οὐδὲν
through whole night having toiled nothing
ἐλάβομεν, ἐπὶ δὲ τῷ ῥήματί σου
we took, upon but the saying of you
χαλάσω τὰ δίκτυα. 6 καὶ τοῦτο
I shall lower the nets. And this
ποιήσαντες συνέκλεισαν πλῆθος ἰχθύων
having done they enclosed multitude of fishes
πολύ, διερήσσετο δὲ τὰ δίκτυα
much, were being broken through but the nets
αὐτῶν. 7 καὶ κατένευσαν τοῖς μετόχοις
of them. And they motioned to the partners
ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας
in the different boat of the (ones) having come
συλλαβέσθαι αὐτοῖς· καὶ ἦλθαν, καὶ
to give assistance to them; and they came, and
ἔπλησαν ἀμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι
they filled both the boats as-and to be sinking
αὐτά. 8 ἰδὼν δὲ Σίμων Πέτρος
them. Having seen but Simon Peter

5 On an occasion
when the crowd
was pressing close
upon him and
listening to the
word of God, he was
standing beside the
lake of Gen·nes′a·ret.
2 And he saw two
boats docked at the
lakeside, but the
fishermen had got
out of them and were
washing off their
nets. 3 Going aboard
one of the boats,
which was Simon's,
he asked him to pull
away a bit from land.
Then he sat down,
and from the boat he
began teaching the
crowds. 4 When he
ceased speaking, he
said to Simon: "Pull
out to where it is
deep, and YOU men
let down YOUR nets
for a catch." 5 But
Simon in reply said:
"Instructor, for a
whole night we toiled
and took nothing,
but at your bidding I
will lower the nets."
6 Well, when they did
this, they enclosed
a great multitude of
fish. In fact, their nets
began ripping apart.
7 So they motioned to
their partners in the
other boat to come
and assist them; and
they did come, and
they filled both boats,
so that these began
to sink. 8 Seeing
this, Simon Peter

προσέπεσεν τοῖς γόνασιν Ἰησοῦ λέγων
fell down toward the knees of Jesus saying
Ἔξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ
Go out from me, because male person
ἁμαρτωλός εἰμι, κύριε· 9 θάμβος γὰρ
sinful I am, Lord; astonishment for
περιέσχεν αὐτὸν καὶ πάντας τοὺς
overwhelmed him and all the (ones)
σὺν αὐτῷ ἐπὶ τῇ
together with him upon the
ἄγρᾳ τῶν ἰχθύων ὧν
catch of the fishes of which
συνέλαβον, 10 ὁμοίως δὲ καὶ Ἰάκωβον
they took together, likewise but also James
καὶ Ἰωάνην υἱοὺς Ζεβεδαίου, οἳ ἦσαν
and John sons of Zebedee, who were
κοινωνοὶ τῷ Σίμωνι. καὶ εἶπεν πρὸς
sharers to the Simon. And said toward
τὸν Σίμωνα Ἰησοῦς Μὴ φοβοῦ· ἀπὸ τοῦ
the Simon Jesus Not be fearing; from the
νῦν ἀνθρώπους ἔσῃ ζωγρῶν. 11 καὶ
now men you will be catching alive. And
καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν
having led down the boats upon the earth
ἀφέντες πάντα ἠκολούθησαν αὐτῷ.
having let go off all (things) they followed to him.
12 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν
And it occurred in the to be him in
μιᾷ τῶν πόλεων καὶ ἰδοὺ ἀνὴρ πλήρης
one of the cities and look! male person full
λέπρας· ἰδὼν δὲ τὸν Ἰησοῦν
of leprosy; having seen but the Jesus
πεσὼν ἐπὶ πρόσωπον ἐδεήθη αὐτοῦ
having fallen upon face he begged of him
λέγων Κύριε, ἐὰν θέλῃς δύνασαί με
saying Lord, if ever you may will you are able me
καθαρίσαι. 13 καὶ ἐκτείνας τὴν
to make clean. And having stretched out the
χεῖρα ἥψατο αὐτοῦ λέγων Θέλω,
hand he touched him saying I am willing,
καθαρίσθητι· καὶ εὐθέως ἡ λέπρα
be you made clean; and immediately the leprosy
ἀπῆλθεν ἀπ' αὐτοῦ. 14 καὶ αὐτὸς
went off from him. And he
παρήγγειλεν αὐτῷ μηδενὶ εἰπεῖν, ἀλλὰ
gave orders to him to no one to say, but
ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ
having gone off show yourself to the priest, and
προσένεγκε περὶ τοῦ καθαρισμοῦ σου
offer about the cleansing of you

fell down at the knees
of Jesus, saying: "De-
part from me, because
I am a sinful man,
Lord." 9 For at the
catch of fish which
they took up aston-
ishment overwhelmed
him and all those
with him, 10 and
likewise both James
and John, Zeb′e·dee's
sons, who were shar-
ers with Simon. But
Jesus said to Simon:
"Stop being afraid.
From now on you
will be catching men
alive." 11 So they
brought the boats
back to land, and
abandoned everything
and followed him.
12 On a further oc-
casion while he was in
one of the cities, look!
a man full of leprosy!
When he caught sight
of Jesus he fell upon
his face and begged
him, saying: "Lord,
if you just want to,
you can make me
clean." 13 And so,
stretching out his
hand, he touched him,
saying: "I want to. Be
made clean." And im-
mediately the leprosy
vanished from him.
14 And he gave the
man orders to tell no-
body: "But go off and
show yourself to the
priest, and make an
offering in connection
with your cleansing,

καθὼς προσέταξεν Μωυσῆς εἰς
according as directed Moses into

μαρτύριον αὐτοῖς. 15 διήρχετο δὲ
witness to them. Was coming through but

μᾶλλον ὁ λόγος περὶ αὐτοῦ, καὶ
rather the word about him, and

συνήρχοντο ὄχλοι πολλοὶ ἀκούειν
were coming together crowds many to be hearing

καὶ θεραπεύεσθαι ἀπὸ τῶν ἀσθενειῶν αὐτῶν·
and to be cured from the sicknesses of them;

16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς
he but was (one) retiring in the

ἐρήμοις καὶ προσευχόμενος.
desolate [places] and praying.

17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν
And it occurred in one of the days

καὶ αὐτὸς ἦν διδάσκων, καὶ ἦσαν
and he was (one) teaching, and were

καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι
(ones) sitting Pharisees and law teachers

οἳ ἦσαν ἐληλυθότες ἐκ πάσης
who were (ones) having come out of every

κώμης τῆς Γαλιλαίας καὶ Ἰουδαίας καὶ
village of the Galilee and Judea and

Ἰερουσαλήμ· καὶ δύναμις Κυρίου ἦν εἰς
Jerusalem; and power of Lord was into

τὸ ἰᾶσθαι αὐτόν. 18 καὶ ἰδοὺ ἄνδρες
the to be healing him. And look! male persons

φέροντες ἐπὶ κλίνης ἄνθρωπον ὃς ἦν
bearing upon bed man who was

παραλελυμένος, καὶ ἐζήτουν
(one) having been paralyzed, and they were seeking

αὐτὸν εἰσενεγκεῖν καὶ θεῖναι αὐτὸν ἐνώπιον
him to bring in and to put him in sight

αὐτοῦ. 19 καὶ μὴ εὑρόντες
of him. And not having found

ποίας εἰσενέγκωσιν αὐτὸν
of what sort of [way] they might bring in him

διὰ τὸν ὄχλον ἀναβάντες ἐπὶ τὸ
through the crowd having stepped up upon the

δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν
roof through the tiles they let go down him

σὺν τῷ κλινιδίῳ εἰς τὸ μέσον
together with the little bed into the midst

ἔμπροσθεν τοῦ Ἰησοῦ. 20 καὶ ἰδὼν
in front of the Jesus. And having seen

τὴν πίστιν αὐτῶν εἶπεν Ἄνθρωπε,
the faith of them he said Man,

just as Moses directed,
for a witness to
them." 15 But the
word about him was
spreading the more,
and great crowds
would come together
to listen and to be
cured of their sick-
nesses. 16 However,
he continued in retire-
ment in the deserts
and praying.
17 In the course
of one of the days
he was teaching, and
Pharisees and teach-
ers of the law who
had come out of every
village of Gal'i·lee and
Ju·de'a and Jerusalem
were sitting there;
and Jehovah's* power
was there for him to
do healing. 18 And,
look! men carrying on
a bed a man who was
paralyzed, and they
were seeking a way
to bring him in and
place him before him.
19 So, not finding
a way to bring him
in on account of the
crowd, they climbed
up to the roof, and
through the tiling
they let him down
with the little bed
among those in front
of Jesus. 20 And
when he saw their
faith he said: "Man,

17* Jehovah's, J[7-18,22-24]; Lord's, ℵAB.

ἀφέωνταί σοι αἱ ἁμαρτίαι σου.
have been let go off to you the sins of you.

21 καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς
And started to be reasoning the scribes

καὶ οἱ Φαρισαῖοι λέγοντες Τίς ἐστιν οὗτος
and the Pharisees saying Who is this

ὃς λαλεῖ βλασφημίας; τίς δύναται
who is speaking blasphemies? Who is able

ἁμαρτίας ἀφεῖναι εἰ μὴ μόνος ὁ θεός;
sins to be letting go off if not alone the God?

22 ἐπιγνοὺς δὲ ὁ Ἰησοῦς τοὺς
Having recognized but the Jesus the

διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν
reasonings of them having answered said

πρὸς αὐτούς Τί διαλογίζεσθε ἐν ταῖς
toward them What are YOU reasoning in the

καρδίας ὑμῶν; 23 τί ἐστιν
hearts of YOU? Which (thing) is

εὐκοπώτερον, εἰπεῖν Ἀφέωνταί σοι
easier, to say Have been let go off to you

αἱ ἁμαρτίαι σου, ἢ εἰπεῖν Ἔγειρε
the sins of you, or to say Be getting up

καὶ περιπάτει; 24 ἵνα δὲ
and be walking about? In order that but

εἰδῆτε ὅτι ὁ υἱὸς τοῦ ἀνθρώπου
YOU might know that the Son of the man

ἐξουσίαν ἔχει ἐπὶ τῆς γῆς
authority is having upon the earth

ἀφιέναι ἁμαρτίας — εἶπεν τῷ
to be letting go off sins — he said to the

παραλελυμένῳ Σοὶ λέγω,
(one) having been paralyzed To you I am saying,

ἔγειρε καὶ ἄρας τὸ κλινίδιόν
Be getting up and having lifted up the little bed

σου πορεύου εἰς τὸν οἶκόν σου.
of you be going your way into the house of you.

25 καὶ παραχρῆμα ἀναστὰς ἐνώπιον
And instantly having stood up in sight

αὐτῶν, ἄρας ἐφ' ὃ
of them, having lifted up upon which

κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον
he was lying down, he went off into the house

αὐτοῦ δοξάζων τὸν θεόν. 26 Καὶ ἔκστασις
of him glorifying the God. And ecstasy

ἔλαβεν ἅπαντας καὶ ἐδόξαζον τὸν
took all (them) and they were glorifying the

θεόν, καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι
God, and became filled of fear saying that

Εἴδαμεν παράδοξα σήμερον.
We saw strange (things) today.

your sins are forgiven
you." 21 Thereupon
the scribes and the
Pharisees started to
reason, saying: "Who
is this that is speak-
ing blasphemies? Who
can forgive sins except
God alone?" 22 But
Jesus, discerning
their reasonings,
said in answer to
them: "What are YOU
reasoning out in YOUR
hearts? 23 Which is
easier, to say, 'Your
sins are forgiven you,'
or to say, 'Get up and
walk'? 24 But in
order for YOU to know
that the Son of man
has authority on the
earth to forgive
sins—" he said to the
paralyzed man: "I say
to you, Get up and
pick up your little
bed and be on your
way home." 25 And
instantly he rose up
before them, picked
up what he used to
lie on and went off to
his home, glorifying
God. 26 Then an
ecstasy seized one and
all, and they began to
glorify God, and they
became filled with
fear, saying: "We have
seen strange things
today!"

27 Καὶ μετὰ ταῦτα ἐξῆλθεν καὶ
And after these (things) he went out and
ἐθεάσατο τελώνην ὀνόματι Λευεὶν
beheld tax collector to name Levi
καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν
sitting upon the tax office, and he said
αὐτῷ Ἀκολούθει μοι. 28 καὶ
to him Be following to me. And
καταλιπὼν πάντα ἀναστὰς
having left behind all (things) having stood up
ἠκολούθει αὐτῷ. 29 Καὶ ἐποίησεν
he was following to him. And made
δοχὴν μεγάλην Λευεὶς αὐτῷ ἐν τῇ
reception feast great Levi to him in the
οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος πολὺς
house of him; and was crowd much
τελωνῶν καὶ ἄλλων οἳ ἦσαν μετ'
of tax collectors and of others who were with
αὐτῶν κατακείμενοι. 30 καὶ ἐγόγγυζον
them lying down. And were murmuring
οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς αὐτῶν
the Pharisees and the scribes of them
πρὸς τοὺς μαθητὰς αὐτοῦ λέγοντες
toward the disciples of him saying
Διὰ τί μετὰ τῶν τελωνῶν καὶ
Through what with the tax collectors and
ἁμαρτωλῶν ἐσθίετε καὶ πίνετε;
sinners are YOU eating and are YOU drinking?
31 καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν
And having answered the Jesus said
πρὸς αὐτούς Οὐ χρείαν ἔχουσιν οἱ
toward them Not need are having the
ὑγιαίνοντες ἰατροῦ ἀλλὰ οἱ
(ones) being healthy of healer but the (ones)
κακῶς ἔχοντες· 32 οὐκ ἐλήλυθα καλέσαι
badly having; not I have come to call
δικαίους ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.
righteous (ones) but sinners into repentance.
33 Οἱ δὲ εἶπαν πρὸς αὐτόν Οἱ
The (ones) but said toward him The
μαθηταὶ Ἰωάνου νηστεύουσιν πυκνὰ καὶ
disciples of John are fasting frequently and
δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ
supplications are making, likewise also the (ones)
τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν
of the Pharisees, the (ones) but to you are eating
καὶ πίνουσιν. 34 ὁ δὲ Ἰησοῦς εἶπεν
and are drinking. The but Jesus said
πρὸς αὐτούς Μὴ δύνασθε τοὺς υἱοὺς τοῦ
toward them Not you are able the sons of the

27 Now after these
things he went out
and beheld a tax
collector named Le'vi
sitting at the tax
office, and he said to
him: "Be my follower."
28 And leaving every-
thing behind he rose
up and went following
him. 29 Also, Le'vi
spread a big reception
feast for him in his
house; and there was
a great crowd of tax
collectors and others
who were with them
reclining at the meal.
30 At this the Phari-
sees and their scribes
began murmuring to
his disciples, saying:
"Why is it YOU eat and
drink with tax col-
lectors and sinners?"
31 In reply Jesus said
to them: "Those who
are healthy do not
need a physician, but
those who are ailing
do. 32 I have come
to call, not righteous
persons, but sinners
to repentance."
33 They said to
him: "The disciples of
John fast frequently
and offer supplica-
tions, and so do those
of the Pharisees, but
yours eat and drink."
34 Jesus said to them:
"You cannot make
the friends of the

νυμφῶνος ἐν ᾧ ὁ νυμφίος
bridechamber in which [time] the bridegroom
μετ' αὐτῶν ἐστὶν ποιῆσαι νηστεῦσαι;
with them is to make to fast?
35 ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν
Will come but days, and whenever
ἀπαρθῇ ἀπ' αὐτῶν ὁ
may have been removed from them the
νυμφίος τότε νηστεύσουσιν ἐν ἐκείναις ταῖς
bridegroom then they will fast in those the
ἡμέραις.
days.
36 Ἔλεγεν δὲ καὶ παραβολὴν πρὸς
He was saying but also parable toward
αὐτοὺς ὅτι Οὐδεὶς ἐπίβλημα ἀπὸ
them that No one cast-upon (piece) from
ἱματίου καινοῦ σχίσας ἐπιβάλλει
outer garment new having torn he casts on
ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε,
upon outer garment old; if but not at least,
καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ
also the new will tear away and to the old
οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ
not will sound with the cast-upon (piece) the from
τοῦ καινοῦ. 37 καὶ οὐδεὶς βάλλει οἶνον νέον
the new. And no one throws wine new
εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε,
into skin bags old; if but not at least,
ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκούς,
will burst the wine the new the skin bags,
καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ
and it will be spilled out and the skin bags
ἀπολοῦνται· 38 ἀλλὰ οἶνον νέον εἰς
will be destroyed; but wine new into
ἀσκοὺς καινοὺς βλητέον. 39 Οὐδεὶς
skin bags new (ones) to be thrown. No one
πιὼν παλαιὸν θέλει νέον· λέγει
having drunk old is willing new; he is saying
γάρ Ὁ παλαιὸς χρηστός ἐστιν.
for The old nice is.
6 Ἐγένετο δὲ ἐν σαββάτῳ
It occurred but in sabbath
διαπορεύεσθαι αὐτὸν διὰ
to be going his way through him through
σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ
sowings, and were plucking the disciples of him
καὶ ἤσθιον τοὺς στάχυας ψώχοντες
and were eating the heads of grain rubbing
ταῖς χερσίν. 2 τινὲς δὲ τῶν Φαρισαίων
to the hands. Some but of the Pharisees

bridegroom fast while
the bridegroom is
with them, can YOU?
35 Yet days will come
when the bridegroom
will indeed be taken
away from them; then
they will fast in those
days."
36 Further, he
went on to give an
illustration to them:
"No one cuts a patch
from a new outer
garment and sews
it onto an old outer
garment; but if he
does, then both the
new patch tears away
and the patch from
the new garment does
not match the old.
37 Moreover, no one
puts new wine into
old wineskins; but
if he does, then the
new wine will burst
the wineskins, and
it will be spilled out
and the wineskins will
be ruined. 38 But
new wine must be put
into new wineskins.
39 No one that has
drunk old wine wants
new; for he says, 'The
old is nice.'"
6 Now on a sabbath
he happened to
be passing through
grainfields, and his
disciples were pluck-
ing and eating the
heads of grain, rub-
bing them with their
hands. 2 At this
some of the Pharisees

εἶπαν Τί ποιεῖτε ὃ οὐκ ἔξεστιν
said Why are YOU doing which not is lawful
τοῖς σάββασιν; 3 καὶ ἀποκριθεὶς
to the sabbaths? And having answered
πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς Οὐδὲ
toward them said the Jesus Neither
τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ ὅτε
this did YOU read which did David when
ἐπείνασεν αὐτὸς καὶ οἱ μετ' αὐτοῦ;
he got hungry he and the (ones) with him?
4 ὡς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ
How he entered into the house of the God
καὶ τοὺς ἄρτους τῆς προθέσεως λαβὼν
and the loaves of the presentation having taken
ἔφαγεν καὶ ἔδωκεν τοῖς μετ' αὐτοῦ,
he ate and gave to the (ones) with him,
οὓς οὐκ ἔξεστιν φαγεῖν εἰ μὴ μόνους
which not it is lawful to eat if not alone
τοὺς ἱερεῖς; 5 καὶ ἔλεγεν αὐτοῖς
the priests? And he was saying to them
Κύριός ἐστιν τοῦ σαββάτου ὁ υἱὸς τοῦ
Lord is of the sabbath the Son of the
ἀνθρώπου.
man.

6 Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ
It occurred but in different sabbath
εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ
to enter him into the synagogue and
διδάσκειν· καὶ ἦν ἄνθρωπος ἐκεῖ καὶ ἡ
to be teaching; and was man there and the
χεὶρ αὐτοῦ ἡ δεξιὰ ἦν ξηρά·
hand of him the right was dry;
7 παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς
were observing beside but him the scribes
καὶ οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ
and the Pharisees if in the sabbath
θεραπεύει, ἵνα εὕρωσιν
he is curing, in order that they might find
κατηγορεῖν αὐτοῦ. 8 αὐτὸς δὲ ᾔδει τοὺς
to be accusing him. He but had known the
διαλογισμοὺς αὐτῶν, εἶπεν δὲ
reasonings of them, said but
τῷ ἀνδρὶ τῷ ξηρὰν
to the male person to the (one) dry
ἔχοντι τὴν χεῖρα Ἔγειρε
having the hand Be getting up
καὶ στῆθι εἰς τὸ μέσον· καὶ ἀναστὰς
and stand into the midst; and having stood up
ἔστη. 9 εἶπεν δὲ ὁ Ἰησοῦς πρὸς
he stood. Said but the Jesus toward

said: "Why are YOU
doing what is not law-
ful on the sabbath?"
3 But Jesus said in
reply to them: "Have
YOU never read the
very thing David did
when he and the men
with him got hungry?
4 How he entered into
the house of God and
received the loaves of
presentation and ate
and gave some to the
men with him, which
it is lawful for no
one to eat but for the
priests only?" 5 And
he went on to say to
them: "Lord of the
sabbath is what the
Son of man is."

6 In the course
of another sabbath
he entered into the
synagogue and began
teaching. And there
was a man present
whose right hand was
withered. 7 The
scribes and the
Pharisees were now
watching him closely
to see whether he
would cure on the
sabbath, in order to
find some way to
accuse him. 8 He,
however, knew their
reasonings, yet he said
to the man with the
withered hand: "Get
up and stand in the
center." And he rose
and took his stand.
9 Then Jesus said to

αὐτούς Ἐπερωτῶ ὑμᾶς, εἰ ἔξεστιν τῷ
them I inquire upon YOU, If it is lawful to the
σαββάτῳ ἀγαθοποιῆσαι ἢ κακοποιῆσαι,
sabbath to do good or to do bad,
ψυχὴν σῶσαι ἢ ἀπολέσαι; 10 καὶ
soul to save or to destroy? And
περιβλεψάμενος πάντας αὐτοὺς εἶπεν
having looked around at all them he said
αὐτῷ Ἔκτεινον τὴν χεῖρά σου· ὁ
to him Stretch out the hand of you; the (one)
δὲ ἐποίησεν, καὶ ἀπεκατεστάθη ἡ χεὶρ
but did, and was restored the hand
αὐτοῦ. 11 Αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας,
of him. They but became filled of madness,
καὶ διελάλουν πρὸς ἀλλήλους τί
and were talking through toward one another what
ἂν ποιήσαιεν τῷ Ἰησοῦ.
likely they would do to the Jesus.

12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις
It happened but in the days these
ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος
to go out him into the mountain
προσεύξασθαι, καὶ ἦν
to pray, and he was
διανυκτερεύων ἐν τῇ προσευχῇ
continuing through the night in the prayer
τοῦ θεοῦ. 13 καὶ ὅτε ἐγένετο ἡμέρα,
of the God. And when it became day,
προσεφώνησεν τοὺς μαθητὰς αὐτοῦ,
he sounded toward [himself] the disciples of him,
καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς
and having chosen from them twelve, whom
καὶ ἀποστόλους ὠνόμασεν, 14 Σίμωνα ὃν
also apostles he named, Simon whom
καὶ ὠνόμασεν Πέτρον καὶ Ἀνδρέαν τὸν
also he named Peter and Andrew the
ἀδελφὸν αὐτοῦ καὶ Ἰάκωβον καὶ Ἰωάνην καὶ
brother of him and James and John and
Φίλιππον καὶ Βαρθολομαῖον 15 καὶ Μαθθαῖον
Philip and Bartholomew and Matthew
καὶ Θωμᾶν καὶ Ἰάκωβον Ἁλφαίου καὶ
and Thomas and James of Alphaeus and
Σίμωνα τὸν καλούμενον Ζηλωτὴν 16 καὶ
Simon the (one) being called Zealot and
Ἰούδαν Ἰακώβου καὶ Ἰούδαν Ἰσκαριὼθ ὃς
Judas of James and Judas Iscariot who
ἐγένετο προδότης,
became betrayer,
17 καὶ καταβὰς μετ' αὐτῶν
and having come down with them

them: "I ask YOU men,
Is it lawful on the
sabbath to do good or
to do injury, to save
or to destroy a soul?"
10 And after looking
around at them all,
he said to the man:
"Stretch out your
hand." He did so, and
his hand was restored.
11 But they became
filled with madness,
and they began to talk
over with one another
what they might do to
Jesus.
12 In the progress
of these days he went
out into the mountain
to pray, and he
continued the whole
night in prayer to
God. 13 But when
it became day he
called his disciples to
him and chose from
among them twelve,
whom he also named
apostles: 14 Simon,
whom he also named
Peter, and Andrew his
brother, and James
and John, and Philip
and Bar·thol'o·mew,
15 and Matthew and
Thomas, and James
[the son] of Al·phae'us,
and Simon who is
called "the zealous
one," 16 and Judas
[the son] of James,
and Judas Is·car'i·ot,
who turned traitor.
17 And he came
down with them

ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς
he stood upon place level, and crowd much

μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ
of disciples of him, and multitude much of the

λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ
people from all the Judea and

Ἰερουσαλὴμ καὶ τῆς παραλίου
Jerusalem and the maritime [country]

Τύρου καὶ Σιδῶνος, οἳ ἦλθαν ἀκοῦσαι αὐτοῦ
of Tyre and Sidon, who came to hear him

καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν·
and to be healed from the sicknesses of them;

18 καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων
and the (ones) being troubled from spirits

ἀκαθάρτων ἐθεραπεύοντο· 19 καὶ πᾶς ὁ
unclean were being cured; and all the

ὄχλος ἐζήτουν ἅπτεσθαι αὐτοῦ, ὅτι
crowd were seeking to be touching him, because

δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ
power beside him was coming out and

ἰᾶτο πάντας.
was healing all.

20 Καὶ αὐτὸς ἐπάρας τοὺς
And he having lifted upon the

ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ
eyes of him into the disciples of him

ἔλεγεν
was saying

Μακάριοι οἱ πτωχοί, ὅτι
Happy the poor (ones), because

ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
YOURS is the kingdom of the God.

21 μακάριοι οἱ πεινῶντες νῦν, ὅτι
Happy the (ones) hungering now, because

χορτασθήσεσθε.
YOU will be satiated.

μακάριοι οἱ κλαίοντες νῦν, ὅτι
Happy the (ones) weeping now, because

γελάσετε.
YOU will laugh.

22 μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς
Happy YOU are whenever might hate YOU

οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν
the men, and whenever they might separate

ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ
YOU and might reproach and might throw out the

ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ
name of YOU as wicked on account of the Son

τοῦ ἀνθρώπου· 23 χάρητε ἐν ἐκείνῃ τῇ
of the man; may YOU rejoice in that the

and took his station on a level place, and there was a great crowd of his disciples, and a great multitude of people from all of Ju·de'a and Jerusalem and the maritime country of Tyre and Si'don, who came to hear him and be healed of their sicknesses.
18 Even those troubled with unclean spirits were cured.
19 And all the crowd were seeking to touch him, because power was going out of him and healing them all.

20 And he lifted up his eyes upon his disciples and began to say:

"Happy are YOU poor, because YOURS is the kingdom of God.

21 "Happy are YOU who hunger now, because YOU will be filled.

"Happy are YOU who weep now, because YOU will laugh.

22 "Happy are YOU whenever men hate YOU, and whenever they exclude YOU and reproach YOU and cast out YOUR name as wicked for the sake of the Son of man.
23 Rejoice in that

ἡμέρᾳ καὶ σκιρτήσατε, ἰδοὺ γὰρ ὁ μισθὸς
day and leap YOU, look! for the reward

ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ
of YOU much in the heaven; according to the

αὐτὰ γὰρ ἐποίουν τοῖς προφήταις
very (things) for were doing to the prophets

οἱ πατέρες αὐτῶν.
the fathers of them.

24 Πλὴν οὐαὶ ὑμῖν τοῖς
Besides woe to YOU the

πλουσίοις, ὅτι ἀπέχετε τὴν
rich (ones), because YOU are having back the

παράκλησιν ὑμῶν.
consolation of YOU.

25 οὐαὶ ὑμῖν, οἱ
Woe to YOU, the (ones)

ἐμπεπλησμένοι νῦν, ὅτι
having been filled within now, because

πεινάσετε.
YOU will hunger.

οὐαί, οἱ γελῶντες νῦν, ὅτι
Woe, the (ones) laughing now, because

πενθήσετε καὶ κλαύσετε.
YOU will mourn and YOU will weep.

26 οὐαὶ ὅταν καλῶς ὑμᾶς εἴπωσιν
Woe whenever finely YOU might say

πάντες οἱ ἄνθρωποι, κατὰ τὰ
all the men, according to the

αὐτὰ γὰρ ἐποίουν τοῖς
very (things) for were doing to the

ψευδοπροφήταις οἱ πατέρες αὐτῶν.
false prophets the fathers of them.

27 Ἀλλὰ ὑμῖν λέγω τοῖς
But to YOU I am saying to the (ones)

ἀκούουσιν, ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν,
hearing, Be YOU loving the enemies of YOU,

καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς,
finely be YOU doing to the (ones) hating YOU,

28 εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς,
be YOU blessing the (ones) cursing YOU,

προσεύχεσθε περὶ τῶν ἐπηρεαζόντων
be YOU praying about the (ones) insulting

ὑμᾶς. 29 τῷ τύπτοντί σε ἐπὶ τὴν
YOU. To the (one) smiting you upon the

σιαγόνα πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ
cheek be offering also the other, and from

τοῦ αἴροντός σου τὸ ἱμάτιον καὶ
the (one) lifting up of you the outer garment also

τὸν χιτῶνα μὴ κωλύσῃς.
the undergarment not you should keep back.

day and leap, for, look! YOUR reward is great in heaven, for those are the same things their forefathers used to do to the prophets.

24 "But woe to YOU rich persons, because YOU are having YOUR consolation in full.

25 "Woe to YOU who are filled up now, because YOU will go hungry.

"Woe, YOU who are laughing now, because YOU will mourn and weep.

26 "Woe, whenever all men speak well of YOU, for things like these are what their forefathers did to the false prophets.

27 "But I say to YOU who are listening, Continue to love YOUR enemies, to do good to those hating YOU,
28 to bless those cursing YOU, to pray for those who are insulting YOU.
29 To him that strikes you on the one cheek, offer the other also; and from him that takes away your outer garment, do not withhold even the undergarment.

30 παντὶ αἰτοῦντί σε δίδου, καὶ
To everyone asking you be giving, and
ἀπὸ τοῦ αἴροντος τὰ σὰ μὴ
from the (one) lifting up the your (things) not
ἀπαίτει.
be asking back.
31 καὶ καθὼς θέλετε ἵνα
And according as YOU are willing in order that
ποιῶσιν ὑμῖν οἱ ἄνθρωποι, ποιεῖτε
may do to YOU the men, be YOU doing
αὐτοῖς ὁμοίως.
to them likewise.
32 καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας
And if YOU are loving the (ones) loving
ὑμᾶς, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ
YOU, of what sort to YOU favor is it? Also for
οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς
the sinners the (ones) loving them
ἀγαπῶσιν. 33 καὶ γὰρ ἐὰν
they are loving. And for if ever
ἀγαθοποιῆτε τοὺς
YOU may be doing good to the (ones)
ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις
doing good to YOU, of what sort to YOU favor
ἐστίν; καὶ οἱ ἁμαρτωλοὶ τὸ αὐτὸ
is it? Also the sinners the very (thing)
ποιοῦσιν. 34 καὶ ἐὰν δανίσητε παρ'
are doing. And if ever YOU might lend beside
ὧν ἐλπίζετε λαβεῖν, ποία
which (ones) YOU are hoping to receive, of what sort
ὑμῖν χάρις ἐστίν; καὶ ἁμαρτωλοὶ
to YOU favor is it? Also sinners
ἁμαρτωλοῖς δανίζουσιν ἵνα
to sinners are lending in order that
ἀπολάβωσιν τὰ ἴσα.
they might get back the equal (things).
35 πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν
Besides be YOU loving the enemies of YOU
καὶ ἀγαθοποιεῖτε καὶ δανίζετε μηδὲν
and be YOU doing good and be YOU lending nothing
ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς
hoping [to get] back; and will be the reward
ὑμῶν πολύς, καὶ ἔσεσθε υἱοὶ Ὑψίστου,
of YOU much, and YOU will be sons of Most High,
ὅτι αὐτὸς χρηστός ἐστιν ἐπὶ τοὺς
because he kind is upon the
ἀχαρίστους καὶ πονηρούς.
unthankful and wicked.
36 Γίνεσθε οἰκτίρμονες καθὼς
Continue YOU becoming merciful according as

30 Give to everyone
asking you, and from
the one taking your
things away do not
ask [them] back.
31 "Also, just as
YOU want men to do
to YOU, do the same
way to them.
32 "And if YOU love
those loving YOU, of
what credit is it to
YOU? For even the
sinners love those
loving them. 33 And
if YOU do good to
those doing good to
YOU, really of what
credit is it to YOU?
Even the sinners do
the same. 34 Also,
if YOU lend [without
interest] to those from
whom YOU hope to
receive, of what credit
is it to YOU? Even
sinners lend [without
interest] to sinners
that they may get
back as much. 35 To
the contrary, continue
to love YOUR enemies
and to do good and
to lend [without
interest], not hoping
for anything back;
and YOUR reward will
be great, and YOU will
be sons of the Most
High, because he is
kind toward the un-
thankful and wicked.
36 Continue becoming
merciful, just as

ὁ πατὴρ ὑμῶν οἰκτίρμων ἐστίν·
the Father of YOU merciful is;
37 καὶ μὴ κρίνετε, καὶ οὐ μὴ
and not be YOU judging, and not not
κριθῆτε· καὶ μὴ
YOU should be judged; and not
καταδικάζετε, καὶ οὐ μὴ
be YOU condemning, and not not
καταδικασθῆτε. ἀπολύετε,
YOU might be condemned. Be YOU releasing,
καὶ ἀπολυθήσεσθε· 38 δίδοτε, καὶ
and YOU will be released; be YOU giving, and
δοθήσεται ὑμῖν· μέτρον
it will be given to YOU; measure
καλὸν πεπιεσμένον
fine having been pressed down
σεσαλευμένον ὑπερεκχυννόμενον
having been shaken [together] overflowing
δώσουσιν εἰς τὸν κόλπον ὑμῶν·
they will give into the bosom of YOU;
ᾧ γὰρ μέτρῳ μετρεῖτε
to what for measure YOU are measuring
ἀντιμετρηθήσεται ὑμῖν.
it will be measured in return to YOU.
39 Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς
He said but also parable to them
Μήτι δύναται τυφλὸς τυφλὸν
Not what is able blind [man] blind [man]
ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον
to be guiding? Not both into pit
ἐμπεσοῦνται; 40 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν
will fall in? Not is disciple over the
διδάσκαλον, κατηρτισμένος δὲ
teacher, having been adjusted down but
πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.
everyone will be as the teacher of him.
41 Τί δὲ βλέπεις τὸ κάρφος τὸ
Why but you are seeing the straw the (one)
ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ
in the eye of the brother of you, the but
δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ
rafter the (one) in the own eye not
κατανοεῖς; 42 πῶς δύνασαι
you are perceiving? How are you able
λέγειν τῷ ἀδελφῷ σου Ἀδελφέ,
to be saying to the brother of you Brother,
ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν
let go off I might throw out the straw the (one) in
τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ
the eye of you, very (one) the in the

YOUR Father is
merciful.
37 "Moreover, stop
judging, and YOU
will by no means
be judged; and stop
condemning, and YOU
will by no means be
condemned. Keep
on releasing, and
YOU will be released.
38 Practice giving,
and people will give
to YOU. They will
pour into YOUR laps a
fine measure, pressed
down, shaken together
and overflowing. For
with the measure that
YOU are measuring
out, they will measure
out to YOU in return."
39 Then he also
spoke an illustration
to them: "A blind
man cannot guide a
blind man, can he?
Both will tumble
into a pit, will they
not? 40 A pupil is
not above his teacher,
but everyone that is
perfectly instructed
will be like his teach-
er. 41 Why, then,
do you look at the
straw that is in your
brother's eye, but do
not observe the rafter
that is in your own
eye? 42 How can you
say to your brother,
'Brother, allow me
to extract the straw
that is in your eye,'
while you yourself

ὀφθαλμῷ σοῦ δοκὸν οὐ βλέπων; ὑποκριτά,
eye of you rafter not seeing? Hypocrite,
ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ
throw out first the rafter from the eye
σοῦ, καὶ τότε διαβλέψεις τὸ κάρφος
of you, and then you will clearly see the straw
τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου
the (one) in the eye of the brother of you
ἐκβαλεῖν.
to throw out.

43 Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν
Not for is tree fine making
καρπὸν σαπρόν, οὐδὲ πάλιν δένδρον σαπρὸν
fruit rotten, neither again tree rotten
ποιοῦν καρπὸν καλόν. 44 ἕκαστον γὰρ δένδρον
making fruit fine. Each for tree
ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ
out of the own fruit is being known; not
γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα,
for out of thorns they are gathering figs,
οὐδὲ ἐκ βάτου σταφυλὴν
nor out of thornbush grapes
τρυγῶσιν. 45 ὁ ἀγαθὸς ἄνθρωπος
they are cutting off. The good man
ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας
out of the good treasure of the heart
προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς
brings forth the good (thing), and the wicked (one)
ἐκ τοῦ πονηροῦ προφέρει τὸ
out of the wicked [treasure] brings forth the
πονηρόν· ἐκ γὰρ περισσεύματος
wicked (thing); out of for abundance
καρδίας λαλεῖ τὸ στόμα αὐτοῦ.
of heart speaks the mouth of him.

46 Τί δέ με καλεῖτε Κύριε κύριε, καὶ
Why but me are you calling Lord Lord, and
οὐ ποιεῖτε ἃ λέγω; 47 πᾶς
not you are doing what I am saying? Everyone
ὁ ἐρχόμενος πρός με καὶ ἀκούων μου
the (one) coming toward me and hearing of me
τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν
the words and doing them, I shall show to you
τίνι ἐστὶν ὅμοιος· 48 ὅμοιός ἐστιν ἀνθρώπῳ
to whom he is like; like he is to man
οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν καὶ
building house who dug and
ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν
deepened and put foundation upon the
πέτραν· πλημμύρης δὲ γενομένης
rock-mass; of flood-tide but having occurred

are not looking at
the rafter in that eye
of yours? Hypocrite!
First extract the raf-
ter from your own eye,
and then you will see
clearly how to extract
the straw that is in
your brother's eye.

43 "For there is not
a fine tree producing
rotten fruit; again
there is not a rotten
tree producing fine
fruit. 44 For each
tree is known by
its own fruit. For
example, people
do not gather figs
from thorns, nor do
they cut grapes off
a thornbush. 45 A
good man brings forth
good out of the good
treasure of his heart,
but a wicked man
brings forth what
is wicked out of his
wicked [treasure];
for out of the heart's
abundance his mouth
speaks.

46 "Why, then, do
you call me 'Lord!
Lord!' but do not
do the things I say?
47 Everyone that
comes to me and
hears my words and
does them, I will show
you whom he is like:
48 He is like a man
building a house, who
dug and went down
deep and laid a foun-
dation upon the rock-
mass. Consequently,
when a flood arose,

προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ,
broke toward the river to the house that,
καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν
and not was strong enough to shake it
διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν.
through the finely to be built it.
49 ὁ δὲ ἀκούσας καὶ μὴ ποιήσας
The (one) but having heard and not having done
ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν
like is to man having built house
ἐπὶ τὴν γῆν χωρὶς θεμελίου, ᾗ
upon the ground apart from foundation, to which
προσέρηξεν ὁ ποταμός, καὶ εὐθὺς
broke toward the river, and at once
συνέπεσεν, καὶ ἐγένετο τὸ ῥῆγμα τῆς
it collapsed, and became the breaking up of the
οἰκίας ἐκείνης μέγα.
house that great.

7 Ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα
Since he completed all the sayings
αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ, εἰσῆλθεν
of him into the hearings of the people, he entered
εἰς Καφαρναούμ. 2 Ἑκατοντάρχου δέ
into Capernaum. Of centurion but
τινος δοῦλος κακῶς ἔχων ἤμελλεν
of any slave badly having was about
τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος.
to be deceasing, who was to him in honor.
3 ἀκούσας δὲ περὶ τοῦ Ἰησοῦ
Having heard but about the Jesus
ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν
he sent off toward him older men of the
Ἰουδαίων, ἐρωτῶν αὐτὸν ὅπως
Jews, requesting him so that
ἐλθὼν διασώσῃ τὸν δοῦλον
having come he should save through the slave
αὐτοῦ. 4 οἱ δὲ παραγενόμενοι
of him. The (ones) but having come to be beside
πρὸς τὸν Ἰησοῦν παρεκάλουν αὐτὸν
toward the Jesus were entreating him
σπουδαίως λέγοντες ὅτι ἄξιός ἐστιν
speedily saying that worthy he is
ᾧ παρέξῃ τοῦτο, 5 ἀγαπᾷ γὰρ
to whom you will confer this, he is loving for
τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς
the nation of us and the synagogue he
ᾠκοδόμησεν ἡμῖν. 6 ὁ δὲ Ἰησοῦς
built to us. The but Jesus
ἐπορεύετο σὺν αὐτοῖς. ἤδη
was going his way together with them. Already

the river dashed
against that house,
but was not strong
enough to shake it,
because of its being
well built. 49 On the
other hand, he who
hears and does not
do, is like a man who
built a house upon
the ground without a
foundation. Against
it the river dashed,
and immediately it
collapsed, and the
ruin of that house
became great."

7 When he had
completed all
his sayings in the
hearing of the people,
he entered into Ca-
per'na·um. 2 Now a
certain army officer's
slave, who was dear
to him, was ailing
and was about to pass
away. 3 When he
heard about Jesus, he
sent forth older men
of the Jews to him to
ask him to come and
bring his slave safely
through. 4 Then
those that came up
to Jesus began to
entreat him earnestly,
saying: "He is worthy
of your conferring this
upon him, 5 for he
loves our nation and
he himself built the
synagogue for us."
6 So Jesus started off
with them. But when

δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς
but of him not far being distant from the

οἰκίας ἔπεμψεν φίλους ὁ ἑκατοντάρχης
house sent friends the centurion

λέγων αὐτῷ Κύριε, μὴ σκύλλου, οὐ
saying to him Lord, not be bothering yourself, not

γὰρ ἱκανός εἰμι ἵνα ὑπὸ τὴν στέγην
for sufficient I am in order that under the roof

μου εἰσέλθῃς· 7 διὸ οὐδὲ
of me you should enter; through which not-but

ἐμαυτὸν ἠξίωσα πρὸς σὲ ἐλθεῖν·
myself I considered worthy toward you to come;

ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθήτω ὁ παῖς
but say to word, and let be healed the boy

μου· 8 καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ
of me; also for I man am under

ἐξουσίαν τασσόμενος, ἔχων ὑπ' ἐμαυτὸν
authority being stationed, having under myself

στρατιώτας, καὶ λέγω τούτῳ
soldiers, and I am saying to this (one)

Πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ
Be on your way, and he is on his way, and to another

Ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ
Be coming, and he is coming, and to the slave

μου Ποίησον τοῦτο, καὶ ποιεῖ.
of me Do this, and he is doing.

9 ἀκούσας δὲ ταῦτα ὁ Ἰησοῦς
Having heard but these (things) the Jesus

ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ
wondered at him, and having turned to the

ἀκολουθοῦντι αὐτῷ ὄχλῳ εἶπεν Λέγω
following to him crowd he said I am saying

ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν
to YOU, Not but in the Israel so great faith

εὗρον. 10 καὶ ὑποστρέψαντες εἰς τὸν οἶκον
I found. And having returned into the house

οἱ πεμφθέντες εὗρον τὸν δοῦλον
the (ones) having been sent found the slave

ὑγιαίνοντα.
being in health.

11 Καὶ ἐγένετο ἐν τῷ ἑξῆς
And it occurred in the of subsequence

ἐπορεύθη εἰς πόλιν καλουμένην Ναΐν,
he went his way into city being called Nain,

καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ
and were going with him the disciples of him

καὶ ὄχλος πολύς. 12 ὡς δὲ ἤγγισεν τῇ
also crowd much. As but he got near to the

πύλῃ τῆς πόλεως, καὶ ἰδοὺ
gate of the city, and look!

he was not far from the house, the army officer had already sent friends to say to him: "Sir, do not bother, for I am not fit to have you come in under my roof. 7 For that reason I did not consider myself worthy to come to you. But say the word, and let my servant be healed. 8 For I too am a man placed under authority, having soldiers under me, and I say to this one, 'Be on your way!' and he is on his way, and to another, 'Come!' and he comes, and to my slave, 'Do this!' and he does it." 9 Well, when Jesus heard these things he marveled at him, and he turned to the crowd following him and said: "I tell YOU, Not even in Israel have I found so great a faith." 10 And those that had been sent, on getting back to the house, found the slave in good health.

11 Closely following this he traveled to a city called Na'in, and his disciples and a great crowd were traveling with him. 12 As he got near the gate of the city, why, look!

ἐξεκομίζετο τεθνηκὼς μονογενὴς
was being brought out having died only-begotten

υἱὸς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ ἦν χήρα,
son to the mother of him, and she was widow,

καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν
and crowd of the city sufficient was together with

αὐτῇ. 13 καὶ ἰδὼν αὐτὴν ὁ κύριος
her. And having seen her the Lord

ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν αὐτῇ
was moved with pity upon her and said to her

Μὴ κλαῖε. 14 καὶ προσελθὼν
Not be weeping. And having come toward

ἥψατο τῆς σοροῦ, οἱ δὲ
he touched the bier, the (ones) but

βαστάζοντες ἔστησαν, καὶ εἶπεν Νεανίσκε,
carrying stood [still], and he said Young man,

σοὶ λέγω, ἐγέρθητι. 15 καὶ ἀνεκάθισεν
to you I am saying, Be raised up. And sat up

ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ
the dead (one) and started to be speaking, and

ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. 16 Ἔλαβεν
he gave him to the mother of him. Took

δὲ φόβος πάντας, καὶ ἐδόξαζον τὸν
but fear all (them), and they were glorifying the

θεὸν λέγοντες ὅτι Προφήτης μέγας
God saying that Prophet great

ἠγέρθη ἐν ἡμῖν, καὶ ὅτι
was raised up in us, and that

Ἐπεσκέψατο ὁ θεὸς τὸν λαὸν
Turned his attention upon the God the people

αὐτοῦ. 17 καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν
of him. And went out the word this in

ὅλῃ τῇ Ἰουδαίᾳ περὶ αὐτοῦ καὶ πάσῃ
whole the Judea about him and to all

τῇ περιχώρῳ.
the surrounding country.

18 Καὶ ἀπήγγειλαν Ἰωάνει οἱ μαθηταὶ
And they reported back to John the disciples

αὐτοῦ περὶ πάντων τούτων. 19 καὶ
of him about all these (things). And

προσκαλεσάμενος δύο τινὰς
having called toward himself two some ones

τῶν μαθητῶν αὐτοῦ ὁ Ἰωάνης ἔπεμψεν
of the disciples of him the John sent

πρὸς τὸν κύριον λέγων Σὺ εἶ ὁ
toward the Lord saying You are the (one)

ἐρχόμενος ἢ ἕτερον προσδοκῶμεν;
coming or different (one) we are expecting?

20 παραγενόμενοι δὲ πρὸς αὐτὸν
Having come to be alongside but toward him

there was a dead man being carried out, the only-begotten son of his mother. Besides, she was a widow. A considerable crowd from the city was also with her. 13 And when the Lord caught sight of her, he was moved with pity for her, and he said to her: "Stop weeping." 14 With that he approached and touched the bier, and the bearers stood still, and he said: "Young man, I say to you, Get up!" 15 And the dead man sat up and started to speak, and he gave him to his mother. 16 Now fear seized them all, and they began to glorify God, saying: "A great prophet has been raised up among us," and, "God has turned his attention to his people." 17 And this news concerning him spread out into all Ju·de'a and all the surrounding country.

18 Now John's disciples reported to him about all these things. 19 So John summoned a certain two of his disciples and sent them to the Lord to say: "Are you the Coming One or are we to expect a different one?" 20 When they came up to him

οἱ ἄνδρες εἶπαν Ἰωάνης ὁ βαπτιστὴς
the male persons said John the Baptist
ἀπέστειλεν ἡμᾶς πρὸς σὲ λέγων Σὺ εἶ
sent off us toward you saying You are
ὁ ἐρχόμενος ἢ ἄλλον προσδοκῶμεν;
the (one) coming or another we are expecting?
21 ἐν ἐκείνῃ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς
In that the hour he cured many
ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων
from sicknesses and scourges and spirits
πονηρῶν, καὶ τυφλοῖς πολλοῖς ἐχαρίσατο
wicked, and to blind (ones) many he favored
βλέπειν. 22 καὶ ἀποκριθεὶς εἶπεν
to be seeing. And having answered he said
αὐτοῖς Πορευθέντες ἀπαγγείλατε
to them Having gone your way report back
Ἰωάνει ἃ εἴδετε καὶ ἠκούσατε·
to John what (things) YOU saw and YOU heard;
τυφλοὶ ἀναβλέπουσιν, χωλοὶ
blind (ones) are seeing again, lame (ones)
περιπατοῦσιν, λεπροὶ καθαρίζονται καὶ
are walking about, lepers are being cleansed and
κωφοὶ ἀκούουσιν, νεκροὶ
deaf (ones) are hearing, dead (ones)
ἐγείρονται, πτωχοὶ
are being raised up, poor (ones)
εὐαγγελίζονται· 23 καὶ μακάριός
are being told the good news; and happy
ἐστιν ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.
he is who if ever not might be stumbled in me.
24 Ἀπελθόντων δὲ τῶν ἀγγέλων
Having gone off but of the messengers
Ἰωάνου ἤρξατο λέγειν πρὸς τοὺς
of John he started to be saying toward the
ὄχλους περὶ Ἰωάνου Τί ἐξήλθατε
crowds about John What did YOU go out
εἰς τὴν ἔρημον θεάσασθαι; κάλαμον
into the desolate [place] to view? Reed
ὑπὸ ἀνέμου σαλευόμενον; 25 ἀλλὰ τί
by wind being shaken? But what
ἐξήλθατε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς
did YOU go out to see? Man in soft
ἱματίοις ἠμφιεσμένον; ἰδοὺ
outer garments having put on about himself? Look!
οἱ ἐν ἱματισμῷ ἐνδόξῳ καὶ τρυφῇ
The (ones) in dress splendid and luxury
ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν. 26 ἀλλὰ
existing in the kingly houses are. But
τί ἐξήλθατε ἰδεῖν; προφήτην; ναί,
what did YOU go out to see? Prophet? Yes,

the men said: "John
the Baptist dispatched
us to you to say, 'Are
you the Coming One
or are we to expect
another?'" 21 In
that hour he cured
many of sicknesses
and grievous diseases
and wicked spirits,
and granted many
blind persons the
favor of seeing.
22 Hence in answer
he said to the [two]:
"Go YOUR way, report
to John what YOU saw
and heard: the blind
are receiving sight,
the lame are walking,
the lepers are being
cleansed and the deaf
are hearing, the dead
are being raised up,
the poor are being
told the good news.
23 And happy is he
who has not stumbled
over me."
24 When the
messengers of John
had gone away, he
started to say to the
crowds concerning
John: "What did
YOU go out into the
wilderness to behold?
A reed being tossed by
the wind? 25 What,
then, did YOU go
out to see? A man
dressed in soft outer
garments? Why, those
in splendid dress and
existing in luxury
are in royal houses.
26 Really, then, what
did YOU go out to
see? A prophet? Yes,

λέγω ὑμῖν, καὶ περισσότερον
I am saying to YOU, and (one) more abundant
προφήτου. 27 οὗτός ἐστιν περὶ οὗ
of prophet. This (one) is about whom
γέγραπται Ἰδοὺ ἀποστέλλω τὸν
it has been written Look! I am sending off the
ἄγγελόν μου πρὸ προσώπου σου, ὃς
messenger of me before face of you, who
κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.
will prepare the way of you in front of you.
28 λέγω ὑμῖν, μείζων ἐν γεννητοῖς
I am saying to YOU, greater in (ones) generated
γυναικῶν Ἰωάνου οὐδεὶς ἐστιν· ὁ δὲ
of women of John no one is; the but
μικρότερος ἐν τῇ βασιλείᾳ τοῦ θεοῦ μείζων
smaller one in the kingdom of the God greater
αὐτοῦ ἐστίν. — 29 Καὶ πᾶς ὁ λαὸς
of him is. — And all the people
ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν
having heard also the tax collectors justified the
θεόν, βαπτισθέντες τὸ βάπτισμα
God, having been baptized the baptism
Ἰωάνου· 30 οἱ δὲ Φαρισαῖοι καὶ οἱ
of John; the but Pharisees and the (ones)
νομικοὶ τὴν βουλὴν τοῦ θεοῦ ἠθέτησαν
versed in law the counsel of the God disregarded
εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ'
into themselves, not having been baptized by
αὐτοῦ. —
him. —
31 Τίνι οὖν ὁμοιώσω τοὺς
To which one therefore shall I liken the
ἀνθρώπους τῆς γενεᾶς ταύτης, καὶ
men of the generation this, and
τίνι εἰσὶν ὅμοιοι; 32 ὅμοιοί εἰσιν
to which one are they like? Like they are
παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις
to little boys the (ones) in marketplace sitting
καὶ προσφωνοῦσιν ἀλλήλοις, ἃ λέγει
and sounding toward to one another, who is saying
Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε·
We played the flute to YOU and not YOU danced;
ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε· 33 ἐλήλυθεν
we wailed and not YOU wept; has come
γὰρ Ἰωάνης ὁ βαπτιστὴς μὴ ἔσθων ἄρτον
for John the Baptist not eating bread
μήτε πίνων οἶνον, καὶ λέγετε
nor drinking wine, and YOU are saying
Δαιμόνιον ἔχει· 34 ἐλήλυθεν ὁ υἱὸς
Demon he is having; has come the Son

I tell YOU, and
far more than a
prophet. 27 This is
he concerning whom
it is written, 'Look! I
am sending forth my
messenger before your
face, who will prepare
your way ahead of
you.' 28 I tell YOU,
Among those born of
women there is none
greater than John;
but a person that is a
lesser one in the king-
dom of God is greater
than he is." 29 (And
all the people and the
tax collectors, when
they heard [this],
declared God to be
righteous, they having
been baptized with
the baptism of John.
30 But the Pharisees
and those versed in
the Law disregarded
the counsel of God to
them, they not having
been baptized by
him.)
31 "With whom,
therefore, shall I
compare the men of
this generation, and
whom are they like?
32 They are like
young children sitting
in a marketplace and
crying out to one
another, and who say,
'We played the flute
for YOU, but YOU did
not dance; we wailed,
but YOU did not weep.'
33 Correspondingly,
John the Baptist
has come neither
eating bread nor
drinking wine, but
YOU say, 'He has a
demon.' 34 The
Son of man has come

τοῦ ἀνθρώπου ἔσθων καὶ πίνων, καὶ
of the man eating and drinking, and
λέγετε Ἰδοὺ ἄνθρωπος φάγος καὶ
YOU are saying Look! Man given to eating and
οἰνοπότης, φίλος τελωνῶν καὶ
wine drinker, friend of tax collectors and
ἁμαρτωλῶν. 35 καὶ ἐδικαιώθη ἡ σοφία
of sinners. And was justified the wisdom
ἀπὸ πάντων τῶν τέκνων αὐτῆς.
from all the children of it.

36 Ἠρώτα δέ τις αὐτὸν τῶν
Was requesting but someone him of the
Φαρισαίων ἵνα φάγῃ μετ' αὐτοῦ·
Pharisees in order that he might eat with him;
καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ
and having entered into the house of the
Φαρισαίου κατεκλίθη. 37 Καὶ ἰδοὺ γυνὴ ἥτις
Pharisee he reclined. And look! woman who
ἦν ἐν τῇ πόλει ἁμαρτωλός, καὶ
was in the city sinner, and
ἐπιγνοῦσα ὅτι κατάκειται ἐν
having accurately known that he is lying down in
τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα
the house of the Pharisee, having brought
ἀλάβαστρον μύρου 38 καὶ στᾶσα
alabaster [case] of perfumed oil and having stood
ὀπίσω παρὰ τοὺς πόδας αὐτοῦ κλαίουσα,
behind beside the feet of him weeping,
τοῖς δάκρυσιν ἤρξατο βρέχειν τοὺς
to the tears she started to be wetting the
πόδας αὐτοῦ καὶ ταῖς θριξὶν τῆς
feet of him and to the hairs of the
κεφαλῆς αὐτῆς ἐξέμασσεν, καὶ
head of her she was wiping off, and
κατεφίλει τοὺς πόδας αὐτοῦ καὶ
she was kissing down the feet of him and
ἤλειφεν τῷ μύρῳ.
was greasing to the perfumed oil.
39 Ἰδὼν δὲ ὁ Φαρισαῖος ὁ
Having seen but the Pharisee the (one)
καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ λέγων
having called him said in himself saying
Οὗτος εἰ ἦν ὁ προφήτης,
This (one) if he was the prophet,
ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ
he was knowing likely who and what sort of the
γυνὴ ἥτις ἅπτεται αὐτοῦ, ὅτι ἁμαρτωλός
woman who is touching him, that sinner
ἐστιν. 40 καὶ ἀποκριθεὶς ὁ Ἰησοῦς
she is. And having answered the Jesus

eating and drinking,
but YOU say, 'Look!
A man gluttonous
and given to drinking
wine, a friend of tax
collectors and sinners!'
35 All the same,
wisdom is proved
righteous by all its
children."

36 Now a certain
one of the Pharisees
kept asking him to
dine with him. Ac-
cordingly he entered
into the house of the
Pharisee and reclined
at the table. 37 And,
look! a woman who
was known in the
city to be a sinner
learned that he was
reclining at a meal
in the house of the
Pharisee, and she
brought an alabaster
case of perfumed
oil, 38 and, taking
a position behind at
his feet, she wept and
started to wet his feet
with her tears and
she would wipe them
off with the hair of
her head. Also, she
tenderly kissed his
feet and greased them
with the perfumed oil.
39 At the sight the
Pharisee that invited
him said within him-
self: "This man, if he
were a prophet, would
know who and what
kind of woman it is
that is touching him,
that she is a sinner."
40 But in reply Jesus

εἶπεν πρὸς αὐτόν Σίμων, ἔχω σοί
said toward him Simon, I am having to you
τι εἰπεῖν. ὁ δέ Διδάσκαλε,
something to say. The (one) but Teacher,
εἰπέ, φησίν.
say, he is saying.
41 δύο χρεοφιλέται ἦσαν δανιστῇ τινί·
Two debtors were to lender any;
ὁ εἷς ὤφειλεν δηνάρια πεντακόσια, ὁ δὲ
the one owed denarii five hundred, the but
ἕτερος πεντήκοντα. 42 μὴ ἐχόντων
different (one) fifty. Not having
αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο.
of them to give back to both he freely forgave.
τίς οὖν αὐτῶν πλεῖον ἀγαπήσει
Which (one) therefore of them more will love
αὐτόν; 43 ἀποκριθεὶς Σίμων εἶπεν
him? Having answered Simon said
Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον
I suppose that to whom the more
ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ
he freely forgave. The (one) but said to him
Ὀρθῶς ἔκρινας. 44 καὶ στραφεὶς
Correctly you judged. And having turned
πρὸς τὴν γυναῖκα τῷ Σίμωνι ἔφη
toward the woman to the Simon he said
Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν
Are you looking at this the woman? I entered
σου εἰς τὴν οἰκίαν, ὕδωρ μοι ἐπὶ πόδας
of you into the house, water to me upon feet
οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν
not you gave; this (one) but to the tears
ἔβρεξέν μου τοὺς πόδας καὶ ταῖς θριξὶν
wetted of me the feet and to the hairs
αὐτῆς ἐξέμαξεν. 45 φίλημά μοι οὐκ
of her she wiped off. Kiss to me not
ἔδωκας· αὕτη δὲ ἀφ' ἧς
you gave; this (one) but from which [hour]
εἰσῆλθον οὐ διέλιπεν καταφιλοῦσά μου τοὺς
I entered not left off kissing down of me the
πόδας. 46 ἐλαίῳ τὴν κεφαλήν μου οὐκ
feet. To oil the head of me not
ἤλειψας· αὕτη δὲ μύρῳ
you greased; this (one) but to perfumed oil
ἤλειψεν τοὺς πόδας μου. 47 οὗ
greased the feet of me. Of which (thing)
χάριν, λέγω σοι, ἀφέωνται
thanks, I am saying to you, have been let go off
αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι
the sins of her the many, because

said to him: "Simon,
I have something to
say to you." He said:
"Teacher, say it!"
41 "Two men were
debtors to a certain
lender; the one
was in debt for five
hundred de·nar'i·i, but
the other for fifty.
42 When they did not
have anything with
which to pay back, he
freely forgave them
both. Therefore, which
of them will love him
the more?" 43 In
answer Simon said:
"I suppose it is the
one to whom he freely
forgave the more."
He said to him: "You
judged correctly."
44 With that he
turned to the woman
and said to Simon:
"Do you behold this
woman? I entered into
your house; you gave
me no water for my
feet. But this woman
wet my feet with her
tears and wiped them
off with her hair.
45 You gave me no
kiss; but this woman,
from the hour that I
came in, did not leave
off tenderly kissing
my feet. 46 You did
not grease my head
with oil; but this
woman greased my
feet with perfumed oil.
47 By virtue of this,
I tell you, her sins,
many though they are,
are forgiven, because

ἠγάπησεν πολύ· ᾧ δὲ ὀλίγον
she loved much; to whom but little
ἀφίεται, ὀλίγον ἀγαπᾷ. 48 εἶπεν
is being let go off little he is loving. He said
δὲ αὐτῇ Ἀφέωνταί σου αἱ ἁμαρτίαι.
but to her Have been let go off of you the sins.
49 καὶ ἤρξαντο οἱ συνανακείμενοι
And started the (ones) lying up together
λέγειν ἐν ἑαυτοῖς Τίς οὗτός ἐστιν ὃς
to be saying in themselves Who this is who
καὶ ἁμαρτίας ἀφίησιν; 50 εἶπεν δὲ
also sins is letting go off? Said but
πρὸς τὴν γυναῖκα Ἡ πίστις σου σέσωκέν
toward the woman The faith of you has saved
σε· πορεύου εἰς εἰρήνην.
you; be going your way into peace.
8 Καὶ ἐγένετο ἐν τῷ καθεξῆς
And it happened in the order of subsequence
καὶ αὐτὸς διώδευεν κατὰ πόλιν
and he was journeying through down city
καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος
and village preaching and declaring as good news
τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα
the kingdom of the God, and the twelve
σὺν αὐτῷ, 2 καὶ γυναῖκές τινες αἳ
together with him, and women some who
ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων
were having been cured from spirits
πονηρῶν καὶ ἀσθενειῶν, Μαρία ἡ
wicked and of sicknesses, Mary the (one)
καλουμένη Μαγδαληνή, ἀφ' ἧς δαιμόνια
being called Magdalene, from whom demons
ἑπτὰ ἐξεληλύθει, 3 καὶ Ἰωάνα γυνὴ Χουζᾶ
seven had gone out, and Joanna woman of Chuza
ἐπιτρόπου Ἡρῴδου καὶ Σουσάννα καὶ
man in charge of Herod and Susanna and
ἕτεραι πολλαί, αἵτινες διηκόνουν
different [women] many, who were serving
αὐτοῖς ἐκ τῶν ὑπαρχόντων
to them out of the (things) belonging
αὐταῖς.
to them [women].
4 Συνιόντος δὲ ὄχλου πολλοῦ καὶ
Collecting together but of crowd much and
τῶν κατὰ πόλιν
of the (ones) according to city
ἐπιπορευομένων πρὸς αὐτὸν εἶπεν διὰ
going their way upon toward him he said through
παραβολῆς 5 Ἐξῆλθεν ὁ σπείρων τοῦ
parable Went out the (one) sowing of the

she loved much; but
he who is forgiven
little, loves little."
48 Then he said to
her: "Your sins are
forgiven." 49 At
this those reclining
at the table with
him started to say
within themselves:
"Who is this man who
even forgives sins?"
50 But he said to the
woman: "Your faith
has saved you; go
your way in peace."

8 Shortly afterwards
he went journeying
from city to city
and from village to
village, preaching and
declaring the good
news of the kingdom
of God. And the
twelve were with him,
2 and certain women
that had been cured
of wicked spirits and
sicknesses, Mary the
so-called Mag'da·lene,
from whom seven
demons had come out,
3 and Jo·an'na the
wife of Chu'za, Herod's
man in charge, and
Su·san'na and many
other women, who
were ministering
to them from their
belongings.
4 Now when a great
crowd had collected
together with those
that went to him
from city after city,
he spoke by means
of an illustration:
5 "A sower went out

σπεῖραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ
to sow the thing sown of him. And in the
σπείρειν αὐτὸν ὃ μὲν ἔπεσεν
to be sowing him which one indeed fell
παρὰ τὴν ὁδόν, καὶ κατεπατήθη καὶ
beside the way, and was trampled down and
τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.
the birds of the heaven ate down it.
6 καὶ ἕτερον κατέπεσεν ἐπὶ τὴν
And different (one) fell down upon the
πέτραν, καὶ φυὲν ἐξηράνθη
rock-mass, and having sprouted it was dried up
διὰ τὸ μὴ ἔχειν ἰκμάδα.
through the not to be having moisture.
7 καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν
And different (one) fell in midst of the
ἀκανθῶν, καὶ συνφυεῖσαι αἱ
thorns, and having grown up together the
ἄκανθαι ἀπέπνιξαν αὐτό. 8 καὶ ἕτερον
thorns choked off it. And different (one)
ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθήν, καὶ
fell into the earth the good, and
φυὲν ἐποίησεν καρπὸν
having sprouted it made fruit
ἑκατονταπλασίονα. Ταῦτα λέγων
hundredfold. These (things) saying
ἐφώνει Ὁ ἔχων ὦτα
he was sounding to The (one) having ears
ἀκούειν ἀκουέτω.
to be hearing let him be hearing.
9 Ἐπηρώτων δὲ αὐτὸν οἱ
Were inquiring upon but him the
μαθηταὶ αὐτοῦ τίς αὕτη εἴη
disciples of him what this would be
ἡ παραβολή. 10 ὁ δὲ εἶπεν
the parable. The (one) but said
Ὑμῖν δέδοται γνῶναι τὰ
To YOU it has been given to know the
μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς
mysteries of the kingdom of the God, to the
δὲ λοιποῖς ἐν παραβολαῖς, ἵνα
but leftover (ones) in parables, in order that
βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες
looking not they may be looking and hearing
μὴ συνίωσιν. 11 ἔστιν δὲ
not they may be comprehending. Is but
αὕτη ἡ παραβολή. Ὁ σπόρος ἐστὶν ὁ
this the parable. The thing sown is the
λόγος τοῦ θεοῦ. 12 οἱ δὲ παρὰ
word of the God. The (ones) but beside

to sow his seed. Well,
as he was sowing,
some of it fell
alongside the road
and was trampled
down, and the birds
of heaven ate it up.
6 Some other landed
upon the rock-mass,
and, after sprouting,
it dried up because of
not having moisture.
7 Some other fell
among the thorns, and
the thorns that grew
up with it choked it
off. 8 Some other fell
upon the good soil,
and, after sprouting,
it produced fruit a
hundredfold." As he
told these things, he
proceeded to call out:
"Let him that has ears
to listen, listen."
9 But his disciples
began to ask him
what this illustration
might mean. 10 He
said: "To YOU it is
granted to understand
the sacred secrets of
the kingdom of God,
but for the rest it is
in illustrations, in
order that, though
looking, they may
look in vain and,
though hearing, they
may not get the
meaning. 11 Now
the illustration
means this: The seed
is the word of God.
12 Those alongside

τὴν ὁδόν εἰσιν οἱ ἀκούσαντες, εἶτα
the way are the (ones) having heard, then

ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον
is coming the Devil and lifts up the word

ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ
from the heart of them, in order that not

πιστεύσαντες σωθῶσιν. 13 οἱ δὲ
having believed they may be saved. The (ones) but

ἐπὶ τῆς πέτρας οἳ ὅταν ἀκούσωσιν
upon the rock-mass who whenever they might hear

μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι
with joy are receiving the word, and these

ῥίζαν οὐκ ἔχουσιν, οἳ πρὸς καιρὸν
root not are having, who toward season

πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ
are believing and in season of testing

ἀφίστανται. 14 τὸ δὲ εἰς τὰς ἀκάνθας
stand off. The (one) but into the thorns

πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες,
having fallen, these are the (ones) having heard,

καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν
and by anxieties and riches and pleasures

τοῦ βίου πορευόμενοι
of the living going their way

συνπνίγονται καὶ οὐ
are being choked together and not

τελεσφοροῦσιν. 15 τὸ δὲ ἐν τῇ
are bearing to perfection. The (one) but in the

καλῇ γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ
fine earth, these are who in heart fine

καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον
and good having heard the word

κατέχουσιν καὶ καρποφοροῦσιν ἐν
they are retaining and they are bearing fruit in

ὑπομονῇ.
endurance.

16 Οὐδεὶς δὲ λύχνον ἅψας καλύπτει
No one but lamp having lighted is covering

αὐτὸν σκεύει ἢ ὑποκάτω κλίνης
it to vessel or underneath bed

τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν,
is putting, but upon lampstand he is putting,

ἵνα οἱ εἰσπορευόμενοι
in order that the (ones) going their way in

βλέπωσιν τὸ φῶς. 17 οὐ γάρ ἐστιν
may be looking at the light. Not for is

κρυπτὸν ὃ οὐ φανερὸν γενήσεται,
hidden (thing) which not manifest will become,

οὐδὲ ἀπόκρυφον ὃ οὐ μὴ
neither carefully concealed which not not

the road are the ones
that have heard, then
the Devil comes and
takes the word away
from their hearts in
order that they may
not believe and be
saved. 13 Those
upon the rock-mass
are the ones who,
when they hear it,
receive the word with
joy, but these have no
root; they believe for
a season, but in a sea-
son of testing they fall
away. 14 As for that
which fell among the
thorns, these are the
ones that have heard,
but, by being carried
away by anxieties and
riches and pleasures
of this life, they are
completely choked
and bring nothing to
perfection. 15 As for
that on the fine soil,
these are the ones
that, after hearing the
word with a fine and
good heart, retain it
and bear fruit with
endurance.
16 "No one, after
lighting a lamp,
covers it with a vessel
or puts it underneath
a bed, but he puts
it on a lampstand,
that those stepping
in may behold the
light. 17 For there
is nothing hidden that
will not become man-
ifest, neither anything
carefully concealed
that will never

γνωσθῇ καὶ εἰς φανερὸν
should be known and into what is manifest

ἔλθῃ. 18 Βλέπετε οὖν πῶς
should come. Be you looking at therefore how

ἀκούετε· ὃς ἂν γὰρ ἔχῃ,
you are hearing; who likely for may be having,

δοθήσεται αὐτῷ, καὶ ὃς ἂν μὴ
it will be given to him, and who likely not

ἔχῃ, καὶ ὃ δοκεῖ ἔχειν
may be having, also which he thinks to be having

ἀρθήσεται ἀπ' αὐτοῦ.
will be lifted up from him.

19 Παρεγένετο δὲ πρὸς αὐτὸν ἡ
Came to be alongside but toward him the

μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ
mother and the brothers of him, and not

ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν
were able to meet up with him through the

ὄχλον. 20 ἀπηγγέλη δὲ αὐτῷ Ἡ
crowd. It was reported back but to him The

μήτηρ σου καὶ οἱ ἀδελφοί σου ἑστήκασιν
mother of you and the brothers of you have stood

ἔξω ἰδεῖν θέλοντές σε. 21 ὁ δὲ
outside to see willing you. The (one) but

ἀποκριθεὶς εἶπεν πρὸς αὐτούς Μήτηρ
having answered said toward them Mother

μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ
of me and brothers of me these are the (ones)

τὸν λόγον τοῦ θεοῦ ἀκούοντες καὶ ποιοῦντες.
the word of the God hearing and doing.

22 Ἐγένετο δὲ ἐν μιᾷ τῶν ἡμερῶν καὶ
It occurred but in one of the days and

αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ
he stepped in into boat and the disciples

αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς Διέλθωμεν
of him, and he said toward them Let us go through

εἰς τὸ πέραν τῆς λίμνης, καὶ
into the other side of the lake, and

ἀνήχθησαν. 23 πλεόντων δὲ αὐτῶν
they were led up. Sailing but of them

ἀφύπνωσεν. καὶ κατέβη λαῖλαψ ἀνέμου
he fell asleep. And descended violent storm of wind

εἰς τὴν λίμνην, καὶ συνεπληροῦντο
into the lake, and they were being filled up with

καὶ ἐκινδύνευον. 24 προσελθόντες δὲ
and were in danger. Having come toward but

διήγειραν αὐτὸν λέγοντες Ἐπιστάτα ἐπιστάτα,
they roused him saying Instructor Instructor,

ἀπολλύμεθα· ὁ δὲ διεγερθεὶς
we are perishing; the (one) but having been roused

become known and
never come into the
open. 18 Therefore,
pay attention to
how YOU listen; for
whoever has, more
will be given him,
but whoever does not
have, even what he
imagines he has will
be taken away from
him."
19 Now his mother
and brothers came
toward him, but they
were unable to get to
him because of the
crowd. 20 However,
it was reported to
him: "Your mother
and your brothers
are standing outside
wanting to see you."
21 In reply he said to
them: "My mother and
my brothers are these
who hear the word of
God and do it."
22 In the course of
one of the days he and
his disciples got into
a boat, and he said to
them: "Let us cross
to the other side of
the lake." So they set
sail. 23 But as they
were sailing he fell
asleep. Now a violent
windstorm descended
upon the lake, and
they began to fill up
with [water] and to be
in danger. 24 Finally
they went to him
and roused him,
saying: "Instructor,
Instructor, we are
about to perish!"
Rousing himself,

ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι
gave rebuke to the wind and to the raging
τοῦ ὕδατος, καὶ ἐπαύσαντο, καὶ ἐγένετο
of the water, and they subsided, and came to be
γαλήνη. 25 εἶπεν δὲ αὐτοῖς Ποῦ ἡ
calm. He said but to them Where the
πίστις ὑμῶν; φοβηθέντες δὲ
faith of YOU? Having been made fearful but
ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους Τίς
they wondered, saying toward one another Who
ἄρα οὗτός ἐστιν ὅτι καὶ τοῖς ἀνέμοις
really this is because also to the winds
ἐπιτάσσει καὶ τῷ ὕδατι, καὶ
he is giving orders and to the water, and
ὑπακούουσιν αὐτῷ;
they are obeying him?

26 Καὶ κατέπλευσαν εἰς τὴν χώραν
And they sailed down into the country
τῶν Γερασηνῶν, ἥτις ἐστὶν
of the Gerasenes, which is
ἀντίπερα τῆς Γαλιλαίας.
opposite on other side of the Galilee.
27 ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν
To (one) having gone out but to him upon the
γῆν ὑπήντησεν ἀνήρ τις ἐκ τῆς
earth met up with male person some out of the
πόλεως ἔχων δαιμόνια· καὶ χρόνῳ
city (one) having demons; and to time
ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον, καὶ ἐν
sufficient not put on outer garment, and in
οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς μνήμασιν.
house not he was staying but in the tombs.
28 ἰδὼν δὲ τὸν Ἰησοῦν ἀνακράξας
Having seen but the Jesus having cried aloud
προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ
he fell toward him and to voice great
εἶπεν Τί ἐμοὶ καὶ σοί, Ἰησοῦ υἱὲ τοῦ
said What to me and to you, Jesus Son of the
θεοῦ τοῦ ὑψίστου; δέομαί σου, μή με
God of the Most High? I beg of you, not me
βασανίσῃς· 29 παρήγγελλεν γὰρ τῷ
you should torment; he was ordering for to the
πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ
spirit the unclean to come out from the
ἀνθρώπου. πολλοῖς γὰρ χρόνοις
man. To many for times
συνηρπάκει αὐτόν, καὶ
it had snatched away with him, and
ἐδεσμεύετο ἁλύσεσιν καὶ
he was being bound to chains and

he rebuked the wind
and the raging of
the water, and they
subsided, and a calm
set in. 25 Then he
said to them: "Where
is YOUR faith?" But
struck with fear, they
marveled, saying to
one another: "Who
really is this, for he
orders even the winds
and the water, and
they obey him?"
26 And they
put in to shore in
the country of the
Ger'a·senes, which is
on the side opposite
Gal'i·lee. 27 But as
he got out onto land
a certain man from
the city who had
demons met him. And
for a considerable
time he had not worn
clothing, and he was
staying, not at home,
but among the tombs.
28 At the sight of
Jesus he cried aloud
and fell down before
him, and with a loud
voice he said: "What
have I to do with you,
Jesus Son of the Most
High God? I beg you,
do not torment me."
29 (For he had been
ordering the unclean
spirit to come out of
the man. For over a
long time it had held
him fast, and he was
repeatedly bound
with chains and

πέδαις φυλασσόμενος, καὶ διαρήσσων
fetters being guarded, and breaking through
τὰ δεσμὰ ἠλαύνετο ἀπὸ
the bonds he was being driven from
τοῦ δαιμονίου εἰς τὰς ἐρήμους.
the demon into the lonely [places].
30 ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς Τί
Inquired upon but him the Jesus What
σοί ὄνομά ἐστιν; ὁ δὲ εἶπεν Λεγιών,
to you name is? The (one) but said Legion,
ὅτι εἰσῆλθεν δαιμόνια πολλὰ εἰς αὐτόν.
because entered demons many into him.
31 καὶ παρεκάλουν αὐτὸν ἵνα μὴ
And they were entreating him in order that not
ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον
he should give orders to them into the abyss
ἀπελθεῖν. 32 Ἦν δὲ ἐκεῖ ἀγέλη χοίρων
to go off. Was but there herd of pigs
ἱκανῶν βοσκομένη ἐν τῷ
sufficient feeding itself in the
ὄρει· καὶ παρεκάλεσαν αὐτὸν ἵνα
mountain; and they entreated him in order that
ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους
he should give permission to them into those (ones)
εἰσελθεῖν· καὶ ἐπέτρεψεν αὐτοῖς.
to enter; and he gave permission to them.
33 ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ
Having gone out but the demons from the
ἀνθρώπου εἰσῆλθον εἰς τοὺς χοίρους, καὶ
man entered into the pigs, and
ὥρμησεν ἡ ἀγέλη κατὰ τοῦ κρημνοῦ εἰς
rushed the herd down the precipice into
τὴν λίμνην καὶ ἀπεπνίγη. 34 Ἰδόντες δὲ
the lake and was drowned. Having seen but
οἱ βόσκοντες τὸ γεγονὸς
the (ones) feeding the (thing) having happened
ἔφυγον καὶ ἀπήγγειλαν εἰς τὴν πόλιν καὶ εἰς
fled and reported back into the city and into
τοὺς ἀγρούς.
the fields.

35 ἐξῆλθον δὲ ἰδεῖν τὸ
They came out but to see the (thing)
γεγονὸς καὶ ἦλθαν πρὸς τὸν
having happened and they came toward the
Ἰησοῦν, καὶ εὗραν καθήμενον τὸν ἄνθρωπον
Jesus, and found sitting the man
ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν
from whom the demons came out
ἱματισμένον καὶ σωφρονοῦντα παρὰ
having been clothed and being of sound mind beside

fetters under guard,
but he would burst
the bonds and be
driven by the demon
into the lonely
places.) 30 Jesus
asked him: "What is
your name?" He said:
"Legion," because
many demons had
entered into him.
31 And they kept
entreating him not
to order them to
go away into the
abyss. 32 Now a
herd of a considerable
number of swine was
feeding there on the
mountain; so they
entreated him to
permit them to enter
into those. And he
gave them permission.
33 Then the demons
went out of the man
and entered into
the swine, and the
herd rushed over the
precipice into the lake
and drowned. 34 But
when the herders saw
what had happened,
they fled and reported
it to the city and to
the countryside.
35 Then people
turned out to see
what had happened,
and they came to
Jesus and found the
man from whom the
demons came out,
clothed and in his
sound mind, sitting at

τοὺς πόδας τοῦ Ἰησοῦ, καὶ
the feet of the Jesus, and
ἐφοβήθησαν. 36 ἀπήγγειλαν δὲ
they were made fearful. Reported back but
αὐτοῖς οἱ ἰδόντες πῶς ἐσώθη
to them the (ones) having seen how was saved
ὁ δαιμονισθείς. 37 καὶ ἠρώτησεν
the (one) demon-possessed. And requested
αὐτὸν ἅπαν τὸ πλῆθος
him all the multitude
τῆς περιχώρου τῶν Γερασηνῶν
of the surrounding country of the Gerasenes
ἀπελθεῖν ἀπ' αὐτῶν, ὅτι φόβῳ μεγάλῳ
to get away from them, because to fear great
συνείχοντο· αὐτὸς δὲ
they were being held together; he but
ἐμβὰς εἰς πλοῖον ὑπέστρεψεν.
having stepped in into boat returned.
38 ἐδεῖτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ'
Was begging but of him the male person from
οὗ ἐξεληλύθει τὰ δαιμόνια εἶναι σὺν
whom had gone out the demons to be together with
αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων
him; he let loose off but him saying
39 Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ
Be returning into the home of you, and
διηγοῦ ὅσα σοι ἐποίησεν ὁ
be relating as many (things) as to you did the
θεός. καὶ ἀπῆλθεν καθ' ὅλην τὴν
God. And he went off down through whole the
πόλιν κηρύσσων ὅσα ἐποίησεν
city preaching as many (things) as did
αὐτῷ ὁ Ἰησοῦς.
to him the Jesus.

40 Ἐν δὲ τῷ ὑποστρέφειν τὸν Ἰησοῦν
In but the to be returning the Jesus
ἀπεδέξατο αὐτὸν ὁ ὄχλος, ἦσαν γὰρ
received off him the crowd, were for
πάντες προσδοκῶντες αὐτόν. 41 Καὶ ἰδοὺ
all expecting him. And look!
ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ
came male person to whom name Jairus, and
οὗτος ἄρχων τῆς συναγωγῆς ὑπῆρχεν,
this [man] ruler of the synagogue was existing,
καὶ πεσὼν παρὰ τοὺς πόδας Ἰησοῦ
and having fallen beside the feet of Jesus
παρεκάλει αὐτὸν εἰσελθεῖν εἰς τὸν οἶκον
he was entreating him to enter into the house
αὐτοῦ, 42 ὅτι θυγάτηρ μονογενὴς ἦν
of him, because daughter only-begotten was

the feet of Jesus;
and they became
fearful. 36 Those
who had seen it
reported to them how
the demon-possessed
man had been made
well. 37 So all the
multitude from the
surrounding country
of the Ger'a·senes
asked him to get
away from them,
because they were in
the grip of great fear.
Then he went aboard
the boat and turned
away. 38 However,
the man from whom
the demons had gone
out kept begging to
continue with him;
but he dismissed the
man, saying: 39 "Be
on your way back
home, and keep on
relating what things
God did for you."
Accordingly he went
away, proclaiming
throughout the whole
city what things Jesus
did for him.

40 When Jesus
got back, the crowd
received him kindly,
for they were all
expecting him.
41 But, look! a man
named Ja'i·rus came,
and this man was a
presiding officer of the
synagogue. And he fell
at the feet of Jesus
and began to entreat
him to enter into his
house, 42 because
he had an only-
begotten daughter

αὐτῷ ὡς ἐτῶν δώδεκα καὶ αὐτὴ ἀπέθνησκεν.
to him as of years twelve and she was dying.
Ἐν δὲ τῷ ὑπάγειν αὐτὸν οἱ ὄχλοι
In but the to be going under him the crowds
συνέπνιγον αὐτόν. 43 καὶ γυνὴ
were choking together him. And woman
οὖσα ἐν ῥύσει αἵματος ἀπὸ ἐτῶν δώδεκα,
being in flow of blood from years twelve,
ἥτις οὐκ ἴσχυσεν ἀπ' οὐδενὸς
who not was strong enough from no one
θεραπευθῆναι, 44 προσελθοῦσα ὄπισθεν
to be cured, having come toward from behind
ἥψατο τοῦ κρασπέδου τοῦ ἱματίου
touched the fringe of the outer garment
αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ῥύσις τοῦ
of him, and instantly stood the flow of the
αἵματος αὐτῆς. 45 καὶ εἶπεν ὁ Ἰησοῦς Τίς
blood of her. And said the Jesus Who
ὁ ἁψάμενός μου; ἀρνουμένων δὲ
the (one) having touched me? Denying but
πάντων εἶπεν ὁ Πέτρος Ἐπιστάτα, οἱ
of all said the Peter Instructor, the
ὄχλοι συνέχουσίν σε καὶ
crowds are holding together you and
ἀποθλίβουσιν. 46 ὁ δὲ Ἰησοῦς εἶπεν
are closely pressing. The but Jesus said
Ἥψατό μού τις, ἐγὼ γὰρ ἔγνων δύναμιν
Touched me someone, I for knew power
ἐξεληλυθυῖαν ἀπ' ἐμοῦ. 47 ἰδοῦσα δὲ
having gone out from me. Having seen but
ἡ γυνὴ ὅτι οὐκ ἔλαθεν
the woman that not she escaped notice
τρέμουσα ἦλθεν καὶ προσπεσοῦσα
trembling came and having fallen down toward
αὐτῷ δι' ἣν αἰτίαν ἥψατο αὐτοῦ
him through what cause she touched him
ἀπήγγειλεν ἐνώπιον παντὸς τοῦ λαοῦ καὶ ὡς
reported back in sight of all the people and as
ἰάθη παραχρῆμα. 48 ὁ δὲ
she was healed instantly. The (one) but
εἶπεν αὐτῇ Θυγάτηρ, ἡ πίστις σου
said to her Daughter, the faith of you
σέσωκέν σε· πορεύου εἰς εἰρήνην.
has saved you; be going your way into peace.

49 Ἔτι αὐτοῦ λαλοῦντος ἔρχεταί τις
Yet of him speaking is coming someone
παρὰ τοῦ ἀρχισυναγώγου λέγων ὅτι
beside the synagogue ruler saying that
Τέθνηκεν ἡ θυγάτηρ σου, μηκέτι
Has died the daughter of you, not yet

about twelve years old
and she was dying.
As he was going
the crowds thronged
him. 43 And a
woman, subject to
a flow of blood for
twelve years, who had
not been able to get
a cure from anyone,
44 approached from
behind and touched
the fringe of his outer
garment, and instant-
ly her flow of blood
stopped. 45 So Jesus
said: "Who was it that
touched me?" When
they were all denying
it, Peter said: "In-
structor, the crowds
are hemming you in
and closely pressing
you." 46 Yet Jesus
said: "Someone
touched me, for I
perceived that power
went out of me."
47 Seeing that she
had not escaped no-
tice, the woman came
trembling and fell
down before him and
disclosed before all
the people the cause
for which she touched
him and how she
was healed instantly.
48 But he said to her:
"Daughter, your faith
has made you well; go
your way in peace."
49 While he was yet
speaking, a certain
representative of the
presiding officer of
the synagogue came,
saying: "Your daugh-
ter has died; do not

σκύλλε τὸν διδάσκαλον. 50 ὁ δὲ
be bothering the teacher. The but
Ἰησοῦς ἀκούσας ἀπεκρίθη αὐτῷ Μὴ
Jesus having heard answered to him Not
φοβοῦ, μόνον πίστευσον, καὶ
be fearing, only exercise faith, and
σωθήσεται. 51 ἐλθὼν δὲ εἰς τὴν
she will be saved. Having come but into the
οἰκίαν οὐκ ἀφῆκεν εἰσελθεῖν τινὰ σὺν
house not let go off to enter anyone together with
αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάνην καὶ Ἰάκωβον
him if not Peter and John and James
καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.
and the father of the girl and the mother.
52 ἔκλαιον δὲ πάντες καὶ
Were weeping but all (they) and
ἐκόπτοντο αὐτήν. ὁ δὲ
were beating themselves for her. The (one) but
εἶπεν Μὴ κλαίετε, οὐ γὰρ ἀπέθανεν
said Not be YOU weeping, not for she died
ἀλλὰ καθεύδει. 53 καὶ
but she is sleeping. And
κατεγέλων αὐτοῦ, εἰδότες ὅτι
they were laughing down of him, having known that
ἀπέθανεν. 54 αὐτὸς δὲ κρατήσας τῆς
she died. He but having taken hold of the
χειρὸς αὐτῆς ἐφώνησεν λέγων Ἡ παῖς,
hand of her sounded to saying The girl,
ἔγειρε. 55 καὶ ἐπέστρεψεν τὸ πνεῦμα
be getting up. And turned upon the spirit
αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ
of her, and she stood up instantly, and
διέταξεν αὐτῇ δοθῆναι φαγεῖν. 56 καὶ
he ordered to her to be given to eat. And
ἐξέστησαν οἱ γονεῖς αὐτῆς·
placed themselves outside the parents of her;
ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ
the (one) but gave instructions to them to no one
εἰπεῖν τὸ γεγονός.
to say the (thing) having happened.

9 Συνκαλεσάμενος δὲ τοὺς δώδεκα
Having called together but the twelve
ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ
he gave to them power and authority upon
πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν,
all the demons and sicknesses to be curing,
2 καὶ ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν
and he sent off them to be preaching the
βασιλείαν τοῦ θεοῦ καὶ ἰᾶσθαι, 3 καὶ
kingdom of the God and to be healing, and

bother the teacher
any longer." 50 On
hearing this, Jesus
answered him: "Have
no fear, only put forth
faith, and she will be
saved." 51 When he
reached the house he
did not let anyone go
in with him except
Peter and John and
James and the girl's
father and mother.
52 But people were
all weeping and
beating themselves
in grief for her. So he
said: "STOP weeping,
for she did not die but
is sleeping." 53 At
this they began
to laugh at him
scornfully, because
they knew she had
died. 54 But he took
her by the hand and
called, saying: "Girl,
get up!" 55 And her
spirit returned, and
she rose instantly, and
he ordered something
to be given her to
eat. 56 Well, her
parents were beside
themselves; but he
instructed them to
tell no one what had
happened.

9 Then he called the
twelve together
and gave them power
and authority over
all the demons and
to cure sicknesses.
2 And so he sent
them forth to preach
the kingdom of God
and to heal, 3 and

εἶπεν πρὸς αὐτούς Μηδὲν αἴρετε
he said toward them Nothing be YOU lifting up
εἰς τὴν ὁδόν, μήτε ῥάβδον μήτε πήραν
into the way, neither staff nor pouch
μήτε ἄρτον μήτε ἀργύριον, μήτε δύο
nor bread nor silver, nor two
χιτῶνας ἔχειν. 4 καὶ εἰς ἣν ἂν
undergarments to be having. And into what likely
οἰκίαν εἰσέλθητε, ἐκεῖ μένετε καὶ
house YOU might enter, there be YOU staying and
ἐκεῖθεν ἐξέρχεσθε. 5 καὶ ὅσοι
from there be YOU going out. And as many as
ἂν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι
likely not may be receiving YOU, going out
ἀπὸ τῆς πόλεως ἐκείνης τὸν κονιορτὸν ἀπὸ
from the city that the dust from
τῶν ποδῶν ὑμῶν ἀποτινάσσετε εἰς
the feet of YOU be YOU shaking off into
μαρτύριον ἐπ' αὐτούς. 6 Ἐξερχόμενοι δὲ
witness upon them. Going out but
διήρχοντο κατὰ τὰς κώμας
they were going through down the villages
εὐαγγελιζόμενοι καὶ θεραπεύοντες
declaring the good news and curing
πανταχοῦ.
everywhere.
7 Ἤκουσεν δὲ Ἡρῴδης ὁ τετραάρχης
Heard but Herod the tetrarch
τὰ γινόμενα πάντα, καὶ
the (things) happening all, and
διηπόρει διὰ τὸ λέγεσθαι
was in thorough perplexity through the to be said
ὑπό τινῶν ὅτι Ἰωάνης ἠγέρθη ἐκ
by some that John was raised up out of
νεκρῶν, 8 ὑπό τινῶν δὲ ὅτι Ἠλείας
dead (ones), by some but that Elijah
ἐφάνη, ἄλλων δὲ ὅτι προφήτης τις
appeared, of others but that prophet some
τῶν ἀρχαίων ἀνέστη. 9 εἶπεν δὲ ὁ
of the ancient (ones) stood up. Said but the
Ἡρῴδης Ἰωάνην ἐγὼ ἀπεκεφάλισα· τίς δέ
Herod John I beheaded; who but
ἐστιν οὗτος περὶ οὗ ἀκούω
is this about whom I am hearing
τοιαῦτα; καὶ ἐζήτει ἰδεῖν αὐτόν.
such (things)? And he was seeking to see him.
10 Καὶ ὑποστρέψαντες οἱ ἀπόστολοι
And having returned the apostles
διηγήσαντο αὐτῷ ὅσα ἐποίησαν.
recounted to him as many (things) as they did.

he said to them:
"Carry nothing for the
trip, neither staff nor
food pouch, nor bread
nor silver money;
neither have two un-
dergarments. 4 But
wherever YOU enter
into a home, stay
there and leave from
there. 5 And wher-
ever people do not
receive YOU, on going
out of that city shake
the dust off YOUR feet
for a witness against
them." 6 Then
starting out they went
through the territory
from village to village,
declaring the good
news and performing
cures everywhere.
7 Now Herod the
district ruler heard
of all the things hap-
pening, and he was
in great perplexity
because of its being
said by some that
John had been raised
up from the dead,
8 but by others that
E·li'jah had appeared,
but by still others
that a certain one of
the ancient prophets
had risen. 9 Herod
said: "John I behead-
ed. Who, then, is this
about whom I am
hearing such things?"
So he was seeking to
see him.
10 And when the
apostles returned
they recounted to
him what things
they had done.

Καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν
And having taken along them he withdrew

κατ' ἰδίαν εἰς πόλιν καλουμένην
according to private [spot] into city being called

Βηθσαϊδά. 11 οἱ δὲ ὄχλοι γνόντες
Bethsaida. The but crowds having known

ἠκολούθησαν αὐτῷ. καὶ ἀποδεξάμενος
followed to him. And having received kindly

αὐτοὺς ἐλάλει αὐτοῖς περὶ τῆς
them he was speaking to them about the

βασιλείας τοῦ θεοῦ, καὶ τοὺς χρείαν
kingdom of the God, and the (ones) need

ἔχοντας θεραπείας ἰᾶτο. 12 Ἡ δὲ
having of cure he was healing. The but

ἡμέρα ἤρξατο κλίνειν· προσελθόντες
day started to be declining; having come toward

δὲ οἱ δώδεκα εἶπαν αὐτῷ Ἀπόλυσον τὸν
but the twelve said to him Let loose off the

ὄχλον, ἵνα πορευθέντες εἰς
crowd, in order that having gone their way into

τὰς κύκλῳ κώμας καὶ ἀγροὺς
the to circle villages and fields

καταλύσωσιν καὶ εὕρωσιν ἐπισιτισμόν,
they might let loose down and might find provisions,

ὅτι ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. 13 εἶπεν
because here in lonely place we are. He said

δὲ πρὸς αὐτούς Δότε αὐτοῖς φαγεῖν
but toward them Give YOU to them to eat

ὑμεῖς. οἱ δὲ εἶπαν Οὐκ εἰσὶν ἡμῖν
YOU. The (ones) but said Not are to us

πλεῖον ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ
more than loaves five and fishes two, if

μήτι πορευθέντες ἡμεῖς
not what having gone our way we

ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον
might buy into all the people this

βρώματα. 14 ἦσαν γὰρ ὡσεὶ ἄνδρες
foodstuffs. Were for as if male persons

πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς μαθητὰς
five thousand. He said but toward the disciples

αὐτοῦ Κατακλίνατε αὐτοὺς κλισίας ὡσεὶ
of him Make YOU recline them groups as if

ἀνὰ πεντήκοντα. 15 καὶ ἐποίησαν οὕτως καὶ
up fifty. And they did thus and

κατέκλιναν ἅπαντας. 16 λαβὼν δὲ
made recline all (them). Having taken but

τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας
the five loaves and the two fishes

ἀναβλέψας εἰς τὸν οὐρανὸν εὐλόγησεν
having looked up into the heaven he blessed

With that he took
them along and with-
drew to privacy into a
city called Beth-sa'i-da.
11 But the crowds,
getting to know it,
followed him. And he
received them kindly
and began to speak to
them about the king-
dom of God, and he
healed those needing
a cure. 12 Then the
day started to decline.
The twelve now came
up and said to him:
"Dismiss the crowd,
that they may go
into the villages and
countryside round
about and procure
lodging and find
provisions, because
out here we are in a
lonely place." 13 But
he said to them: "YOU
give them something
to eat." They said:
"We have nothing
more than five loaves
and two fishes,
unless perhaps we
ourselves go and buy
foodstuffs for all these
people." 14 They
were, in fact, about
five thousand men.
But he said to his
disciples: "Have them
recline as at meals,
in groups of about
fifty each." 15 And
they did so and had
them all recline.
16 Then taking the
five loaves and the
two fishes, he looked
up to heaven, blessed

αὐτοὺς καὶ κατέκλασεν καὶ ἐδίδου τοῖς
them and broke down and was giving to the

μαθηταῖς παραθεῖναι τῷ ὄχλῳ. 17 καὶ
disciples to put beside the crowd. And

ἔφαγον καὶ ἐχορτάσθησαν πάντες, καὶ
they ate and were satisfied all, and

ἤρθη τὸ περισσεῦσαν
was lifted up the [quantity] having abounded

αὐτοῖς κλασμάτων κόφινοι δώδεκα.
to them of fragments baskets twelve.

18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν
And it happened in the to be him

προσευχόμενον κατὰ μόνας
praying according to solitary [places]

συνῆσαν αὐτῷ οἱ μαθηταί, καὶ
came together to him the disciples, and

ἐπηρώτησεν αὐτοὺς λέγων Τίνα με οἱ
he inquired upon them saying Whom me the

ὄχλοι λέγουσιν εἶναι; 19 οἱ δὲ
crowds are saying to be? The (ones) but

ἀποκριθέντες εἶπαν Ἰωάνην τὸν βαπτιστήν,
having answered said John the Baptist,

ἄλλοι δὲ Ἠλείαν, ἄλλοι δὲ ὅτι προφήτης
others but Elijah, others but that prophet

τις τῶν ἀρχαίων ἀνέστη. 20 εἶπεν
some of the ancient (ones) stood up. He said

δὲ αὐτοῖς Ὑμεῖς δὲ τίνα με λέγετε
but to them YOU but whom me are YOU saying

εἶναι; Πέτρος δὲ ἀποκριθεὶς εἶπεν Τὸν
to be? Peter but having answered said The

χριστὸν τοῦ θεοῦ. 21 ὁ δὲ
Christ of the God. The (one) but

ἐπιτιμήσας αὐτοῖς παρήγγειλεν
having rebuked to them he gave instructions

μηδενὶ λέγειν τοῦτο, 22 εἰπὼν ὅτι
to no one to be telling this, having said that

Δεῖ τὸν υἱὸν τοῦ ἀνθρώπου
It is necessary the Son of the man

πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι
many (things) to suffer and to be rejected

ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ
from the older men and chief priests and

γραμματέων καὶ ἀποκτανθῆναι καὶ τῇ
scribes and to be killed and to the

τρίτῃ ἡμέρᾳ ἐγερθῆναι.
third day to be raised up.

23 Ἔλεγεν δὲ πρὸς πάντας Εἴ
He was saying but toward all (them) If

them and broke them
up and began to give
them to the disciples
to set before the
crowd. 17 So they all
ate and were satisfied,
and the surplus that
they had was taken
up, twelve baskets of
fragments.

18 Later, while he
was praying alone,
the disciples came
together to him, and
he questioned them,
saying: "Who are the
crowds saying that
I am?" 19 In reply
they said: "John the
Baptist;* but others,
E-li'jah,# and still
others, that one of the
ancient prophets has
risen." 20 Then he
said to them: "YOU,
though, who do YOU
say I am?" Peter said
in reply: "The Christ
of God." 21 Then in
a stern talk to them
he instructed them
not to be telling this
to anybody, 22 but
said: "The Son of
man must undergo
many sufferings and
be rejected by the
older men and chief
priests and scribes,
and be killed, and
on the third day be
raised up."

23 Then he went
on to say to all: "If

19* Or, "the Immerser." 19# Meaning "My God Is Jehovah," J17,18,22.

τις θέλει ὀπίσω μου ἔρχεσθαι,
anyone is willing behind me to be coming,
ἀρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν
let him disown himself and let him lift up the
σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ
stake of him according to day, and
ἀκολουθείτω μοι. 24 ὃς γὰρ ἂν
let him be following to me. Who for likely
θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει
may will the soul of him to save, will lose
αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν
it; who but likely might lose the soul
αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει
of him on account of me, this (one) will save
αὐτήν. 25 τί γὰρ ὠφελεῖται ἄνθρωπος
it. What for is being benefited man
κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ
having gained the world whole himself but
ἀπολέσας ἢ ζημιωθείς; 26 ὃς γὰρ
having lost or having been damaged? Who for
ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς
likely might be ashamed of me and the my
λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου
words, this (one) the Son of the man
ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ
will be ashamed of, whenever he might come in the
δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων
glory of him and of the Father and of the holy
ἀγγέλων. 27 Λέγω δὲ ὑμῖν ἀληθῶς,
angels. I am saying but to YOU truthfully,
εἰσίν τινες τῶν αὐτοῦ ἑστηκότων οἳ
are some of the (ones) here having stood who
οὐ μὴ γεύσωνται θανάτου ἕως ἂν
not not should taste of death until likely
ἴδωσιν τὴν βασιλείαν τοῦ θεοῦ.
they should see the kingdom of the God.
28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους
It happened but after the words these
ὡσεὶ ἡμέραι ὀκτὼ παραλαβὼν Πέτρον
as if days eight having taken along Peter
καὶ Ἰωάννην καὶ Ἰάκωβον ἀνέβη εἰς τὸ
and John and James he went up into the
ὄρος προσεύξασθαι. 29 καὶ ἐγένετο
mountain to pray. And it happened
ἐν τῷ προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ
in the to be praying him the form of the
προσώπου αὐτοῦ ἕτερον καὶ ὁ ἱματισμὸς
face of him different and the apparel

anyone wants to come
after me, let him dis-
own himself and pick
up his torture stake*
day after day and
follow me continually.
24 For whoever wants
to save his soul* will
lose it; but whoever
loses his soul for my
sake is the one that
will save it. 25 Real-
ly, what does a man
benefit himself if he
gains the whole world
but loses his own self
or suffers damage?
26 For whoever be-
comes ashamed of me
and of my words, the
Son of man will be
ashamed of this one
when he arrives in his
glory and that of the
Father and of the holy
angels. 27 But I tell
YOU truthfully, There
are some of those
standing here that
will not taste death at
all until first they see
the kingdom of God."
28 In actual fact,
about eight days
after these words,
he took Peter and
John and James
along and climbed
up into the mountain
to pray. 29 And as
he was praying the
appearance of his
face became different
and his apparel

23* See App 3c. 24* Or, "life." See App 4A.

αὐτοῦ λευκὸς ἐξαστράπτων. 30 καὶ ἰδοὺ
of him white lightening out. And look!
ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες
male persons two were speaking with him, who
ἦσαν Μωυσῆς καὶ Ἠλείας, 31 οἳ
were Moses and Elijah, the (ones)
ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον
having appeared in glory were saying the exodus
αὐτοῦ ἣν ἤμελλεν πληροῦν ἐν
of him which he was about to be fulfilling in
Ἰερουσαλήμ. 32 ὁ δὲ Πέτρος καὶ οἱ
Jerusalem. The but Peter and the (ones)
σὺν αὐτῷ ἦσαν βεβαρημένοι
together with him were having been weighed down
ὕπνῳ· διαγρηγορήσαντες δὲ εἶδαν τὴν
to sleep; having fully awakened but they saw the
δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς
glory of him and the two male persons the (ones)
συνεστῶτας αὐτῷ. 33 καὶ ἐγένετο ἐν τῷ
having stood with him. And it happened in the
διαχωρίζεσθαι αὐτοὺς ἀπ' αὐτοῦ εἶπεν ὁ
to be separated them from him said the
Πέτρος πρὸς τὸν Ἰησοῦν Ἐπιστάτα, καλόν
Peter toward the Jesus Instructor, fine
ἐστιν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς
it is us here to be, and let us make tents
τρεῖς, μίαν σοὶ καὶ μίαν Μωυσεῖ καὶ μίαν
three, one to you and one to Moses and one
Ἠλείᾳ, μὴ εἰδὼς ὃ λέγει.
to Elijah, not having known which he is saying.
34 ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο
These (things) but of him saying came to be
νεφέλη καὶ ἐπεσκίαζεν αὐτούς·
cloud and was overshadowing them;
ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν
they were made fearful but in the to enter
αὐτοὺς εἰς τὴν νεφέλην. 35 καὶ φωνὴ
them into the cloud. And voice
ἐγένετο ἐκ τῆς νεφέλης λέγουσα Οὗτός
came to be out of the cloud saying This
ἐστιν ὁ υἱός μου ὁ ἐκλελεγμένος,
is the Son of me the (one) having been chosen,
αὐτοῦ ἀκούετε. 36 καὶ ἐν τῷ
of him be you hearers. And in the
γενέσθαι τὴν φωνὴν εὑρέθη Ἰησοῦς
to occur the voice was found Jesus
μόνος. καὶ αὐτοὶ ἐσίγησαν καὶ οὐδενὶ
alone. And they became silent and to no one
ἀπήγγειλαν ἐν ἐκείναις ταῖς ἡμέραις
reported back in those the days

became glitteringly
white. 30 Also,
look! two men were
conversing with him,
who were Moses and
E·li'jah. 31 These
appeared with glory
and began talking
about his departure
that he was destined
to fulfill at Jerusalem.
32 Now Peter and
those with him were
weighed down with
sleep; but when they
got fully awake they
saw his glory and the
two men standing
with him. 33 And
as these were being
separated from him,
Peter said to Jesus:
"Instructor, it is fine
for us to be here,
so let us erect three
tents, one for you and
one for Moses and
one for E·li'jah," he
not realizing what he
was saying. 34 But
as he was saying
these things a cloud
formed and began to
overshadow them. As
they entered into the
cloud, they became
fearful. 35 And a
voice came out of the
cloud, saying: "This is
my Son, the one that
has been chosen. Lis-
ten to him." 36 And
as the voice occurred
Jesus was found alone.
But they kept quiet
and did not report to
anyone in those days

οὐδὲν ὧν ἑώρακαν.
nothing of what (things) they have seen.
37 Ἐγένετο δὲ τῇ ἑξῆς
It happened but to the of subsequence
ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ τοῦ
day having come down of them from the
ὄρους συνήντησεν αὐτῷ ὄχλος πολύς. 38 καὶ
mountain met up with him crowd much. And
ἰδοὺ ἀνὴρ ἀπὸ τοῦ ὄχλου ἐβόησεν
look! male person from the crowd called out
λέγων Διδάσκαλε, δέομαί σου ἐπιβλέψαι
saying Teacher, I am begging of you to look at
ἐπὶ τὸν υἱόν μου, ὅτι μονογενής μοί
upon the son of me, because only-begotten to me
ἐστιν, 39 καὶ ἰδοὺ πνεῦμα λαμβάνει αὐτόν,
is, and look! spirit is receiving him,
καὶ ἐξέφνης κράζει, καὶ σπαράσσει αὐτὸν
and suddenly he cries out, and convulses him
μετὰ ἀφροῦ καὶ μόλις ἀποχωρεῖ ἀπ'
with foam and scarcely it is getting away from
αὐτοῦ συντρῖβον αὐτόν· 40 καὶ ἐδεήθην τῶν
him bruising him; and I begged of the
μαθητῶν σου ἵνα ἐκβάλωσιν
disciples of you in order that they should throw out
αὐτό, καὶ οὐκ ἠδυνήθησαν.
it, and not they proved able.
41 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν Ὦ
Having answered but the Jesus said O
γενεὰ ἄπιστος καὶ διεστραμμένη,
generation faithless and having been perverted,
ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ
until when shall I be toward you and
ἀνέξομαι ὑμῶν; προσάγαγε ὧδε τὸν
shall I hold up of you? Lead toward here the
υἱόν σου. 42 ἔτι δὲ προσερχομένου αὐτοῦ
son of you. Yet but coming toward of him
ἔρρηξεν αὐτὸν τὸ δαιμόνιον καὶ
broke him the demon and
συνεσπάραξεν· ἐπετίμησεν δὲ ὁ Ἰησοῦς
convulsed together; gave rebuke but the Jesus
τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἰάσατο τὸν
to the spirit the unclean, and he healed the
παῖδα καὶ ἀπέδωκεν αὐτὸν τῷ πατρὶ αὐτοῦ.
boy and gave back him to the father of him.
43 ἐξεπλήσσοντο δὲ πάντες ἐπὶ
They were being astounded but all upon
τῇ μεγαλειότητι τοῦ θεοῦ.
the majestic power of the God.
Πάντων δὲ θαυμαζόντων ἐπὶ
Of all (them) but wondering upon

any of the things
they saw.
37 On the
succeeding day,
when they got down
from the mountain,
a great crowd met
him. 38 And, look!
a man cried out from
the crowd, saying:
"Teacher, I beg you
to take a look at my
son, because he is
my only-begotten,
39 and, look! a
spirit takes him, and
suddenly he cries out,
and it throws him
into convulsions with
foam, and it scarcely
withdraws from him
after bruising him.
40 And I begged your
disciples to expel it,
but they could not."
41 In response Jesus
said: "O faithless and
twisted generation,
how long must I
continue with YOU
and put up with YOU?
Lead your son over
here." 42 But even
as he was approach-
ing, the demon dashed
him to the ground and
violently convulsed
him. However, Jesus
rebuked the unclean
spirit and healed the
boy and delivered
him to his father.
43 Well, they all
began to be astounded
at the majestic power
of God.
Now as they were
all marveling at

πᾶσιν οἷς ἐποίει εἶπεν πρὸς τοὺς
all (things) which he was doing he said toward the
μαθητὰς αὐτοῦ 44 Θέσθε ὑμεῖς εἰς τὰ ὦτα
disciples of him Put you into the ears
ὑμῶν τοὺς λόγους τούτους, ὁ γὰρ υἱὸς
of you the words these, the for Son
τοῦ ἀνθρώπου μέλλει παραδίδοσθαι εἰς
of the man is about to be given over into
χεῖρας ἀνθρώπων. 45 οἱ δὲ
hands of men. The (ones) but
ἠγνόουν τὸ ῥῆμα τοῦτο, καὶ
were not knowing the saying this, and
ἦν παρακεκαλυμμένον ἀπ' αὐτῶν
it was having been concealed beside from them
ἵνα μὴ αἴσθωνται αὐτό, καὶ
in order that not they might perceive it, and
ἐφοβοῦντο ἐρωτῆσαι αὐτὸν περὶ τοῦ
they were fearing to request him about the
ῥήματος τούτου.
saying this.
46 Εἰσῆλθεν δὲ διαλογισμὸς ἐν
Entered but reasoning in
αὐτοῖς, τὸ τίς ἂν εἴη μείζων
them, the who likely might be greater (one)
αὐτῶν. 47 ὁ δὲ Ἰησοῦς εἰδὼς τὸν
of them. The but Jesus having known the
διαλογισμὸν τῆς καρδίας αὐτῶν
reasoning of the heart of them
ἐπιλαβόμενος παιδίον ἔστησεν αὐτὸ
having taken upon little boy made stand it
παρ' ἑαυτῷ, 48 καὶ εἶπεν αὐτοῖς Ὃς ἂν
beside himself, and said to them Who likely
δέξηται τοῦτο τὸ παιδίον ἐπὶ τῷ
might receive this the little boy upon the
ὀνόματί μου ἐμὲ δέχεται, καὶ ὃς ἂν
name of me me he is receiving, and who likely
ἐμὲ δέξηται δέχεται τὸν
me he might receive he is receiving the (one)
ἀποστείλαντά με· ὁ γὰρ μικρότερος ἐν
having sent off me; the for smaller one in
πᾶσιν ὑμῖν ὑπάρχων οὗτός ἐστιν μέγας.
all you existing this (one) is great.
49 Ἀποκριθεὶς δὲ Ἰωάνης εἶπεν
Having answered but John said
Ἐπιστάτα, εἴδαμέν τινα ἐν τῷ ὀνόματί
Instructor, we saw someone in the name
σου ἐκβάλλοντα δαιμόνια, καὶ
of you throwing out demons, and
ἐκωλύομεν αὐτὸν ὅτι οὐκ
we were preventing him because not

all the things he was
doing, he said to his
disciples: 44 "Give
lodgment to these
words in YOUR ears,
for the Son of man is
destined to be deliv-
ered into the hands of
men." 45 But they
continued without
understanding of this
saying. In fact, it was
concealed from them
that they might not
see through it, and
they were afraid to
question him about
this saying.
46 Then a reason-
ing entered among
them as to who would
be the greatest of
them. 47 Jesus,
knowing the reasoning
of their hearts, took a
young child, set it be-
side him 48 and said
to them: "Whoever
receives this young
child on the basis of
my name receives me
[too], and whoever
receives me receives
him [also] that sent
me forth. For he that
conducts himself as a
lesser one among all
of YOU is the one that
is great."
49 In response John
said: "Instructor, we
saw a certain man
expelling demons
by the use of your
name and we tried to
prevent him, because

ἀκολουθεῖ μεθ' ἡμῶν. 50 εἶπεν δὲ πρὸς
he is following with us. Said but toward
αὐτὸν Ἰησοῦς Μὴ κωλύετε, ὃς γὰρ
him Jesus Not be YOU preventing, who for
οὐκ ἔστιν καθ' ὑμῶν ὑπὲρ ὑμῶν ἐστίν.
not is down (on) YOU over YOU is.
51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς
It occurred but in the to be fulfilled the
ἡμέρας τῆς ἀναλήμψεως αὐτοῦ καὶ αὐτὸς τὸ
days of the taking up of him and he the
πρόσωπον ἐστήρισεν τοῦ πορεύεσθαι
face firmly set of the to be going his way
εἰς Ἰερουσαλήμ, 52 καὶ ἀπέστειλεν
into Jerusalem, and he sent off
ἀγγέλους πρὸ προσώπου αὐτοῦ. Καὶ
messengers before face of him. And
πορευθέντες εἰσῆλθον εἰς κώμην
having gone their way they entered into village
Σαμαρειτῶν, ὡς ἑτοιμάσαι αὐτῷ· 53 καὶ
of Samaritans, as to prepare to him; and
οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον
not they received him, because the face
αὐτοῦ ἦν πορευόμενον εἰς Ἰερουσαλήμ.
of him was (one) going its way into Jerusalem.
54 ἰδόντες δὲ οἱ μαθηταὶ Ἰάκωβος καὶ
Having seen but the disciples James and
Ἰωάνης εἶπαν Κύριε, θέλεις
John said Lord, are you willing
εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ
we should tell fire to come down from the
οὐρανοῦ καὶ ἀναλῶσαι αὐτούς;
heaven and to annihilate them?
55 στραφεὶς δὲ ἐπετίμησεν αὐτοῖς. 56 καὶ
Having turned but he rebuked them. And
ἐπορεύθησαν εἰς ἑτέραν κώμην.
they went their way into different village.
57 Καὶ πορευομένων αὐτῶν ἐν τῇ ὁδῷ
And going their way of them in the way
εἶπέν τις πρὸς αὐτόν Ἀκολουθήσω σοι
said someone toward him I shall follow to you
ὅπου ἐὰν ἀπέρχῃ. 58 καὶ εἶπεν
where if ever you may be going off. And said
αὐτῷ ὁ Ἰησοῦς Αἱ ἀλώπεκες φωλεοὺς
to him the Jesus The foxes dens
ἔχουσιν καὶ τὰ πετεινὰ τοῦ οὐρανοῦ
are having and the birds of the heaven
κατασκηνώσεις, ὁ δὲ υἱὸς τοῦ ἀνθρώπου
tentings down, the but Son of the man
οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.
not is having where the head he may incline.

he is not following
with us." 50 But
Jesus said to him:
"Do not YOU men try
to prevent [him], for
he that is not against
YOU is for YOU."
51 As the days
were now coming to
the full for him to be
taken up, he firmly
set his face to go to
Jerusalem. 52 So he
sent forth messengers
in advance of him.
And they went their
way and entered
into a village of
Sa·mar′i·tans, to make
preparation for him;
53 but they did not
receive him, because
his face was set for
going to Jerusalem.
54 When the disciples
James and John saw
this they said: "Lord,
do you want us to
tell fire to come down
from heaven and
annihilate them?"
55 But he turned
and rebuked them.
56 So they went to a
different village.
57 Now as they
were going on the
road, someone said
to him: "I will follow
you to wherever you
may depart." 58 And
Jesus said to him:
"Foxes have dens and
birds of heaven have
roosts, but the Son of
man has nowhere to
lay down his head."

59 Εἶπεν δὲ πρὸς ἕτερον Ἀκολούθει μοι.
He said but toward different Be following to me.
ὁ δὲ εἶπεν Ἐπίτρεψόν μοι πρῶτον
The (one) but said Permit to me first
ἀπελθόντι θάψαι τὸν πατέρα μου.
having gone off to bury the father of me.
60 εἶπεν δὲ αὐτῷ Ἄφες τοὺς νεκροὺς
He said but to him Let you go off the dead (ones)
θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ δὲ
to bury the of themselves dead (ones), you but
ἀπελθὼν διάγγελλε τὴν βασιλείαν
having gone off be declaring abroad the kingdom
τοῦ θεοῦ. 61 εἶπεν δὲ καὶ ἕτερος
of the God. Said but also different (one)
Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ
I shall follow to you, Lord; first but
ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς
permit to me to set self off to the (ones) into
τὸν οἶκόν μου. 62 εἶπεν δὲ πρὸς αὐτὸν
the house of me. Said but toward him
ὁ Ἰησοῦς Οὐδεὶς ἐπιβαλὼν τὴν
the Jesus No one having thrust upon the
χεῖρα ἐπ' ἄροτρον καὶ βλέπων εἰς
hand upon plow and looking into
τὰ ὀπίσω εὔθετός ἐστιν τῇ
the (things) behind well fitted is to the
βασιλείᾳ τοῦ θεοῦ.
kingdom of the God.
10 Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ
After but these (things) designated the
κύριος ἑτέρους ἑβδομήκοντα δύο καὶ
Lord different (ones) seventy- two and
ἀπέστειλεν αὐτοὺς ἀνὰ δύο δύο πρὸ
sent off them up two two before
προσώπου αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον
of face of him into every city and place
οὗ ἤμελλεν αὐτὸς ἔρχεσθαι.
where he was about he to be coming.
2 ἔλεγεν δὲ πρὸς αὐτούς Ὁ μὲν
He was saying but toward them The indeed
θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι·
harvest much, the but workers few;
δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ
beg YOU therefore of the Lord of the harvest
ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν
so that workers he should thrust out into the
θερισμὸν αὐτοῦ. 3 ὑπάγετε· ἰδοὺ
harvest of him. Be YOU going under; look!
ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ
I am sending off YOU as lambs in midst

59 Then he said to
another: "Be my
follower." The man
said: "Permit me first
to leave and bury
my father." 60 But
he said to him: "Let
the dead bury their
dead, but you go
away and declare
abroad the kingdom
of God." 61 And still
another said: "I will
follow you, Lord; but
first permit me to
say good-bye to those
in my household."
62 Jesus said to him:
"No man that has
put his hand to a
plow and looks at the
things behind is well
fitted for the kingdom
of God."

10 After these
things the Lord
designated seventy
others and sent
them forth by twos
in advance of him
into every city and
place to which he
himself was going
to come. 2 Then
he began to say to
them: "The harvest,
indeed, is great, but
the workers are few.
Therefore beg the
Master of the harvest
to send out workers
into his harvest.
3 Go forth. Look! I
am sending YOU forth
as lambs in among

λύκων. 4 μὴ βαστάζετε βαλλάντιον, μὴ
of wolves. Not be YOU carrying purse, nor
πήραν, μὴ ὑποδήματα, καὶ μηδένα
pouch, nor sandals, and no one
κατὰ τὴν ὁδὸν ἀσπάσησθε. 5 εἰς ἣν
down the way YOU should greet. Into what
δ' ἂν εἰσέλθητε οἰκίαν πρῶτον
but likely YOU might enter house first
λέγετε Εἰρήνη τῷ οἴκῳ τούτῳ. 6 καὶ
be YOU saying Peace to the house this. And
ἐὰν ἐκεῖ ᾖ υἱὸς εἰρήνης, ἐπαναπαήσεται
if ever there may be son of peace, will repose itself
ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε,
upon him the peace of YOU; if but not indeed,
ἐφ' ὑμᾶς ἀνακάμψει. 7 ἐν αὐτῇ δὲ τῇ
upon YOU it will bend again. In this but the
οἰκίᾳ μένετε, ἔσθοντες καὶ πίνοντες
house be YOU staying, eating and drinking
τὰ παρ' αὐτῶν, ἄξιος γὰρ ὁ
the (things) beside them, worthy for the
ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ
worker of the reward of him. Not
μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.
be YOU going across out of house into house.
8 καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε
And into what likely city YOU may be entering
καὶ δέχωνται ὑμᾶς, ἐσθίετε
and they may be receiving YOU, be YOU eating
τὰ παρατιθέμενα ὑμῖν, 9 καὶ
the (things) being put alongside to YOU, and
θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ
be YOU curing the (ones) in it sick, and
λέγετε αὐτοῖς Ἤγγικεν ἐφ' ὑμᾶς
be YOU saying to them Has drawn near upon YOU
ἡ βασιλεία τοῦ θεοῦ. 10 εἰς ἣν δ'
the kingdom of the God. Into what but
ἂν πόλιν εἰσέλθητε καὶ μὴ
likely city YOU might enter and not
δέχωνται ὑμᾶς, ἐξελθόντες εἰς
they may be receiving YOU, having come out into
τὰς πλατείας αὐτῆς εἴπατε 11 Καὶ τὸν
the broad ways of it say YOU And the
κονιορτὸν τὸν κολληθέντα ἡμῖν ἐκ τῆς
dust the (one) having stuck to us out of the
πόλεως ὑμῶν εἰς τοὺς πόδας ἀπομασσόμεθα
city of YOU into the feet we are wiping off
ὑμῖν· πλὴν τοῦτο γινώσκετε ὅτι
to YOU; besides this be YOU knowing that
ἤγγικεν ἡ βασιλεία τοῦ θεοῦ.
has drawn near the kingdom of the God.

wolves. 4 Do not
carry a purse, nor
a food pouch, nor
sandals, and do not
embrace anybody in
greeting along the
road. 5 Wherever
YOU enter into a house
say first, 'May this
house have peace.'
6 And if a friend of
peace is there, YOUR
peace will rest upon
him. But if there is
not, it will turn back
to YOU. 7 So stay in
that house, eating and
drinking the things
they provide, for the
worker is worthy of
his wages. Do not
be transferring from
house to house.
8 "Also, wherever
YOU enter into a city
and they receive YOU,
eat the things set
before YOU, 9 and
cure the sick ones
in it, and go on
telling them, 'The
kingdom of God has
come near to YOU.'
10 But wherever YOU
enter into a city and
they do not receive
YOU, go out into its
broad ways and say,
11 'Even the dust
that got stuck to our
feet from YOUR city
we wipe off against
YOU. Nevertheless,
keep this in mind,
that the kingdom of
God has come near.'

12 λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ
I am saying to YOU that to Sodom in the day
ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει
that more endurable it will be than to the city
ἐκείνῃ.
that.
13 Οὐαί σοι, Χοραζείν· οὐαί σοι,
Woe to you, Chorazin; woe to you,
Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι
Bethsaida; because if in Tyre and Sidon
ἐγενήθησαν αἱ δυνάμεις αἱ
took place the powerful works the (ones)
γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν
having taken place in YOU, long ago likely in
σάκκῳ καὶ σποδῷ καθήμενοι
sackcloth and ashes sitting
μετενόησαν. 14 πλὴν Τύρῳ
they became repentant. Besides to Tyre
καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ
and to Sidon more endurable it will be in the
κρίσει ἢ ὑμῖν. 15 Καὶ σύ, Καφαρναούμ,
judgment than to YOU. And you, Capernaum,
μὴ ἕως οὐρανοῦ ὑψωθήσῃ;
not until heaven will you be exalted?
ἕως τοῦ ᾅδου καταβήσῃ.
Until the Hades you will come down.
16 Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει,
The (one) hearing of YOU of me he is hearing,
καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ
and the (one) disregarding YOU me
ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν
he is disregarding; the (one) but me disregarding
ἀθετεῖ τὸν ἀποστείλαντά με.
is disregarding the (one) having sent off me.
17 Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα δύο
Returned but the seventy- two
μετὰ χαρᾶς λέγοντες Κύριε, καὶ τὰ δαιμόνια
with joy saying Lord, also the demons
ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί
are subjecting themselves to us in the name
σου. 18 εἶπεν δὲ αὐτοῖς Ἐθεώρουν
of you. He said but to them I was beholding
τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ
the Satan as lightning out of the heaven
πεσόντα. 19 ἰδοὺ δέδωκα ὑμῖν τὴν
having fallen. Look! I have given to YOU the
ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων
authority of the to be trampling on top of serpents

12 I tell YOU that
it will be more
endurable for Sod'om
in that day than for
that city.
13 "Woe to you,
Cho·ra'zin! Woe to you,
Beth·sa'i·da! because
if the powerful works
that have taken place
in YOU had taken
place in Tyre and Si'-
don, they would long
ago have repented
sitting in sackcloth
and ashes. 14 Con-
sequently it will be
more endurable for
Tyre and Si'don in
the judgment than for
YOU. 15 And you,
Ca·per'na·um, will you
perhaps be exalted
to heaven? Down to
Ha'des* you will come!
16 "He that listens
to YOU listens to me
[too]. And he that dis-
regards YOU disregards
me [too]. Moreover,
he that disregards me
disregards [also] him
that sent me forth."
17 Then the
seventy* returned with
joy, saying: "Lord,
even the demons are
made subject to us
by the use of your
name." 18 At that
he said to them:
"I began to behold
Satan already fallen
like lightning from
heaven. 19 Look! I
have given YOU the
authority to trample
underfoot serpents

15* Ha'des, אABJ[21]; She'ol, J[7-18,22]. 17* Seventy, אACWSy[p].

καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν
and scorpions, and upon all the power
τοῦ ἐχθροῦ, καὶ οὐδὲν ὑμᾶς οὐ μὴ
of the enemy, and nothing YOU not not
ἀδικήσει. 20 πλὴν ἐν τούτῳ μὴ
will hurt. Besides in this (thing) not
χαίρετε ὅτι τὰ πνεύματα ὑμῖν
be YOU rejoicing that the spirits to YOU
ὑποτάσσεται, χαίρετε δὲ ὅτι
are subjecting themselves, be YOU rejoicing but that
τὰ ὀνόματα ὑμῶν ἐνγέγραπται ἐν τοῖς
the names of YOU have been inscribed in the
οὐρανοῖς. 21 Ἐν αὐτῇ τῇ ὥρᾳ
heavens. In very the hour
ἠγαλλιάσατο τῷ πνεύματι τῷ ἁγίῳ
he became exultant to the spirit the holy
καὶ εἶπεν Ἐξομολογοῦμαί σοι, πάτερ
and said I am confessing out to you, Father
κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι
Lord of the heaven and of the earth, because
ἀπέκρυψας ταῦτα ἀπὸ σοφῶν
you carefully hid these (things) from wise (ones)
καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ
and comprehending (ones), and you revealed them
νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως
to babes; yes, the Father, because thus
εὐδοκία ἐγένετο ἔμπροσθέν σου.
well-thinking it came to be in front of you.
22 Πάντα μοι παρεδόθη ὑπὸ τοῦ
All (things) to me were given over by the
πατρός μου, καὶ οὐδεὶς γινώσκει τίς ἐστιν
Father of me, and no one is knowing who is
ὁ υἱὸς εἰ μὴ ὁ πατήρ, καὶ τίς ἐστιν
the Son if not the Father, and who is
ὁ πατὴρ εἰ μὴ ὁ υἱὸς καὶ ᾧ ἂν
the Father if not the Son and to whom likely
βούληται ὁ υἱὸς ἀποκαλύψαι.
may be wishing the Son to reveal.
23 Καὶ στραφεὶς πρὸς τοὺς μαθητὰς
And having turned toward the disciples
κατ' ἰδίαν εἶπεν Μακάριοι οἱ
according to private [spot] he said Happy the
ὀφθαλμοὶ οἱ βλέποντες ἃ
eyes the (ones) looking at what (things)
βλέπετε. 24 λέγω γὰρ ὑμῖν ὅτι
YOU are looking at. I am saying for to YOU that
πολλοὶ προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν
many prophets and kings desired to see
ἃ ὑμεῖς βλέπετε καὶ οὐκ
what (things) YOU are looking at and not

and scorpions, and
over all the power
of the enemy, and
nothing will by any
means do YOU hurt.
20 Nevertheless, do
not rejoice over this,
that the spirits are
made subject to YOU,
but rejoice because
YOUR names have
been inscribed in
the heavens." 21 In
that very hour he
became overjoyed
in the holy spirit
and said: "I publicly
praise you, Father,
Lord of heaven and
earth, because you
have carefully hidden
these things from wise
and intellectual ones,
and have revealed
them to babes. Yes,
O Father, because to
do thus came to be
the way approved by
you. 22 All things
have been delivered to
me by my Father, and
who the Son is no one
knows but the Father;
and who the Father
is, no one [knows]
but the Son, and he
to whom the Son is
willing to reveal him."
23 With that he
turned to the disciples
by themselves and
said: "Happy are
the eyes that behold
the things YOU are
beholding. 24 For
I say to YOU, Many
prophets and kings
desired to see the
things YOU are
beholding but did not

εἶδαν, καὶ ἀκοῦσαι ἃ
they saw, and to hear what (things)
ἀκούετε καὶ οὐκ ἤκουσαν.
YOU are hearing and not they heard.
25 Καὶ ἰδοὺ νομικός τις
And look! one versed in the law some
ἀνέστη ἐκπειράζων αὐτὸν λέγων Διδάσκαλε,
stood up testing out him saying Teacher,
τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;
what having done life everlasting shall I inherit?
26 ὁ δὲ εἶπεν πρὸς αὐτόν Ἐν τῷ
The (one) but said toward him In the
νόμῳ τί γέγραπται; πῶς
law what has been written? How
ἀναγινώσκεις; 27 ὁ δὲ ἀποκριθεὶς
are you reading? The (one) but having answered
εἶπεν Ἀγαπήσεις Κύριον τὸν θεόν σου
said You shall love Lord the God of you
ἐξ ὅλης καρδίας σου καὶ ἐν ὅλῃ τῇ
out of whole heart of you and in whole the
ψυχῇ σου καὶ ἐν ὅλῃ τῇ ἰσχύι σου
soul of you and in whole the strength of you
καὶ ἐν ὅλῃ τῇ διανοίᾳ σου, καὶ τὸν
and in whole the mind of you, and the
πλησίον σου ὡς σεαυτόν. 28 εἶπεν δὲ
neighbor of you as yourself. He said but
αὐτῷ Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει
to him Correctly you answered; this be doing
καὶ ζήσῃ.
and you will live.
29 Ὁ δὲ θέλων δικαιῶσαι ἑαυτὸν
The (one) but willing to justify himself
εἶπεν πρὸς τὸν Ἰησοῦν Καὶ τίς ἐστίν μου
said toward the Jesus And who is of me
πλησίον; 30 ὑπολαβὼν ὁ Ἰησοῦς εἶπεν
neighbor? Having taken under the Jesus said
Ἄνθρωπός τις κατέβαινεν ἀπὸ
Man some was going down from
Ἰερουσαλὴμ εἰς Ἰερειχὼ καὶ λῃσταῖς
Jerusalem into Jericho and to robbers
περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ
fell about, who also having stripped him and
πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες
blows having put upon they went off having let go off
ἡμιθανῆ. 31 κατὰ συγκυρίαν δὲ
one half-dead. According to coincidence but
ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ
priest some was going down in the way

see them, and to hear
the things YOU are
hearing but did not
hear them."
25 Now, look! a
certain man versed in
the Law rose up, to
test him out, and said:
"Teacher, by doing
what shall I inherit
everlasting life?"
26 He said to him:
"What is written in
the Law? How do you
read?" 27 In answer
he said: "'You must
love Jehovah* your
God with your whole
heart and with your
whole soul# and with
your whole strength
and with your whole
mind,' and, 'your
neighbor as yourself.'"
28 He said to him:
"You answered cor-
rectly; 'keep on doing
this and you will get
life.'"
29 But, wanting to
prove himself righ-
teous, the man said to
Jesus: "Who really is
my neighbor?" 30 In
reply Jesus said: "A
certain man was going
down from Jerusalem
to Jer'i·cho and fell
among robbers, who
both stripped him and
inflicted blows, and
went off, leaving him
half-dead. 31 Now,
by coincidence, a cer-
tain priest was going
down over that road,

27* Jehovah, J[5-18,21-24]; Lord, אAB. 27# Or, "life." See App 4A.

ἐκείνη, καὶ ἰδὼν αὐτὸν
that, and having seen him

ἀντιπαρῆλθεν· 32 ὁμοίως δὲ καὶ
went along by opposite side; likewise but also

Λευείτης κατὰ τὸν τόπον ἐλθὼν καὶ
Levite down on the place having come and

ἰδὼν ἀντιπαρῆλθεν.
having seen went along by opposite side.

33 Σαμαρείτης δέ τις ὁδεύων ἦλθεν
Samaritan but some making his way came

κατ' αὐτὸν καὶ ἰδὼν
down on him and having seen

ἐσπλαγχνίσθη, 34 καὶ προσελθὼν
was moved with pity, and having come toward

κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων
he bound down the wounds of him pouring upon

ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτὸν
oil and wine, having mounted but him

ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν
upon the own beast of burden he led him

εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ. 35 καὶ
into inn and he took care of him. And

ἐπὶ τὴν αὔριον ἐκβαλὼν δύο δηνάρια
upon the morrow having thrust out two denarii

ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν Ἐπιμελήθητι
he gave to the innkeeper and said Take care of

αὐτοῦ, καὶ ὅτι ἂν προσδαπανήσῃς
him, and that likely you might spend toward

ἐγὼ ἐν τῷ ἐπανέρχεσθαί με
I in the to be coming back upon me

ἀποδώσω σοι. 36 τίς τούτων τῶν
shall give back to you. Which one of these the

τριῶν πλησίον δοκεῖ σοι γεγονέναι
three neighbor it seems to you to have become

τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;
of the (one) having fallen into the robbers?

37 ὁ δὲ εἶπεν Ὁ ποιήσας
The (one) but said The (one) having done

τὸ ἔλεος μετ' αὐτοῦ. εἶπεν δὲ αὐτῷ ὁ
the mercy with him. Said but to him the

Ἰησοῦς Πορεύου καὶ σὺ ποίει
Jesus Be going your way and you be doing

ὁμοίως.
likewise.

38 Ἐν δὲ τῷ πορεύεσθαι αὐτοὺς
In but the to be going their way them

αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ
he entered into village some; woman but

τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν
some to name Martha received under him

but, when he saw
him, he went by on
the opposite side.
32 Likewise, a Levite
also, when he got
down to the place
and saw him, went by
on the opposite side.
33 But a certain Sa-
mar'i·tan traveling the
road came upon him
and, at seeing him, he
was moved with pity.
34 So he approached
him and bound up his
wounds, pouring oil
and wine upon them.
Then he mounted him
upon his own beast
and brought him to
an inn and took care
of him. 35 And the
next day he took
out two de·nar'i·i,
gave them to the
innkeeper, and said,
'Take care of him,
and whatever you
spend besides this, I
will repay you when
I come back here.'
36 Who of these three
seems to you to have
made himself neighbor
to the man that fell
among the robbers?"
37 He said: "The one
that acted mercifully
toward him." Jesus
then said to him: "Go
your way and be doing
the same yourself."
38 Now as they
were going their way
he entered into a
certain village. Here
a certain woman
named Martha
received him as guest

εἰς τὴν οἰκίαν. 39 καὶ τῇδε ἦν
into the house. And to the (one) but was

ἀδελφὴ καλουμένη Μαριάμ, ἣ καὶ
sister being called Mary, who also

παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ
having sat alongside toward the feet of the

κυρίου ἤκουεν τὸν λόγον αὐτοῦ. 40 ἡ
Lord was hearing the word of him. The

δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν
but Martha was being distracted about much

διακονίαν· ἐπιστᾶσα δὲ εἶπεν Κύριε,
serving; having stood upon but said Lord,

οὐ μέλει σοι ὅτι ἡ ἀδελφή μου
not does it matter to you that the sister of me

μόνην με κατέλειπεν διακονεῖν; εἰπὸν
alone me was leaving down to be serving? Say

οὖν αὐτῇ ἵνα μοι
therefore to her in order that to me

συναντιλάβηται. 41 ἀποκριθεὶς δὲ
she might give aid together. Having answered but

εἶπεν αὐτῇ ὁ κύριος Μάρθα Μάρθα,
said to her the Lord Martha Martha,

μεριμνᾷς καὶ θορυβάζῃ περὶ
you are anxious and you are being disturbed about

πολλά, 42 ὀλίγων δέ ἐστιν χρεία
many (things), of few (things) but is need

ἢ ἑνός· Μαριὰμ γὰρ τὴν ἀγαθὴν μερίδα
or of one; Mary for the good part

ἐξελέξατο ἥτις οὐκ ἀφαιρεθήσεται αὐτῆς.
chose which not will be lifted up from her.

11 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν
And it happened in the to be him in

τόπῳ τινὶ προσευχόμενον, ὡς ἐπαύσατο,
place some praying, as he ceased,

εἶπέν τις τῶν μαθητῶν αὐτοῦ πρὸς
said someone of the disciples of him toward

αὐτόν Κύριε, δίδαξον ἡμᾶς προσεύχεσθαι,
him Lord, teach us to be praying,

καθὼς καὶ Ἰωάνης ἐδίδαξεν τοὺς μαθητὰς
according as also John taught the disciples

αὐτοῦ.
of him.

2 εἶπεν δὲ αὐτοῖς Ὅταν
He said but to them Whenever

προσεύχησθε, λέγετε Πάτερ,
you may be praying, be you saying Father,

ἁγιασθήτω τὸ ὄνομά σου· ἐλθάτω ἡ
let be sanctified the name of you; let come the

βασιλεία σου· 3 τὸν ἄρτον ἡμῶν τὸν
kingdom of you; the bread of us the

into the house.
39 This woman also
had a sister called
Mary, who, however,
sat down at the feet
of the Lord and
kept listening to his
word. 40 Martha,
on the other hand,
was distracted with
attending to many
duties. So, she came
near and said: "Lord,
does it not matter to
you that my sister
has left me alone
to attend to things?
Tell her, therefore, to
join in helping me."
41 In answer the Lord
said to her: "Martha,
Martha, you are
anxious and disturbed
about many things.
42 A few things,
though, are needed,
or just one. For her
part, Mary chose the
good portion, and it
will not be taken away
from her."

11 Now on the occa-
sion of his being
in a certain place
praying, when he
stopped, a certain one
of his disciples said to
him: "Lord, teach us
how to pray, just as
John also taught his
disciples."
2 Then he said to
them: "Whenever YOU
pray, say, 'Father,
let your name be
sanctified. Let your
kingdom come.
3 Give us our bread

ἐπιούσιον δίδου ἡμῖν τὸ καθ'
upon [day] being be giving to us the according to
ἡμέραν· 4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν,
day; and let go off to us the sins of us,
καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ
also for very (ones) we are letting go off to everyone
ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς
owing to us; and not should you bring in us
εἰς πειρασμόν.
into temptation.
5 Καὶ εἶπεν πρὸς αὐτούς Τίς ἐξ
And he said toward them Which one out of
ὑμῶν ἕξει φίλον καὶ πορεύσεται πρὸς
YOU will have friend and will go his way toward
αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ Φίλε,
him [of] midnight and might say to him Friend,
χρῆσόν μοι τρεῖς ἄρτους, 6 ἐπειδὴ φίλος
loan to me three loaves, since friend
μου παρεγένετο ἐξ ὁδοῦ πρός με
of me came to be alongside out of way toward me
καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ·
and not I am having which I might put beside him;
7 κἀκεῖνος ἔσωθεν ἀποκριθεὶς
and that (one) from inside having answered
εἴπῃ Μή μοι κόπους πάρεχε·
might say Not to me troubles be having beside;
ἤδη ἡ θύρα κέκλεισται, καὶ τὰ
already the door has been locked, and the
παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην
little children of me with me into the bed
εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.
are; not I am able having stood up to give you.
8 λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ
I am saying to YOU, if and not he will give to him
ἀναστὰς διὰ τὸ εἶναι φίλον
having stood up through the to be friend
αὐτοῦ, διά γε τὴν ἀναιδίαν
of him, through in fact the lack of modesty
αὐτοῦ ἐγερθεὶς δώσει αὐτῷ
of him having got up he will give to him
ὅσων χρῄζει. 9 Κἀγὼ ὑμῖν λέγω,
of as many as he is in need. And I to YOU am saying,
αἰτεῖτε, καὶ δοθήσεται ὑμῖν·
Be YOU asking, and it will be given to YOU;
ζητεῖτε, καὶ εὑρήσετε· κρούετε,
be YOU seeking, and YOU will find; be YOU knocking,
καὶ ἀνοιγήσεται ὑμῖν. 10 πᾶς γὰρ
and it will be opened to YOU. Everyone for
ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν
the (one) asking receives, and the (one) seeking

for the day according
to the day's require-
ment. 4 And forgive
us our sins, for we
ourselves also forgive
everyone that is in
debt to us; and do
not bring us into
temptation.'"
5 Further, he said
to them: "Who of YOU
will have a friend and
will go to him at mid-
night and say to him,
'Friend, loan me three
loaves, 6 because
a friend of mine has
just come to me on
a journey and I have
nothing to set before
him'? 7 And that
one from inside says
in reply, 'Quit making
me trouble. The door
is already locked, and
my young children
are with me in bed;
I cannot rise up and
give you anything.'
8 I tell YOU, Although
he will not rise up
and give him anything
because of being
his friend, certainly
because of his bold
persistence he will
get up and give him
what things he needs.
9 Accordingly I say to
YOU, Keep on asking,
and it will be given
YOU; keep on seeking,
and YOU will find;
keep on knocking, and
it will be opened to
YOU. 10 For everyone
asking receives, and
everyone seeking

εὑρίσκει, καὶ τῷ κρούοντι
finds, and to the (one) knocking
ἀνοιγήσεται. 11 τίνα δὲ ἐξ ὑμῶν
it will be opened. Which one but out of YOU
τὸν πατέρα αἰτήσει ὁ υἱὸς ἰχθύν, μὴ
the father will ask the son fish, not
ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει;
instead of fish serpent to him will give upon?
12 ἢ καὶ αἰτήσει ᾠόν, ἐπιδώσει αὐτῷ
Or also he will ask egg, he will give upon to him
σκορπίον; 13 εἰ οὖν ὑμεῖς πονηροὶ
scorpion? If therefore YOU wicked (ones)
ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι
existing have known gifts good to be giving
τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ
to the children of YOU, to how much rather the
πατὴρ ὁ ἐξ οὐρανοῦ δώσει πνεῦμα
Father the (one) out of heaven will give spirit
ἅγιον τοῖς αἰτοῦσιν αὐτόν.
holy to the (ones) asking him.
14 Καὶ ἦν ἐκβάλλων δαιμόνιον κωφόν·
And he was throwing out demon dumb;
ἐγένετο δὲ τοῦ δαιμονίου ἐξελθόντος
it happened but of the demon having come out
ἐλάλησεν ὁ κωφός. Καὶ ἐθαύμασαν οἱ
spoke the dumb (one). And wondered the
ὄχλοι· 15 τινὲς δὲ ἐξ αὐτῶν εἶπαν Ἐν
crowds; some but out of them said In
Βεεζεβοὺλ τῷ ἄρχοντι τῶν δαιμονίων
Beelzebul the ruler of the demons
ἐκβάλλει τὰ δαιμόνια· 16 ἕτεροι
he is throwing out the demons; different (ones)
δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ
but tempting sign out of heaven
ἐζήτουν παρ' αὐτοῦ. 17 αὐτὸς δὲ
were seeking beside him. He but
εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς
knowing of them the imaginations said to them
Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα
Every kingdom upon itself having been divided
ἐρημοῦται, καὶ οἶκος ἐπὶ οἶκον
is being made desolate, and house upon house
πίπτει. 18 εἰ δὲ καὶ ὁ Σατανᾶς ἐφ'
it is falling. If but also the Satan upon
ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ
himself was divided, how will stand the
βασιλεία αὐτοῦ; ὅτι λέγετε ἐν
kingdom of him? Because YOU are saying in
Βεεζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια.
Beelzebul to be throwing out me the demons.

finds, and to everyone
knocking it will be
opened. 11 Indeed,
which father is there
among YOU who, if his
son asks for a fish,
will perhaps hand him
a serpent instead of a
fish? 12 Or if he also
asks for an egg, will
hand him a scorpion?
13 Therefore, if
YOU, although being
wicked, know how
to give good gifts to
YOUR children, how
much more so will the
Father in heaven give
holy spirit to those
asking him!"
14 Later he was
expelling a dumb
demon. After the
demon came out, the
dumb man spoke. And
the crowds marveled.
15 But certain ones of
them said: "He expels
the demons by means
of Be·el'ze·bub the
ruler of the demons."
16 However, others,
to tempt him, began
seeking a sign out
of heaven from him.
17 Knowing their
imaginations he said
to them: "Every king-
dom divided against
itself comes to deso-
lation, and a house
[divided] against itself
falls. 18 So if Satan
is also divided against
himself, how will
his kingdom stand?
Because YOU say I
expel the demons by
means of Be·el'ze·bub.

19 εἰ δὲ ἐγὼ ἐν Βεεζεβοὺλ ἐκβάλλω τὰ
If but I in Beelzebul I am throwing out the

δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι
demons, the sons of YOU in whom

ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ ὑμῶν
are they throwing out? Through this they of YOU

κριταὶ ἔσονται. 20 εἰ δὲ ἐν δακτύλῳ θεοῦ
judges will be. If but in finger of God

ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα
I am throwing out the demons, really

ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ
came ahead of upon YOU the kingdom of the

θεοῦ. 21 ὅταν ὁ ἰσχυρὸς
God. Whenever the strong [man]

καθωπλισμένος φυλάσσῃ τὴν
having been armed down may be guarding the

ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ
of himself courtyard, in peace is the

ὑπάρχοντα αὐτοῦ· 22 ἐπὰν δὲ ἰσχυρότερος
belongings of him; whenever but stronger

αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν,
of him having come upon he might conquer him,

τὴν πανοπλίαν αὐτοῦ αἴρει ἐφ' ᾗ
the full armament of him he lifts up upon which

ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ
he had been trusting, and the spoils of him

διαδίδωσιν. 23 ὁ μὴ ὢν μετ'
he is giving through. The (one) not being with

ἐμοῦ κατ' ἐμοῦ ἐστίν, καὶ ὁ μὴ
me down on me is, and the (one) not

συνάγων μετ' ἐμοῦ σκορπίζει.
gathering with me is scattering.

24 Ὅταν τὸ ἀκάθαρτον πνεῦμα
Whenever the unclean spirit

ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται
might come out from the man, it is passing

δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ
through waterless places seeking resting-place, and

μὴ εὑρίσκον τότε λέγει Ὑποστρέψω εἰς
not finding then it is saying I shall return into

τὸν οἶκόν μου ὅθεν ἐξῆλθον· 25 καὶ
the house of me from where I came out; and

ἐλθὸν εὑρίσκει σχολάζοντα,
having come it finds being unoccupied,

σεσαρωμένον καὶ κεκοσμημένον.
having been swept and having been adorned.

26 τότε πορεύεται καὶ παραλαμβάνει
Then it goes its way and takes along

ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτά,
different spirits more wicked of itself seven,

19 If it is by means
of Be·el′ze·bub I expel
the demons, by whom
do YOUR sons expel
them? Because of this
they will be judges
of YOU. 20 But if
it is by means of
God's finger I expel
the demons, the
kingdom of God has
really overtaken YOU.
21 When a strong
man, well armed,
guards his palace, his
belongings continue in
peace. 22 But when
someone stronger than
he is comes against
him and conquers
him, he takes away
his full armament in
which he was trusting,
and he divides out the
things he despoiled
him of. 23 He that
is not on my side is
against me, and he
that does not gather
with me scatters.
24 "When an
unclean spirit comes
out of a man, it passes
through parched
places in search of
a resting-place, and,
after finding none, it
says, 'I will return to
my house out of which
I moved.' 25 And
on arriving it finds
it swept clean and
adorned. 26 Then
it goes its way and
takes along seven
different spirits more
wicked than itself,

καὶ εἰσελθόντα κατοικεῖ ἐκεῖ, καὶ
and having entered they are dwelling there, and

γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου
is becoming the last (things) of the man

ἐκείνου χείρονα τῶν πρώτων.
that worse of the first (things).

27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν
It happened but in the to be saying him

ταῦτα ἐπάρασά τις φωνὴν
these (things) having lifted up someone voice

γυνὴ ἐκ τοῦ ὄχλου εἶπεν αὐτῷ Μακαρία
woman out of the crowd said to him Happy

ἡ κοιλία ἡ βαστάσασά σε καὶ
the cavity the (one) having carried you and

μαστοὶ οὓς ἐθήλασας· 28 αὐτὸς δὲ εἶπεν
breasts which you sucked; he but said

Μενοῦν μακάριοι οἱ ἀκούοντες
Indeed therefore happy the (ones) hearing

τὸν λόγον τοῦ θεοῦ καὶ φυλάσσοντες.
the word of the God and (ones) guarding.

29 Τῶν δὲ ὄχλων ἐπαθροιζομένων
Of the but crowds massing upon

ἤρξατο λέγειν Ἡ γενεὰ αὕτη
he started to be saying The generation this

γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ,
generation wicked is; sign it is seeking,

καὶ σημεῖον οὐ δοθήσεται αὐτῇ εἰ μὴ τὸ
and sign not will be given to it if not the

σημεῖον Ἰωνᾶ. 30 καθὼς γὰρ ἐγένετο
sign of Jonah. According as for became

ὁ Ἰωνᾶς τοῖς Νινευείταις σημεῖον, οὕτως
the Jonah to the Ninevites sign, thus

ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ
will be also the Son of the man to the

γενεᾷ ταύτῃ. 31 βασίλισσα νότου
generation this. Queen of south

ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν
will be raised up in the judgment with the

ἀνδρῶν τῆς γενεᾶς ταύτης καὶ
male persons of the generation this and

κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν
will judge down them; because she came out of the

περάτων τῆς γῆς ἀκοῦσαι τὴν σοφίαν
limits of the earth to hear the wisdom

Σολομῶνος, καὶ ἰδοὺ πλεῖον Σολομῶνος
of Solomon, and look! something more of Solomon

ὧδε. 32 ἄνδρες Νινευεῖται ἀναστήσονται ἐν
here. Male persons Ninevites will stand up in

τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ
the judgment with the generation this and

and, after getting
inside, they dwell
there; and the final
circumstances of that
man become worse
than the first."
27 Now as he was
saying these things
a certain woman out
of the crowd raised
her voice and said to
him: "Happy is the
womb that carried you
and the breasts that
you sucked!" 28 But
he said: "No, rather,
Happy are those
hearing the word of
God and keeping it!"
29 When the crowds
were massing togeth-
er, he started to say:
"This generation is a
wicked generation; it
looks for a sign. But
no sign will be given
it except the sign of
Jo′nah. 30 For just
as Jo′nah became a
sign to the Nin′e·vites,
in the same way
will the Son of
man be also to this
generation. 31 The
queen of the south
will be raised up in
the judgment with the
men of this generation
and will condemn
them; because she
came from the ends of
the earth to hear the
wisdom of Sol′o·mon,
but, look! something
more than Sol′o·mon
is here. 32 The men
of Nin′e·veh will rise
in the judgment with
this generation and

κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν
they will judge down it; because they repented
εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἰδοὺ
into the thing preached of Jonah, and look!
πλεῖον Ἰωνᾶ ὧδε. 33 Οὐδεὶς λύχνον
something more of Jonah here. No one lamp
ἅψας εἰς κρύπτην τίθησιν οὐδὲ ὑπὸ
having lighted into vault he puts nor under
τὸν μόδιον ἀλλ' ἐπὶ τὴν λυχνίαν,
the measuring basket but upon the lampstand,
ἵνα οἱ εἰσπορευόμενοι τὸ φῶς
in order that the (ones) going their way in the light
βλέπωσιν. 34 Ὁ λύχνος τοῦ σώματός ἐστιν
may behold. The lamp of the body is
ὁ ὀφθαλμός σου. ὅταν ὁ ὀφθαλμός
the eye of you. Whenever the eye
σου ἁπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά
of you single may be, also whole the body
σου φωτινόν ἐστιν· ἐπὰν δὲ πονηρὸς
of you enlightened is; whenever but wicked
ᾖ, καὶ τὸ σῶμά σου σκοτινόν.
it may be, also the body of you dark.
35 σκόπει οὖν μὴ τὸ φῶς τὸ ἐν
Be alert therefore not the light the (one) in
σοὶ σκότος ἐστίν. 36 εἰ οὖν τὸ σῶμά
you darkness is. If therefore the body
σου ὅλον φωτινόν, μὴ ἔχον μέρος τι
of you whole enlightened, not having part any
σκοτινόν, ἔσται φωτινὸν ὅλον ὡς ὅταν
dark, it will be enlightened whole as whenever
ὁ λύχνος τῇ ἀστραπῇ φωτίζῃ σε.
the lamp to the flashing may be enlightening you.
37 Ἐν δὲ τῷ λαλῆσαι ἐρωτᾷ αὐτὸν
In but the to speak is requesting him
Φαρισαῖος ὅπως ἀριστήσῃ παρ'
Pharisee so that he might dine beside
αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. 38 ὁ δὲ
him; having entered but he fell back. The but
Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ
Pharisee having seen wondered because not
πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.
first he was dipped before the dinner.
39 εἶπεν δὲ ὁ κύριος πρὸς αὐτόν Νῦν
Said but the Lord toward him Now
ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου
YOU the Pharisees the outside of the cup
καὶ τοῦ πίνακος καθαρίζετε, τὸ δὲ
and of the dish you are cleansing, the but
ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας.
inside of YOU is full of plunder and wickedness.

will condemn it; be-
cause they repented at
what Jo'nah preached;
but, look! something
more than Jo'nah
is here. 33 After
lighting a lamp, a
person puts it, not in
a vault nor under a
measuring basket, but
upon the lampstand,
that those stepping
in may behold the
light. 34 The lamp
of the body is your
eye. When your eye
is simple, your whole
body is also bright;
but when it is wicked,
your body is also
dark. 35 Be alert,
therefore. Perhaps the
light that is in you is
darkness. 36 There-
fore, if your whole
body is bright with
no part at all dark, it
will all be as bright
as when a lamp gives
you light by its rays."
37 When he
had spoken this, a
Pharisee requested
him to dine with him.
So he went in and
reclined at the table.
38 However, the
Pharisee was surprised
at seeing that he did
not first wash before
the dinner. 39 But
the Lord said to him:
"Now YOU Pharisees,
YOU cleanse the
outside of the cup and
dish, but the inside of
YOU is full of plunder
and wickedness.

40 ἄφρονες, οὐχ ὁ ποιήσας
Senseless (ones), not the (one) having made
τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;
the outside also the inside he made?
41 πλὴν τὰ ἐνόντα δότε
Besides the (things) being inside give YOU
ἐλεημοσύνην, καὶ ἰδοὺ πάντα καθαρὰ
gifts of mercy, and look! all (things) clean
ὑμῖν ἐστίν. 42 ἀλλὰ οὐαὶ ὑμῖν τοῖς
to YOU is. But woe to YOU the
Φαρισαίοις, ὅτι ἀποδεκατοῦτε τὸ
Pharisees, because YOU give back the tenth of the
ἡδύοσμον καὶ τὸ πήγανον καὶ πᾶν
mint and the rue and every
λάχανον, καὶ παρέρχεσθε τὴν κρίσιν
vegetable, and YOU are bypassing the judgment
καὶ τὴν ἀγάπην τοῦ θεοῦ· ταῦτα δὲ
and the love of the God; these (things) but
ἔδει ποιῆσαι κἀκεῖνα μὴ
it was necessary to do and those (things) not
παρεῖναι. 43 οὐαὶ ὑμῖν τοῖς Φαρισαίοις,
to let go beside. Woe to YOU the Pharisees,
ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν
because YOU are loving the front place of sitting
ἐν ταῖς συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν
in the synagogues and the greetings in
ταῖς ἀγοραῖς. 44 οὐαὶ ὑμῖν, ὅτι
the marketplaces. Woe to YOU, because
ἐστὲ ὡς τὰ μνημεῖα τὰ
YOU are as the memorial tombs the (ones)
ἄδηλα, καὶ οἱ ἄνθρωποι οἱ
not evident, and the men the (ones)
περιπατοῦντες ἐπάνω οὐκ οἴδασιν.
walking about on top not they have known.
45 Ἀποκριθεὶς δέ τις τῶν
Having answered but someone of the
νομικῶν λέγει αὐτῷ Διδάσκαλε,
ones versed in the law is saying to him Teacher,
ταῦτα λέγων καὶ ἡμᾶς ὑβρίζεις.
these (things) saying also us you are outraging.
46 ὁ δὲ εἶπεν Καὶ ὑμῖν τοῖς
The (one) but said Also to YOU the
νομικοῖς οὐαί, ὅτι φορτίζετε
ones versed in the law woe, because YOU are loading
τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ
the men loads hard to be borne, and
αὐτοὶ ἑνὶ τῶν δακτύλων ὑμῶν
very (ones) to one of the fingers of YOU
οὐ προσψαύετε τοῖς φορτίοις.
not YOU are touching to the loads.

40 Unreasonable
persons! He that made
the outside made also
the inside, did he not?
41 Nevertheless, give
as gifts of mercy the
things that are inside,
and, look! all [other]
things are clean about
YOU. 42 But woe
to YOU Pharisees,
because YOU give the
tenth of the mint and
the rue and of every
[other] vegetable,
but YOU pass by the
justice and the love of
God! These things YOU
were under obligation
to do, but those other
things not to omit.
43 Woe to YOU Phari-
sees, because YOU love
the front seats in the
synagogues and the
greetings in the mar-
ketplaces! 44 Woe
to YOU, because YOU
are as those memorial
tombs which are not
in evidence, so that
men walk upon them
and do not know [it]!"
45 In answer a
certain one of those
versed in the Law said
to him: "Teacher, in
saying these things
you also insult us."
46 Then he said: "Woe
also to YOU who are
versed in the Law,
because YOU load
men with loads hard
to be borne, but YOU
yourselves do not
touch the loads with
one of YOUR fingers!

47 οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ
Woe to YOU, because YOU are building the
μνημεῖα τῶν προφητῶν οἱ δὲ
memorial tombs of the prophets the but
πατέρες ὑμῶν ἀπέκτειναν αὐτούς.
fathers of YOU killed them.
48 ἄρα μάρτυρές ἐστε καὶ
Really witnesses YOU are and
συνευδοκεῖτε τοῖς ἔργοις τῶν
YOU are thinking well with to the deeds of the
πατέρων ὑμῶν, ὅτι αὐτοὶ μὲν
fathers of YOU, because they indeed
ἀπέκτειναν αὐτοὺς ὑμεῖς δὲ οἰκοδομεῖτε.
killed them YOU but are building.
49 διὰ τοῦτο καὶ ἡ σοφία τοῦ
Through this also the wisdom of the
θεοῦ εἶπεν Ἀποστελῶ εἰς αὐτοὺς προφήτας
God said I will send off into them prophets
καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενοῦσιν
and apostles, and out of them they will kill
καὶ διώξουσιν, 50 ἵνα
and will persecute, in order that
ἐκζητηθῇ τὸ αἷμα πάντων τῶν
might be sought out the blood of all the
προφητῶν τὸ ἐκκεχυμένον ἀπὸ
prophets the [blood] having been poured out from
καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς
founding of world from the generation
ταύτης, 51 ἀπὸ αἵματος Ἅβελ ἕως
this, from blood of Abel until
αἵματος Ζαχαρίου τοῦ ἀπολομένου
blood of Zechariah the (one) having been slain
μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναί,
between the altar and the house; yes,
λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς
I am saying to YOU, it will be sought out from the
γενεᾶς ταύτης.
generation this.
52 οὐαὶ ὑμῖν τοῖς νομικοῖς,
Woe to YOU the ones versed in the law,
ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως·
because YOU lifted up the key of the knowledge;
αὐτοὶ οὐκ εἰσήλθατε καὶ τοὺς
very (ones) not YOU entered and the (ones)
εἰσερχομένους ἐκωλύσατε.
entering YOU hindered.
53 Κἀκεῖθεν ἐξελθόντος αὐτοῦ
And from there having gone out of him
ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι
started the scribes and the Pharisees

47 "Woe to YOU,
because YOU build
the memorial tombs
of the prophets, but
YOUR forefathers killed
them! 48 Certainly
YOU are witnesses of
the deeds of YOUR
forefathers and yet
YOU give consent to
them, because these
killed the prophets
but YOU are building
[their tombs]. 49 On
this account the
wisdom of God also
said, 'I will send forth
to them prophets and
apostles, and they
will kill and persecute
some of them, 50 so
that the blood of all
the prophets spilled
from the founding
of the world may be
required from this
generation, 51 from
the blood of Abel
down to the blood of
Zech·a·ri'ah, who was
slain between the
altar and the house.'
Yes, I tell YOU, it will
be required from this
generation.
52 "Woe to YOU
who are versed in
the Law, because YOU
took away the key
of knowledge; YOU
yourselves did not go
in, and those going in
YOU hindered!"
53 So when he
went out from there
the scribes and the
Pharisees started

δεινῶς ἐνέχειν καὶ ἀποστοματίζειν
terribly to be holding in and to force mouthings from
αὐτὸν περὶ πλειόνων, 54 ἐνεδρεύοντες
him about more (things), lying in wait for
αὐτὸν θηρεῦσαί τι ἐκ τοῦ στόματος
him to catch something out of the mouth
αὐτοῦ.
of him.
12 Ἐν οἷς ἐπισυναχθεισῶν
In which (things) having been led together upon
τῶν μυριάδων τοῦ ὄχλου,
of the myriads of the crowd,
ὥστε καταπατεῖν ἀλλήλους,
as-and to be treading down one another,
ἤρξατο λέγειν πρὸς τοὺς
he started to be saying toward the
μαθητὰς αὐτοῦ πρῶτον Προσέχετε
disciples of him first Be YOU giving attention
ἑαυτοῖς ἀπὸ τῆς ζύμης, ἥτις ἐστὶν
to selves from the leaven, which is
ὑπόκρισις, τῶν Φαρισαίων. 2 Οὐδὲν
hypocrisy, of the Pharisees. Nothing
δὲ συγκεκαλυμμένον ἐστὶν ὃ
but having been carefully concealed is which
οὐκ ἀποκαλυφθήσεται, καὶ κρυπτὸν ὃ οὐ
not will be revealed, and secret which not
γνωσθήσεται. 3 ἀνθ' ὧν
will become known. Instead of which (things)
ὅσα ἐν τῇ σκοτίᾳ εἴπατε ἐν
as many (things) as in the darkness YOU said in
τῷ φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ
the light will be heard, and which toward the
οὖς ἐλαλήσατε ἐν τοῖς ταμείοις
ear YOU spoke in the private rooms
κηρυχθήσεται ἐπὶ τῶν δωμάτων. 4 Λέγω
will be preached upon the housetops. I am saying
δὲ ὑμῖν τοῖς φίλοις μου, μὴ
but to YOU the friends of me, not
φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων
be YOU made fearful from the (ones) killing
τὸ σῶμα καὶ μετὰ ταῦτα μὴ ἐχόντων
the body and after these (things) not having
περισσότερόν τι ποιῆσαι.
more abundant anything to do.
5 ὑποδείξω δὲ ὑμῖν
I shall indicate but to YOU
τίνα φοβηθῆτε·
whom YOU should be made fearful of;
φοβήθητε τὸν μετὰ τὸ
be YOU made fearful of the (one) after the

in to press upon him
terribly and to ply
him with questions
about further things,
54 lying in wait
for him, to catch
something out of his
mouth.
12 In the meantime,
when the crowd
had gathered together
in so many thousands
that they were
stepping upon one
another, he started
out by saying first to
his disciples: "Watch
out for the leaven of
the Pharisees, which
is hypocrisy. 2 But
there is nothing
carefully concealed
that will not be
revealed, and secret
that will not become
known. 3 Wherefore
what things YOU say
in the darkness will
be heard in the light,
and what YOU whisper
in private rooms
will be preached
from the housetops.
4 Moreover, I say to
YOU, my friends, Do
not fear those who
kill the body and after
this are not able to
do anything more.
5 But I will indicate
to YOU whom to fear:
Fear him who after

ἀποκτεῖναι ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς
to kill having authority to throw in into
τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον
the Gehenna; yes, I am saying to you, this (one)
φοβήθητε. 6 οὐχὶ πέντε στρουθία
be you made fearful of. Not five sparrows
πωλοῦνται ἀσσαρίων δύο; καὶ ἓν ἐξ
are being sold of assarii two? And one out of
αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον
them not is having been forgotten in sight
τοῦ θεοῦ. 7 ἀλλὰ καὶ αἱ τρίχες τῆς
of the God. But also the hairs of the
κεφαλῆς ὑμῶν πᾶσαι ἠρίθμηνται·
head of you all [hairs] have been numbered;
μὴ φοβεῖσθε· πολλῶν στρουθίων
not be you fearing; of many sparrows
διαφέρετε.
you are differing.
8 Λέγω δὲ ὑμῖν, πᾶς ὃς ἂν
I am saying but to you, everyone who likely
ὁμολογήσει ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων,
will confess in me in front of the men,
καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν
also the Son of the man will confess in
αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ θεοῦ·
him in front of the angels of the God;
9 ὁ δὲ ἀρνησάμενός με ἐνώπιον
the (one) but having disowned me in sight
τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον
of the men he will be disowned in sight
τῶν ἀγγέλων τοῦ θεοῦ. 10 Καὶ πᾶς ὃς
of the angels of the God. And everyone who
ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρώπου,
will say word into the Son of the man,
ἀφεθήσεται αὐτῷ τῷ δὲ εἰς τὸ
it will be let go off to him to the (one) but into the
ἅγιον πνεῦμα βλασφημήσαντι οὐκ
holy spirit having blasphemed not
ἀφεθήσεται. 11 Ὅταν δὲ
it will be let go off. Whenever but
εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς
they may be bringing in you upon the
συναγωγὰς καὶ τὰς ἀρχὰς καὶ
synagogues and the government officials and
τὰς ἐξουσίας, μὴ μεριμνήσητε
the authorities, not should you become anxious
πῶς ἢ τί ἀπολογήσησθε ἢ
how or what you should speak in defense or

killing has authority
to throw into Ge·hen′-
na.* Yes, I tell YOU,
fear this One. 6 Five
sparrows sell for two
coins of small value,*
do they not? Yet not
one of them goes
forgotten before God.
7 But even the hairs
of YOUR heads are all
numbered. Have no
fear; YOU are worth
more than many
sparrows.
8 "I say, then, to
YOU, Everyone that
confesses union with
me before men, the
Son of man will also
confess union with
him before the angels
of God. 9 But he
that disowns me
before men will be
disowned before
the angels of God.
10 And everyone that
says a word against
the Son of man, it will
be forgiven him; but
he that blasphemes
against the holy spirit
will not be forgiven
it. 11 But when they
bring YOU in before
public assemblies and
government officials
and authorities,
do not become
anxious about how
or what YOU will
speak in defense or

5* See App 4c. 6* One assarion was 1/16 denarius.

τί εἴπητε· 12 τὸ γὰρ ἅγιον πνεῦμα
what you should say; the for holy spirit
διδάξει ὑμᾶς ἐν αὐτῇ τῇ ὥρᾳ ἃ
will teach you in very the hour what (things)
δεῖ εἰπεῖν.
it is necessary to say.
13 Εἶπεν δέ τις ἐκ τοῦ ὄχλου
Said but someone out of the crowd
αὐτῷ Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου
to him Teacher, say to the brother of me
μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.
to divide with me the inheritance.
14 ὁ δὲ εἶπεν αὐτῷ Ἄνθρωπε, τίς
The (one) but said to him Man, who
με κατέστησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς;
me set down judge or divider upon you?
15 εἶπεν δὲ πρὸς αὐτούς Ὁρᾶτε καὶ
He said but toward them Be you seeing and
φυλάσσεσθε ἀπὸ πάσης
be you guarding yourselves from all
πλεονεξίας, ὅτι οὐκ ἐν τῷ περισσεύειν
covetousness, because not in the to be abounding
τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν
to anyone the life of him is out of the (things)
ὑπαρχόντων αὐτῷ. 16 Εἶπεν δὲ παραβολὴν
existing to him. He said but parable
πρὸς αὐτοὺς λέγων Ἀνθρώπου τινὸς
toward them saying Of man some
πλουσίου εὐφόρησεν ἡ χώρα. 17 καὶ
rich produced well the land. And
διελογίζετο ἐν αὐτῷ λέγων Τί
he was reasoning in himself saying What
ποιήσω, ὅτι οὐκ ἔχω ποῦ
shall I do, because not I am having where
συνάξω τοὺς καρπούς μου; 18 καὶ
I should gather the fruits of me? And
εἶπεν Τοῦτο ποιήσω· καθελῶ
he said This (thing) I shall do; I shall take down
μου τὰς ἀποθήκας καὶ μείζονας
of me the storehouses and greater (ones)
οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα
I shall build, and I shall gather there all
τὸν σῖτον καὶ τὰ ἀγαθά μου, 19 καὶ
the wheat and the good (things) of me, and
ἐρῶ τῇ ψυχῇ μου Ψυχή, ἔχεις
I shall say to the soul of me Soul, you are having
πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά·
many good (things) lying into years many;
ἀναπαύου, φάγε, πίε, εὐφραίνου.
take your ease, eat, drink, be well-minded.

what YOU will say;
12 for the holy spirit
will teach YOU in that
very hour the things
YOU ought to say."
13 Then a certain
one of the crowd said
to him: "Teacher, tell
my brother to divide
the inheritance with
me." 14 He said
to him: "Man, who
appointed me judge or
apportioner over YOU
persons?" 15 Then
he said to them:
"Keep YOUR eyes open
and guard against
every sort of covet-
ousness, because even
when a person has
an abundance his life
does not result from
the things he possess-
es." 16 With that he
spoke an illustration
to them, saying: "The
land of a certain rich
man produced well.
17 Consequently
he began reasoning
within himself,
saying, 'What shall I
do, now that I have
nowhere to gather
my crops?' 18 So he
said, 'I will do this:
I will tear down my
storehouses and build
bigger ones, and there
I will gather all my
grain and all my good
things; 19 and I
will say to my soul:
"Soul, you have many
good things laid up
for many years; take
your ease, eat, drink,
enjoy yourself."'

20 εἶπεν δὲ αὐτῷ ὁ θεός Ἄφρων,
Said but to him the God Senseless (one),
ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου
to this the night the soul of you
αἰτοῦσιν ἀπὸ σοῦ· ἃ δὲ
they are asking from you; what (things) but
ἡτοίμασας, τίνι ἔσται; 21 Οὕτως
you prepared, to whom will be? Thus
ὁ θησαυρίζων αὑτῷ καὶ μὴ εἰς
the (one) treasuring to himself and not into
θεὸν πλουτῶν.
God being rich.
22 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ
He said but toward the disciples of him
Διὰ τοῦτο λέγω ὑμῖν, μὴ
Through this I am saying to YOU, not
μεριμνᾶτε τῇ ψυχῇ τί φάγητε,
be YOU anxious to the soul what YOU should eat,
μηδὲ τῷ σώματι ὑμῶν τί
nor to the body of YOU what
ἐνδύσησθε. 23 ἡ γὰρ ψυχὴ πλεῖόν
YOU should put on. The for soul more
ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ
is of the nourishment and the body of the
ἐνδύματος. 24 κατανοήσατε τοὺς κόρακας
what is put on. Consider YOU down the ravens
ὅτι οὐ σπείρουσιν οὐδὲ θερίζουσιν,
that not they are sowing nor they are reaping,
οἷς οὐκ ἔστιν ταμεῖον οὐδὲ ἀποθήκη,
to which ones not is barn nor storehouse,
καὶ ὁ θεὸς τρέφει αὐτούς· πόσῳ
and the God is nourishing them; to how much
μᾶλλον ὑμεῖς διαφέρετε τῶν πετεινῶν.
rather YOU are differing of the birds.
25 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται
Who but out of YOU being anxious is able
ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν;
upon the life-span of him to add cubit?
26 εἰ οὖν οὐδὲ ἐλάχιστον δύνασθε,
If therefore not-but least (thing) YOU are able,
τί περὶ τῶν λοιπῶν μεριμνᾶτε;
what about the leftover (things) YOU are anxious?
27 κατανοήσατε τὰ κρίνα πῶς
Consider YOU down the lilies how
αὐξάνει· οὐ κοπιᾷ οὐδὲ
it is growing; not it is toiling not-but
νήθει· λέγω δὲ ὑμῖν, οὐδὲ
it is spinning; I am saying but to YOU, not-but
Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ
Solomon in all the glory of him

20 But God said to
him, 'Unreasonable
one, this night they
are demanding your
soul from you. Who,
then, is to have the
things you stored up?'
21 So it goes with
the man that lays up
treasure for himself
but is not rich toward
God."
22 Then he said to
his disciples: "On this
account I say to YOU,
Quit being anxious
about YOUR souls as
to what YOU will eat
or about YOUR bodies
as to what YOU will
wear. 23 For the
soul is worth more
than food and the
body than clothing.
24 Mark well that
the ravens neither
sow seed nor reap,
and they have neither
barn nor storehouse,
and yet God feeds
them. Of how much
more worth are YOU
than birds? 25 Who
of YOU by being
anxious can add a
cubit to his life span?
26 If, therefore, YOU
cannot do the least
thing, why be anxious
about the remaining
things? 27 Mark well
how the lilies grow;
they neither toil nor
spin; but I tell YOU,
Not even Sol'o·mon
in all his glory

περιεβάλετο ὡς ἓν τούτων. 28 εἰ δὲ ἐν
was thrown about as one of these. If but in
ἀγρῷ τὸν χόρτον ὄντα σήμερον καὶ
field the vegetation being today and
αὔριον εἰς κλίβανον βαλλόμενον ὁ θεὸς
tomorrow into oven being thrown the God
οὕτως ἀμφιάζει, πόσῳ μᾶλλον ὑμᾶς,
thus is clothing, to how much rather YOU,
ὀλιγόπιστοι. 29 καὶ ὑμεῖς μὴ ζητεῖτε
ones with little faith. And YOU not be seeking
τί φάγητε καὶ τί πίητε, καὶ
what YOU might eat and what YOU might drink, and
μὴ μετεωρίζεσθε, 30 ταῦτα γὰρ
not be YOU in suspense, these (things) for
πάντα τὰ ἔθνη τοῦ κόσμου
all the nations of the world
ἐπιζητοῦσιν, ὑμῶν δὲ ὁ πατὴρ
are seeking upon, of YOU but the Father
οἶδεν ὅτι χρῄζετε τούτων·
has known that YOU are having need of these (things);
31 πλὴν ζητεῖτε τὴν βασιλείαν
besides be YOU seeking the kingdom
αὐτοῦ, καὶ ταῦτα προστεθήσεται ὑμῖν.
of him, and these (things) will be added to YOU.
32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον,
Not be you fearing, the little flock,
ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν
because thought well of the Father of YOU
δοῦναι ὑμῖν τὴν βασιλείαν. 33 Πωλήσατε
to give to YOU the kingdom. Sell YOU
τὰ ὑπάρχοντα ὑμῶν καὶ δότε
the belongings of YOU and give YOU
ἐλεημοσύνην· ποιήσατε ἑαυτοῖς βαλλάντια
gifts of mercy; make to selves purses
μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον
not becoming old, treasure never failing
ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ
in the heavens, where thief not
ἐγγίζει οὐδὲ σὴς διαφθείρει· 34 ὅπου
is getting near nor moth is consuming; where
γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ
for is the treasure of YOU, there also
ἡ καρδία ὑμῶν ἔσται.
the heart of YOU will be.
35 Ἔστωσαν ὑμῶν αἱ ὀσφύες
Let be of YOU the loins
περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι,
having been girded and the lamps burning,
36 καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις
and YOU like to men waiting for

was arrayed as one
of these. 28 If, now,
God thus clothes the
vegetation in the field
that today exists and
tomorrow is cast into
an oven, how much
rather will he clothe
YOU, YOU with little
faith! 29 So quit
seeking what YOU
might eat and what
YOU might drink, and
quit being in anxious
suspense; 30 for all
these are the things
the nations of the
world are eagerly
pursuing, but YOUR
Father knows YOU
need these things.
31 Nevertheless, seek
continually his king-
dom, and these things
will be added to YOU.
32 "Have no fear,
little flock, because
YOUR Father has ap-
proved of giving YOU
the kingdom. 33 Sell
the things belonging
to YOU and give gifts
of mercy. Make purses
for yourselves that do
not wear out, a never-
failing treasure in
the heavens, where a
thief does not get near
nor moth consumes.
34 For where YOUR
treasure is, there YOUR
hearts will be also.
35 "Let YOUR
loins be girded and
YOUR lamps be
burning, 36 and
YOU yourselves be
like men waiting for

τὸν κύριον ἑαυτῶν πότε ἀναλύσῃ
the lord of selves when he might loosen up

ἐκ τῶν γάμων, ἵνα ἐλθόντος
out of the marriages, in order that having come

καὶ κρούσαντος εὐθέως ἀνοίξωσιν
and having knocked immediately they might open

αὐτῷ. 37 μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς
to him. Happy the slaves those, whom

ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας·
having come the lord will find keeping awake;

ἀμὴν λέγω ὑμῖν ὅτι περιζώσεται
amen I am saying to you that he will gird himself

καὶ ἀνακλινεῖ αὐτοὺς καὶ
and he will make recline them and

παρελθὼν διακονήσει αὐτοῖς.
having come alongside he will serve to them.

38 κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ
And if in the second and if in the third

φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως,
watch he might come and he might find thus,

μακάριοί εἰσιν ἐκεῖνοι. 39 τοῦτο δὲ
happy are those ones. This but

γινώσκετε ὅτι εἰ ᾔδει ὁ
be you knowing that if had known the

οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης
householder to what hour the thief

ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ
is coming, he stayed awake likely and not

ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.
he did let go off to be dug through the house of him.

40 καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι
And you become ready, because

ᾗ ὥρᾳ οὐ δοκεῖτε ὁ υἱὸς
to which hour not you are thinking the Son

τοῦ ἀνθρώπου ἔρχεται.
of the man is coming.

41 Εἶπεν δὲ ὁ Πέτρος Κύριε, πρὸς
Said but the Peter Lord, toward

ἡμᾶς τὴν παραβολὴν ταύτην λέγεις
us the parable this you are saying

ἢ καὶ πρὸς πάντας; 42 καὶ εἶπεν ὁ
or also toward all? And said the

κύριος Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος,
Lord Who really is the faithful steward,

ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ
the discreet, whom will set down the lord upon

τῆς θεραπείας αὐτοῦ τοῦ διδόναι
the curing staff of him of the to be giving

their master when
he returns* from the
marriage,″ so that
at his arriving and
knocking they may
at once open to him.
37 Happy are those
slaves whom the
master on arriving
finds watching! Truly
I say to YOU, He will
gird himself and make
them recline at the
table and will come
alongside and minister
to them. 38 And
if he arrives in the
second watch, even if
in the third, and finds
them thus, happy are
they! 39 But know
this, that if the house-
holder had known at
what hour the thief
would come, he would
have kept watching
and not have let his
house be broken into.
40 YOU also, keep
ready, because at an
hour that YOU do not
think likely the Son of
man is coming."
41 Then Peter said:
"Lord, are you saying
this illustration to
us or also to all?"
42 And the Lord
said: "Who really is
the faithful steward,
the discreet one,
whom his master
will appoint over his
body of attendants
to keep giving

36* Or, "breaks away; departs." See App 3D. 36″ Or, "wedding feast."

ἐν καιρῷ τὸ σιτομέτριον;
in appointed time the measure of grain?

43 μακάριος ὁ δοῦλος ἐκεῖνος, ὃν
Happy the slave that, whom

ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα
having come the lord of him will find doing

οὕτως· 44 ἀληθῶς λέγω ὑμῖν ὅτι
thus; truthfully I am saying to you that

ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ
upon all the belongings of him

καταστήσει αὐτόν. 45 ἐὰν δὲ εἴπῃ
he will set down him. If ever but should say

ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ
the slave that in the heart of him

Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ
Takes time the lord of me to be coming, and

ἄρξηται τύπτειν τοὺς παῖδας
he should start to be smiting the boys

καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ
and the maidservants, to be eating and also

πίνειν καὶ μεθύσκεσθαι,
to be drinking and to be getting drunk,

46 ἥξει ὁ κύριος τοῦ δούλου ἐκείνου
will arrive the lord of the slave that

ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ καὶ ἐν
in day to which not he is expecting and in

ὥρᾳ ᾗ οὐ γινώσκει, καὶ
hour to which not he is knowing, and

διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ
he will cut in two him and the part of him

μετὰ τῶν ἀπίστων θήσει. 47 ἐκεῖνος
with the unfaithful (ones) will put. That

δὲ ὁ δοῦλος ὁ γνοὺς τὸ
but the slave the (one) having known the

θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ
will of the lord of him and not

ἑτοιμάσας ἢ ποιήσας πρὸς τὸ
having prepared or having done toward the

θέλημα αὐτοῦ δαρήσεται
will of him he will be flayed [with]

πολλάς· 48 ὁ δὲ μὴ γνοὺς
many [stripes]; the but not having known

ποιήσας δὲ ἄξια πληγῶν
having done but (things) deserving of strokes

δαρήσεται ὀλίγας. παντὶ δὲ
will be flayed [with] few. To everyone but

ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται
to whom was given much, much will be sought for

παρ' αὐτοῦ, καὶ ᾧ παρέθεντο
beside him, and to whom they set alongside

them their measure
of food supplies at
the proper time?
43 Happy is that
slave, if his master
on arriving finds him
doing so! 44 I tell
YOU truthfully, He
will appoint him over
all his belongings.
45 But if ever that
slave should say in
his heart, 'My master
delays coming,' and
should start to beat
the menservants and
the maidservants, and
to eat and drink and
get drunk, 46 the
master of that slave
will come on a
day that he is not
expecting [him] and
in an hour that he
does not know, and he
will punish him with
the greatest severity
and assign him a part
with the unfaithful
ones. 47 Then that
slave that understood
the will of his master
but did not get ready
or do in line with his
will will be beaten
with many strokes.
48 But the one that
did not understand
and so did things
deserving of strokes
will be beaten with
few. Indeed, everyone
to whom much was
given, much will be
demanded of him; and
the one whom people
put in charge of

πολύ, περισσότερον αἰτήσουσιν αὐτόν.
much, more abundantly they will ask of him.

49 Πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν,
Fire I came to throw upon the earth,

καὶ τί θέλω εἰ ἤδη ἀνήφθη;
and what I am willing if already it was ignited?

50 βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ
Baptism but I am having to be baptized, and

πῶς συνέχομαι ἕως ὅτου
how I am being held together until which [time]

τελεσθῇ. 51 δοκεῖτε ὅτι
it should be finished. Are you thinking that

εἰρήνην παρεγενόμην δοῦναι ἐν τῇ
peace I came to be alongside to give in the

γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἢ
earth? No, I am saying to YOU, but or

διαμερισμόν. 52 ἔσονται γὰρ ἀπὸ τοῦ
division. They will be for from the

νῦν πέντε ἐν ἑνὶ οἴκῳ διαμεμερισμένοι,
now five in one house having been divided,

τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν,
three upon two and two upon three,

53 διαμερισθήσονται πατὴρ ἐπὶ υἱῷ καὶ
will be divided father upon son and

υἱὸς ἐπὶ πατρί, μήτηρ ἐπὶ θυγατέρα καὶ
son upon father, mother upon daughter and

θυγάτηρ ἐπὶ τὴν μητέρα, πενθερὰ ἐπὶ
daughter upon the mother, mother-in-law upon

τὴν νύμφην αὐτῆς καὶ νύμφη
the daughter-in-law of her and daughter-in-law

ἐπὶ τὴν πενθεράν.
upon the mother-in-law.

54 Ἔλεγεν δὲ καὶ τοῖς ὄχλοις
He was saying but also to the crowds

Ὅταν ἴδητε νεφέλην ἀνατέλλουσαν
Whenever YOU might see cloud rising

ἐπὶ δυσμῶν, εὐθέως λέγετε
upon western [parts], immediately YOU are saying

ὅτι Ὄμβρος ἔρχεται, καὶ γίνεται οὕτως·
that Storm is coming, and it becomes thus;

55 καὶ ὅταν νότον πνέοντα,
and whenever south [wind] blowing,

λέγετε ὅτι Καύσων ἔσται, καὶ
YOU are saying that Heat [wave] will be, and

γίνεται. 56 ὑποκριταί, τὸ πρόσωπον τῆς
it becomes. Hypocrites, the face of the

γῆς καὶ τοῦ οὐρανοῦ οἴδατε
earth and of the heaven YOU have known

δοκιμάζειν, τὸν καιρὸν δὲ τοῦτον
to be proving, the appointed time but this

much, they will
demand more than
usual of him.
49 "I came to start
a fire on the earth,
and what more is
there for me to wish
if it has already been
lighted? 50 Indeed,
I have a baptism with
which to be baptized,
and how I am being
distressed until it
is finished! 51 Do
YOU imagine I came
to give peace on the
earth? No, indeed, I
tell YOU, but rather
division. 52 For from
now on there will
be five in one house
divided, three against
two and two against
three. 53 They will
be divided, father
against son and son
against father, mother
against daughter
and daughter
against [her] mother,
mother-in-law against
[her] daughter-in-law
and daughter-in-law
against [her]
mother-in-law."
54 Then he went
on to say also to the
crowds: "When YOU
see a cloud rising in
western parts, at once
YOU say, 'A storm is
coming,' and it turns
out so. 55 And when
YOU see that a south
wind is blowing, YOU
say, 'There will be
a heat wave,' and it
occurs. 56 Hyp-
ocrites, YOU know
how to examine the
outward appearance
of earth and sky, but

πῶς οὐκ οἴδατε δοκιμάζειν;
how not YOU have known to be proving?

57 Τί δὲ καὶ ἀφ' ἑαυτῶν
What but also from selves

οὐ κρίνετε τὸ δίκαιον;
not YOU are judging the righteous (thing)?

58 ὡς γὰρ ὑπάγεις μετὰ τοῦ
As for you are going under with the

ἀντιδίκου σου ἐπ' ἄρχοντα, ἐν τῇ
adversary at law of you upon ruler, in the

ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ,
way give work to have rid oneself from him,

μή ποτε κατασύρῃ σε πρὸς τὸν
not sometime he may hale you toward the

κριτήν, καὶ ὁ κριτής σε παραδώσει τῷ
judge, and the judge you will give over to the

πράκτορι, καὶ ὁ πράκτωρ σε βαλεῖ
performer, and the performer you will throw

εἰς φυλακήν. 59 λέγω σοι, οὐ μὴ
into prison. I am saying to you, not not

ἐξέλθῃς ἐκεῖθεν ἕως καὶ τὸ
you should come out from there until also the

ἔσχατον λεπτὸν ἀποδῷς.
last lepton you should give back.

13 Παρῆσαν δέ τινες ἐν αὐτῷ τῷ
Were present but some in very the

καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν
appointed time reporting back to him about the

Γαλιλαίων ὧν τὸ αἷμα Πειλᾶτος
Galileans of whom the blood Pilate

ἔμιξεν μετὰ τῶν θυσιῶν αὐτῶν. 2 καὶ
mixed with the sacrifices of them. And

ἀποκριθεὶς εἶπεν αὐτοῖς Δοκεῖτε
having answered he said to them Do YOU think

ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ
that the Galileans these sinners beside

πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι
all the Galileans became, because

ταῦτα πεπόνθασιν; 3 οὐχί,
these (things) they have suffered? Not,

λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοῆτε
I am saying to YOU, but if ever not YOU may repent

πάντες ὁμοίως ἀπολεῖσθε. 4 ἢ
all likewise YOU will be destroyed. Or

ἐκεῖνοι οἱ δέκα ὀκτὼ ἐφ' οὓς ἔπεσεν ὁ
those the ten eight upon whom fell the

πύργος ἐν τῷ Σιλωὰμ καὶ ἀπέκτεινεν αὐτούς,
tower in the Siloam and killed them,

how is it YOU do not
know how to examine
this particular
time? 57 Why do
YOU not judge also
for yourselves what
is righteous? 58 For
example, when you
are going with your
adversary at law to
a ruler, get to work,
while on the way, to
rid yourself of the
dispute with him, that
he may never hale you
before the judge, and
the judge deliver you
to the court officer,
and the court officer
throw you into prison.
59 I tell you, You
will certainly not get
out from there until
you pay over the last
small coin of very
little value."*

13 At that very
season there were
certain ones present
that reported to him
about the Gal·i·le'ans
whose blood Pilate
had mixed with their
sacrifices. 2 So in
reply he said to them:
"Do YOU imagine that
these Gal·i·le'ans were
proved worse sinners
than all other Gal·i·le'-
ans because they have
suffered these things?
3 No, indeed, I tell
YOU; but, unless YOU
repent, YOU will all
likewise be destroyed.
4 Or those eighteen
upon whom the tower
in Si·lo'am* fell,
thereby killing them,

59* Lepton (Jewish), ½ Roman quadrans. 4* Si·lo'am, אAB; Shi·lo'ah, J[17,18,22].

δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο
do YOU think that they debtors became
παρὰ πάντας τοὺς ἀνθρώπους τοὺς
beside all the men the (ones)
κατοικοῦντας Ἰερουσαλήμ; 5 οὐχί,
inhabiting Jerusalem? Not,
λέγω ὑμῖν, ἀλλ' ἐὰν μὴ
I am saying to YOU, but if ever not
μετανοήσητε πάντες ὡσαύτως
YOU should repent all similarly
ἀπολεῖσθε.
YOU will be destroyed.
6 Ἔλεγεν δὲ ταύτην τὴν παραβολήν.
He was saying but this the parable.
Συκῆν εἶχέν τις
Fig tree was having someone
πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ,
having been planted in the vineyard of him,
καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ
and he came looking for fruit in it and
οὐχ εὗρεν. 7 εἶπεν δὲ πρὸς τὸν
not he found. He said but toward the
ἀμπελουργόν Ἰδοὺ τρία ἔτη ἀφ'
vinedresser Look! Three years from
οὗ ἔρχομαι ζητῶν καρπὸν ἐν
which [time] I am coming looking for fruit in
τῇ συκῇ ταύτῃ καὶ οὐχ εὑρίσκω·
the fig tree this and not I am finding;
ἔκκοψον αὐτήν· ἵνα τί καὶ τὴν
cut out it; in order that what also the
γῆν καταργεῖ; 8 ὁ δὲ
earth it makes ineffective? The (one) but
ἀποκριθεὶς λέγει αὐτῷ Κύριε, ἄφες
having answered is saying to him Lord, let go off
αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου
it also this the year, until what [time]
σκάψω περὶ αὐτὴν καὶ βάλω κόπρια·
I shall dig about it and I shall throw manure;
9 κἂν μὲν ποιήσῃ καρπὸν εἰς
and if indeed it should make fruit into
τὸ μέλλον — εἰ δὲ μήγε,
the being about (to be) — if but not indeed,
ἐκκόψεις αὐτήν.
you shall cut out it.
10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν
He was but teaching in one of the
συναγωγῶν ἐν τοῖς σάββασιν. 11 καὶ ἰδοὺ
synagogues in the sabbaths. And look!
γυνὴ πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα
woman spirit having of weakness years ten

do YOU imagine that they were proved greater debtors than all other men inhabiting Jerusalem? 5 No, indeed, I tell YOU; but, unless YOU repent, YOU will all be destroyed in the same way."

6 Then he went on to tell this illustration: "A certain man had a fig tree planted in his vineyard, and he came looking for fruit on it, but found none. 7 Then he said to the vinedresser, 'Here it is three years that I have come looking for fruit on this fig tree, but have found none. Cut it down! Why really should it keep the ground useless?' 8 In reply he said to him, 'Master, let it alone also this year, until I dig around it and put on manure; 9 and if then it produces fruit in the future, [well and good]; but if not, you shall cut it down.'"

10 Now he was teaching in one of the synagogues on the sabbath. 11 And, look! a woman with a spirit of weakness for eigh-

ὀκτώ, καὶ ἦν συνκύπτουσα καὶ μὴ
eight, and she was bending together and not
δυναμένη ἀνακύψαι εἰς τὸ παντελές.
being able to bend up into the all-completeness.
12 ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς
Having seen but her the Jesus
προσεφώνησεν καὶ εἶπεν αὐτῇ Γύναι,
sounded toward and said to her Woman,
ἀπολέλυσαι τῆς ἀσθενείας
you have been released from of the weakness
σου, 13 καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας·
of you, and he laid upon her the hands;
καὶ παραχρῆμα ἀνωρθώθη, καὶ
and instantly she was straightened up, and
ἐδόξαζεν τὸν θεόν. 14 ἀποκριθεὶς
was glorifying the God. Having answered
δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν
but the ruler of the synagogue, being indignant
ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ
because to the sabbath he cured the
Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι Ἕξ
Jesus, he was saying to the crowd that Six
ἡμέραι εἰσὶν ἐν αἷς δεῖ
days are in which it is necessary
ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι
to be working; in them therefore coming
θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ
be getting cured and not to the day of the
σαββάτου. 15 ἀπεκρίθη δὲ αὐτῷ ὁ
sabbath. Answered but to him the
κύριος καὶ εἶπεν Ὑποκριταί, ἕκαστος ὑμῶν
Lord and said Hypocrites, each (one) of YOU
τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ
to the sabbath not loosens the bull of him
ἢ τὸν ὄνον ἀπὸ τῆς φάτνης καὶ ἀπάγων
or the ass from the stall and leading away
ποτίζει; 16 ταύτην δὲ θυγατέρα
he is giving to drink? This but daughter
Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ
of Abraham being, whom bound the
Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ
Satan look! ten and eight years, not
ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ
it was necessary to be loosed from the bond
τούτου τῇ ἡμέρᾳ τοῦ σαββάτου; 17 Καὶ
this to the day of the sabbath? And
ταῦτα λέγοντος αὐτοῦ
these (things) saying of him
κατῃσχύνοντο πάντες οἱ
were being put to shame all the (ones)

teen years, and she was bent double and was unable to raise herself up at all. 12 When he saw her, Jesus addressed her and said to her: "Woman, you are released from your weakness." 13 And he laid his hands on her; and instantly she straightened up, and began to glorify God. 14 But in response the presiding officer of the synagogue, indignant because Jesus did the cure on the sabbath, began to say to the crowd: "There are six days on which work ought to be done; on them, therefore, come and be cured, and not on the sabbath day." 15 However, the Lord answered him and said: "Hypocrites, does not each one of YOU on the sabbath untie his bull or his ass from the stall and lead it away to give it drink? 16 Was it not due, then, for this woman who is a daughter of Abraham, and whom Satan held bound, look! eighteen years, to be loosed from this bond on the sabbath day?" 17 Well, when he said these things, all

ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος
lying against to him, and all the crowd

ἔχαιρεν ἐπὶ πᾶσιν τοῖς ἐνδόξοις
was rejoicing upon all the glorious (things)

τοῖς γινομένοις ὑπ' αὐτοῦ.
the (ones) occurring by him.

18 Ἔλεγεν οὖν Τίνι ὁμοία
He was saying therefore To what like

ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίνι
is the kingdom of the God, and to what

ὁμοιώσω αὐτήν; 19 ὁμοία ἐστὶν κόκκῳ
shall I liken it? Like it is to grain

σινάπεως, ὃν λαβὼν ἄνθρωπος
of mustard, which having taken man

ἔβαλεν εἰς κῆπον ἑαυτοῦ, καὶ ηὔξησεν καὶ
threw into garden of himself, and it grew and

ἐγένετο εἰς δένδρον, καὶ τὰ πετεινὰ
came to be into tree, and the birds

τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις
of the heaven tented down in the branches

αὐτοῦ.
of it.

20 Καὶ πάλιν εἶπεν Τίνι ὁμοιώσω
And again he said To what shall I liken

τὴν βασιλείαν τοῦ θεοῦ; 21 ὁμοία ἐστὶν
the kingdom of the God? Like it is

ζύμῃ, ἣν λαβοῦσα γυνὴ ἔκρυψεν
to leaven, which having taken woman hid

εἰς ἀλεύρου σάτα τρία ἕως
into of flour seah measures three until

οὗ ἐζυμώθη ὅλον.
what [time] was leavened whole.

22 Καὶ διεπορεύετο κατὰ
And he was journeying through according to

πόλεις καὶ κώμας διδάσκων καὶ πορείαν
cities and villages teaching and journey

ποιούμενος εἰς Ἱεροσόλυμα. 23 Εἶπεν δέ
making for self into Jerusalem. Said but

τις αὐτῷ Κύριε, εἰ ὀλίγοι οἱ
someone to him Lord, if few the (ones)

σῳζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς
being saved? The (one) but said toward them

24 Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς
Be struggling to enter through the

στενῆς θύρας, ὅτι πολλοί, λέγω
narrow door, because many, I am saying

ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ
to YOU, will seek to enter and not

ἰσχύσουσιν, 25 ἀφ' οὗ
will have the strength, from what [time]

his opposers began to
feel shame; but all the
crowd began to rejoice
at all the glorious
things done by him.
18 Therefore he
went on to say: "What
is the kingdom of
God like, and with
what shall I compare
it? 19 It is like a
mustard grain that
a man took and put
in his garden, and it
grew and became a
tree, and the birds of
heaven took up lodg-
ing in its branches."
20 And again he
said: "With what
shall I compare the
kingdom of God?
21 It is like leaven,
which a woman took
and hid in three large
measures of flour until
the whole mass was
fermented."
22 And he
journeyed through
from city to city
and from village to
village, teaching and
continuing on his
journey to Jerusalem.
23 Now a certain man
said to him: "Lord, are
those who are being
saved few?" He said
to them: 24 "Exert
yourselves vigorously
to get in through the
narrow door, because
many, I tell YOU, will
seek to get in but will
not be able, 25 when

ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ
likely should get up the householder and

ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε
should lock the door, and YOU should start

ἔξω ἑστάναι καὶ κρούειν τὴν
outside to have stood and to be knocking at the

θύραν λέγοντες Κύριε, ἄνοιξον ἡμῖν· καὶ
door saying Lord, open to us; and

ἀποκριθεὶς ἐρεῖ ὑμῖν Οὐκ οἶδα
having answered he will say to YOU Not I have known

ὑμᾶς πόθεν ἐστέ. 26 τότε ἄρξεσθε
YOU from where YOU are. Then YOU will start

λέγειν Ἐφάγομεν ἐνώπιόν σου καὶ
to be saying We ate in sight of you and

ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν
we drank, and in the broad ways of us

ἐδίδαξας· 27 καὶ ἐρεῖ λέγων ὑμῖν Οὐκ
you taught; and he will speak saying to YOU Not

οἶδα πόθεν ἐστέ· ἀπόστητε
I have known from where YOU are; stand away YOU

ἀπ' ἐμοῦ, πάντες ἐργάται ἀδικίας.
from me, all workers of unrighteousness.

28 Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς
There will be the weeping and the gnashing

τῶν ὀδόντων, ὅταν ὄψησθε
of the teeth, whenever YOU might see

Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας
Abraham and Isaac and Jacob and all

τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ,
the prophets in the kingdom of the God,

ὑμᾶς δὲ ἐκβαλλομένους ἔξω. 29 καὶ
YOU but being thrown out outside. And

ἥξουσιν ἀπὸ ἀνατολῶν καὶ
they will arrive from eastern [parts] and

δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου καὶ
western [parts] and from north and south and

ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
will recline in the kingdom of the God.

30 καὶ ἰδοὺ εἰσὶν ἔσχατοι οἳ ἔσονται
And look! they are last (ones) who will be

πρῶτοι, καὶ εἰσὶν πρῶτοι οἳ ἔσονται
first (ones), and they are first (ones) who will be

ἔσχατοι.
last (ones).

31 Ἐν αὐτῇ τῇ ὥρᾳ προσῆλθάν τινες
In that the hour came toward some

Φαρισαῖοι λέγοντες αὐτῷ Ἔξελθε καὶ
Pharisees saying to him Get out and

πορεύου ἐντεῦθεν, ὅτι Ἡρῴδης θέλει
be going from here, because Herod is willing

once the householder
has got up and locked
the door, and YOU
start to stand outside
and to knock at the
door, saying, 'Sir,
open to us.' But in
answer he will say
to YOU, 'I do not
know where YOU are
from.' 26 Then YOU
will start saying,
'We ate and drank
in front of you, and
you taught in our
broad ways.' 27 But
he will speak and
say to YOU, 'I do not
know where YOU are
from. Get away from
me, all YOU workers
of unrighteousness!'
28 There is where
[YOUR] weeping and
the gnashing of [YOUR]
teeth will be, when
YOU see Abraham and
Isaac and Jacob and
all the prophets in
the kingdom of God,
but yourselves thrown
outside. 29 Fur-
thermore, people will
come from eastern
parts and western,
and from north and
south, and will recline
at the table in the
kingdom of God.
30 And, look! there
are those last who will
be first, and there are
those first who will be
last."
31 In that
very hour certain
Pharisees came
up, saying to him:
"Get out and be on
your way from here,
because Herod wants

σε ἀποκτεῖναι. 32 καὶ εἶπεν αὐτοῖς
you to kill. And he said to them
Πορευθέντες εἴπατε τῇ ἀλώπεκι ταύτῃ
Having gone YOU say to the fox this
Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις
Look! I am throwing out demons and healings
ἀποτελῶ σήμερον καὶ αὔριον, καὶ
I am finishing off today and tomorrow, and
τῇ τρίτῃ τελειοῦμαι.
to the third [day] I am being perfected.
33 πλὴν δεῖ με σήμερον
Besides it is necessary for me today
καὶ αὔριον καὶ τῇ ἐχομένῃ
and tomorrow and to the being had [day]
πορεύεσθαι, ὅτι οὐκ ἐνδέχεται
to be journeying, because not it is admissible
προφήτην ἀπολέσθαι ἔξω
prophet to be destroyed outside
Ἰερουσαλήμ. 34 Ἰερουσαλὴμ Ἰερουσαλήμ,
Jerusalem. Jerusalem Jerusalem,
ἡ ἀποκτείνουσα τοὺς προφήτας καὶ
the (one) killing the prophets and
λιθοβολοῦσα τοὺς ἀπεσταλμένους
stoning the (ones) having been sent forth
πρὸς αὐτήν, — ποσάκις ἠθέλησα
toward her, — how often I wanted
ἐπισυνάξαι τὰ τέκνα σου
to lead together upon the children of you
ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσσιὰν
which manner hen the of herself brood
ὑπὸ τὰς πτέρυγας, καὶ οὐκ
under the wings, and not
ἠθελήσατε. 35 ἰδοὺ ἀφίεται
YOU [people] wanted! Look! Is being let go off
ὑμῖν ὁ οἶκος ὑμῶν. λέγω δὲ ὑμῖν,
to YOU the house of YOU. I am saying but to YOU,
οὐ μὴ ἴδητέ με ἕως εἴπητε
not not YOU might see me until YOU should say
Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
Having been blessed the (one) coming in name
Κυρίου.
of Lord.

14 Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς
And it occurred in the to come him into
οἶκόν τινος τῶν ἀρχόντων τῶν
house of someone of the rulers of the
Φαρισαίων σαββάτῳ φαγεῖν ἄρτον καὶ αὐτοὶ
Pharisees to sabbath to eat bread and they

to kill you." 32 And he said to them: "Go and tell that fox, 'Look! I am casting out demons and accomplishing healing today and tomorrow, and the third day I shall be finished.'
33 Nevertheless, I must go on my way today and tomorrow and the following day, because it is not admissible for a prophet to be destroyed outside of Jerusalem.
34 Jerusalem, Jerusalem, the killer of the prophets and stoner of those sent forth to her—how often I wanted to gather your children together in the manner that a hen gathers her brood of chicks under her wings, but *YOU people* did not want [it]!
35 Look! YOUR house is abandoned to YOU. I tell YOU, YOU will by no means see me until YOU say, 'Blessed is he that comes in Jehovah's* name.'"

14 And on an occasion when he went into the house of a certain one of the rulers of the Pharisees on the sabbath to eat a meal, they

35* Jehovah's, $J^{7-18,21-24}$; Lord's, אAB.

ἦσαν παρατηρούμενοι αὐτόν. 2 καὶ ἰδοὺ
were observing beside him. And look!
ἄνθρωπός τις ἦν ὑδρωπικὸς ἔμπροσθεν
man some was dropsical in front
αὐτοῦ. 3 καὶ ἀποκριθεὶς ὁ Ἰησοῦς
of him. And having answered the Jesus
εἶπεν πρὸς τοὺς νομικοὺς καὶ
said toward the (ones) versed in the Law and
Φαρισαίους λέγων Ἔξεστιν τῷ σαββάτῳ
Pharisees saying *Is it lawful to the sabbath*
θεραπεῦσαι ἢ οὔ; 4 οἱ δὲ ἡσύχασαν.
to cure or not? The (ones) but kept quiet.
καὶ ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ
And having taken hold he healed him and
ἀπέλυσεν. 5 καὶ πρὸς αὐτοὺς εἶπεν
he released. And toward them he said
Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ
Of whom of YOU son or bull into cistern
πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει
will fall, and not immediately he will pull up
αὐτὸν ἐν ἡμέρᾳ τοῦ σαββάτου; 6 καὶ οὐκ
him in day of the sabbath? And not
ἴσχυσαν ἀνταποκριθῆναι πρὸς
they were strong to answer back toward
ταῦτα.
these (things).
7 Ἔλεγεν δὲ πρὸς τοὺς
He was saying but toward the (ones)
κεκλημένους παραβολήν, ἐπέχων πῶς
having been called parable, having upon how
τὰς πρωτοκλισίας ἐξελέγοντο,
the first reclining [places] they were choosing,
λέγων πρὸς αὐτούς 8 Ὅταν
saying toward them Whenever
κληθῇς ὑπό τινος εἰς
you might be called by someone into
γάμους, μὴ κατακλιθῇς εἰς
wedding festivities, not you should lie down into
τὴν πρωτοκλισίαν, μή ποτε
the first reclining [place], not at sometime
ἐντιμότερός σου ᾖ
(one) more in honor of you may be
κεκλημένος ὑπ' αὐτοῦ, 9 καὶ ἐλθὼν
having been called by him, and having come
ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ
the (one) you and him having called will say
σοι Δός τούτῳ τόπον, καὶ τότε
to you Give you to this (one) place, and then
ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον
you might start with shame the last

were closely watching him. 2 And, look! there was *before him* a certain man who had dropsy. 3 So in response Jesus spoke to those versed in the Law and to the Pharisees, saying: "*Is it lawful on the* sabbath to cure or not?" 4 But they kept silent. With that he took hold of [the man], healed him and sent [him] away. 5 And he said to them: "Who of YOU, if his son or bull falls into a well, will not immediately pull him out on the sabbath day?" 6 And they were not able to answer back on these things.
7 He then went on to tell the invited men an illustration, as he marked how they were choosing the most prominent places for themselves, saying to them: 8 "When you are invited by someone to a marriage feast, do not lie down in the most prominent place. Perhaps someone more distinguished than you may at the time have been invited by him, 9 and he that invited you and *him will come and* say to you, 'Let this man have the place.' And then you will start off with shame

τόπον κατέχειν. 10 ἀλλ' ὅταν
place to be having down. But whenever
κληθῇς πορευθεὶς ἀνάπεσε
you might be called having gone fall up
εἰς τὸν ἔσχατον τόπον,
into the last place,
ἵνα ὅταν ἔλθῃ
in order that whenever might come
ὁ κεκληκώς σε ἐρεῖ σοι
the (one) having called you he will say to you
Φίλε, προσανάβηθι ἀνώτερον· τότε
Friend, step you up toward more upward; then
ἔσται σοι δόξα ἐνώπιον πάντων τῶν
will be to you glory in sight of all the (ones)
συνανακειμένων σοι. 11 ὅτι πᾶς
lying up with you. Because everyone
ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται καὶ
the (one) exalting himself will be humbled and
ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.
the (one) humbling himself will be exalted.
12 Ἔλεγεν δὲ καὶ τῷ
He was saying but also to the (one)
κεκληκότι αὐτόν Ὅταν ποιῇς
having called him Whenever you may make
ἄριστον ἢ δεῖπνον, μὴ φώνει
dinner or supper, not be sounding
τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς
the friends of you not-but the brothers
σου μηδὲ τοὺς συγγενεῖς σου μηδὲ
of you not-but the relatives of you not-but
γείτονας πλουσίους, μή ποτε καὶ αὐτοὶ
neighbors rich, not at sometime also they
ἀντικαλέσωσίν σε καὶ γένηται
might call in return you and would become
ἀνταπόδομά σοι. 13 ἀλλ' ὅταν δοχὴν
repayment to you. But whenever reception
ποιῇς, κάλει πτωχούς, ἀναπείρους,
you may make, be calling poor (ones), crippled,
χωλούς, τυφλούς· 14 καὶ μακάριος ἔσῃ,
lame, blind; and happy you will be,
ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι,
because not they are having to repay to you,
ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει
it will be repaid for to you in the resurrection
τῶν δικαίων.
of the righteous (ones).
15 Ἀκούσας δέ τις τῶν
Having heard but someone of the
συνανακειμένων ταῦτα εἶπεν
ones lying up together these (things) said

to occupy the lowest
place. 10 But when
you are invited, go
and recline in the
lowest place, that
when the man that
has invited you comes
he will say to you,
'Friend, go on up
higher.' Then you will
have honor in front of
all your fellow guests.
11 For everyone that
exalts himself will be
humbled and he that
humbles himself will
be exalted."
12 Next he proceed-
ed to say also to the
man that invited him:
"When you spread
a dinner or evening
meal, do not call your
friends or your broth-
ers or your relatives
or rich neighbors. Per-
haps sometime they
might also invite you
in return and it would
become a repayment
to you. 13 But when
you spread a feast,
invite poor people,
crippled, lame, blind;
14 and you will be
happy, because they
have nothing with
which to repay you.
For you will be repaid
in the resurrection of
the righteous ones."
15 On hearing these
things a certain one of
the fellow guests said

αὐτῷ Μακάριος ὅστις φάγεται ἄρτον ἐν
to him Happy whoever will eat bread in
τῇ βασιλείᾳ τοῦ θεοῦ.
the kingdom of the God.
16 ὁ δὲ εἶπεν αὐτῷ
The (one) but said to him
Ἄνθρωπός τις ἐποίει δεῖπνον
Man some was making supper
μέγα, καὶ ἐκάλεσεν πολλούς,
great, and he called many,
17 καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ
and he sent off the slave of him to the
ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς
hour of the supper to say to the (ones)
κεκλημένοις Ἔρχεσθε ὅτι ἤδη
having been called Be you coming because already
ἕτοιμά ἐστιν. 18 καὶ ἤρξαντο ἀπὸ
(things) ready is. And they started from
μιᾶς πάντες παραιτεῖσθαι. ὁ
one [accord] all to be begging off. The
πρῶτος εἶπεν αὐτῷ Ἀγρὸν ἠγόρασα καὶ
first said to him Field I bought and
ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν·
I am having necessity having come out to see it;
ἐρωτῶ σε, ἔχε με παρῃτημένον.
I am requesting you, be having me begged off.
19 καὶ ἕτερος εἶπεν Ζεύγη βοῶν
And different (one) said Yokes of bulls
ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι
I bought five and I am going to prove
αὐτά· ἐρωτῶ σε, ἔχε με
them; I am requesting you, be having me
παρῃτημένον. 20 καὶ ἕτερος
having been begged off. And different (one)
εἶπεν Γυναῖκα ἔγημα καὶ διὰ τοῦτο
said Woman I married and through this
οὐ δύναμαι ἐλθεῖν. 21 καὶ
not I am able to come. And
παραγενόμενος ὁ δοῦλος ἀπήγγειλεν
having come to be beside the slave reported back
τῷ κυρίῳ αὐτοῦ ταῦτα. τότε
to the lord of him these (things). Then
ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν
having become wrathful the householder said
τῷ δούλῳ αὐτοῦ Ἔξελθε ταχέως εἰς
to the slave of him Go out quickly into
τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ
the broad ways and streets of the city, and
τοὺς πτωχοὺς καὶ ἀναπείρους καὶ
the poor (ones) and crippled (ones) and

to him: "Happy is he
who eats bread in the
kingdom of God."
16 [Jesus] said
to him: "A certain
man was spreading a
grand evening meal,
and he invited many.
17 And he sent his
slave out at the hour
of the evening meal
to say to the invited
ones, 'Come, because
things are now ready.'
18 But they all in
common started to
beg off. The first said
to him, 'I bought
a field and need to
go out and see it; I
ask you, Have me
excused.' 19 And an-
other said, 'I bought
five yoke of cattle and
am going to examine
them; I ask you, Have
me excused.' 20 Still
another said, 'I just
married a wife and
for this reason I
cannot come.' 21 So
the slave came up
and reported these
things to his master.
Then the householder
became wrathful and
said to his slave, 'Go
out quickly into the
broad ways and the
lanes of the city, and
bring in here the poor
and crippled and

τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε.
blind (ones) and lame (ones) lead you into here.
22 καὶ εἶπεν ὁ δοῦλος Κύριε, γέγονεν
And said the slave Lord, has come to be
ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν.
which you ordered, and yet place is.
23 καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον
And said the lord toward the slave
Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς
Go out into the ways and fenced-in places
καὶ ἀνάγκασον εἰσελθεῖν, ἵνα
and compel to come in, in order that
γεμισθῇ μου ὁ οἶκος· 24 λέγω
might be filled of me the house; I am saying
γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν
for to you that no one of the male persons
ἐκείνων τῶν κεκλημένων γεύσεταί
those the (ones) having been called will taste
μου τοῦ δείπνου.
of me of the supper.
25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί,
Were going with but to him crowds many,
καὶ στραφεὶς εἶπεν πρὸς αὐτούς
and having turned he said toward them
26 Εἴ τις ἔρχεται πρός με καὶ οὐ μισεῖ
If anyone is coming toward me and not hates
τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα καὶ
the father of himself and the mother and
τὴν γυναῖκα καὶ τὰ τέκνα καὶ τοὺς
the woman and the children and the
ἀδελφοὺς καὶ τὰς ἀδελφάς, ἔτι τε καὶ τὴν
brothers and the sisters, yet and also the
ψυχὴν ἑαυτοῦ, οὐ δύναται εἶναί μου
soul of himself, not he is able to be of me
μαθητής. 27 ὅστις οὐ βαστάζει τὸν
disciple. Whoever not is carrying the
σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω
stake of himself and is coming behind
μου, οὐ δύναται εἶναί μου μαθητής.
me, not he is able to be of me disciple.
28 τίς γὰρ ἐξ ὑμῶν θέλων πύργον
Who for out of YOU being willing tower
οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας
to build not first having sat down
ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς
is calculating the expense, if he is having into
ἀπαρτισμόν; 29 ἵνα μή ποτε
adjusting off? In order that not at sometime

blind and lame.'
22 In time the slave
said, 'Master, what
you ordered has been
done, and yet there is
room.' 23 And the
master said to the
slave, 'Go out into
the roads and the
fenced-in places, and
compel them to come
in, that my house may
be filled. 24 For I
say to YOU people,
None of those men
that were invited shall
have a taste of my
evening meal.'"
25 Now great
crowds were traveling
with him, and he
turned and said to
them: 26 "If anyone
comes to me and
does not hate his
father and mother
and wife and children
and brothers and
sisters, yes, and even
his own soul,* he
cannot be my disciple.
27 Whoever is not
carrying his torture
stake* and coming
after me cannot be
my disciple. 28 For
example, who of YOU
that wants to build a
tower does not first
sit down and calculate
the expense, to see
if he has enough to
complete it? 29 Oth-
erwise, he might

26* Or, "life." See App 4A. 27* See App 3C.

θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος
having put of him foundation and not being strong
ἐκτελέσαι πάντες οἱ θεωροῦντες ἄρξωνται
to finish out all the (ones) beholding might start
αὐτῷ ἐμπαίζειν 30 λέγοντες ὅτι
to him to be ridiculing saying that
Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν
This the man started to be building
καὶ οὐκ ἴσχυσεν ἐκτελέσαι. 31 ἢ τίς
and not he was strong to finish out. Or what
βασιλεὺς πορευόμενος ἑτέρῳ βασιλεῖ
king going to different king
συνβαλεῖν εἰς πόλεμον οὐχὶ καθίσας
to engage with into war not having sat down
πρῶτον βουλεύσεται εἰ δυνατός ἐστιν ἐν
first will take counsel if able he is in
δέκα χιλιάσιν ὑπαντῆσαι τῷ
ten thousands to undertake meeting to the (one)
μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν;
with twenty thousands coming upon him?
32 εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω
If but not indeed, yet of him far away
ὄντος πρεσβείαν ἀποστείλας
being body of ambassadors having sent off
ἐρωτᾷ πρὸς εἰρήνην. 33 οὕτως οὖν
he is requesting toward peace. Thus therefore
πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται
everyone out of YOU who not is having set self off
πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται
to all the of himself belongings not is able
εἶναί μου μαθητής.
to be of me disciple.
34 Καλὸν οὖν τὸ ἅλας· ἐὰν δὲ
Fine therefore the salt; if ever but
καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι
also the salt should become tasteless, in what
ἀρτυθήσεται; 35 οὔτε εἰς γῆν οὔτε
it will be seasoned? Neither into earth nor
εἰς κοπρίαν εὔθετόν ἐστιν· ἔξω
into manure suitable it is; outside
βάλλουσιν αὐτό. Ὁ ἔχων ὦτα
they are throwing it. The (one) having ears
ἀκούειν ἀκουέτω.
to be hearing let him be hearing.
15 Ἦσαν δὲ αὐτῷ ἐγγίζοντες πάντες
Were but to him drawing near all
οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ ἀκούειν
the tax collectors and the sinners to be hearing

lay its foundation but
not be able to finish
it, and all the on-
lookers might start to
ridicule him, 30 say-
ing, 'This man started
to build but was not
able to finish.' 31 Or
what king, marching
to meet another king
in war, does not first
sit down and take
counsel whether
he is able with ten
thousand troops to
cope with the one that
comes against him
with twenty thousand?
32 If, in fact, he
cannot do so, then
while that one is yet
far away he sends out
a body of ambassadors
and sues for peace.
33 Thus, you may be
sure, none of YOU that
does not say good-bye
to all his belongings
can be my disciple.
34 "Salt, to be sure,
is fine. But if even the
salt loses its strength,
with what will it be
seasoned? 35 It is
suitable neither for
soil nor for manure.
People throw it out-
side. Let him that has
ears to listen, listen."
15 Now all the
tax collectors
and the sinners
kept drawing near
to him to hear

αὐτοῦ. 2 καὶ διεγόγγυζον οἵ τε
of him. And were muttering the and
Φαρισαῖοι καὶ οἱ γραμματεῖς λέγοντες ὅτι
Pharisees and the scribes saying that
Οὗτος ἁμαρτωλοὺς προσδέχεται
This (one) sinners is receiving toward [self]
καὶ συνεσθίει αὐτοῖς. 3 εἶπεν δὲ πρὸς
and is eating with them. He said but toward
αὐτοὺς τὴν παραβολὴν ταύτην λέγων
them the parable this saying
4 Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων
What man out of YOU having
ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ
one hundred sheep and having lost out of
αὐτῶν ἓν οὐ καταλείπει τὰ ἐνενήκοντα
them one not is leaving down the ninety-
ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ
nine in the desolate [place] and is going upon
τὸ ἀπολωλὸς ἕως εὕρῃ
the (one) having been lost until he might find
αὐτό; 5 καὶ εὑρὼν ἐπιτίθησιν
it? And having found he is putting upon
ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων, 6 καὶ
upon the shoulders of him rejoicing, and
ἐλθὼν εἰς τὸν οἶκον συνκαλεῖ
having come into the house he is calling together
τοὺς φίλους καὶ τοὺς γείτονας, λέγων
the friends and the neighbors, saying
αὐτοῖς Συνχάρητέ μοι ὅτι εὗρον τὸ
to them Rejoice with me because I found the
πρόβατόν μου τὸ ἀπολωλός.
sheep of me the (one) having been lost.
7 λέγω ὑμῖν ὅτι οὕτως χαρὰ ἐν τῷ
I am saying to YOU that thus joy in the
οὐρανῷ ἔσται ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι
heaven will be upon one sinner repenting
ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις
than upon ninety- nine righteous (ones)
οἵτινες οὐ χρείαν ἔχουσιν μετανοίας.
who not need are having of repentance.
8 Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα,
Or what woman drachmas having ten,
ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ
if ever she should lose drachma one, not
ἅπτει λύχνον καὶ σαροῖ τὴν
she is lighting lamp and is sweeping the
οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως
house and is seeking carefully until
οὗ εὕρῃ; 9 καὶ εὑροῦσα
what [time] she might find? And having found

him. 2 Consequently
both the Pharisees
and the scribes kept
muttering, saying:
"This man welcomes
sinners and eats with
them." 3 Then he
spoke this illustration
to them, saying:
4 "What man of YOU
with a hundred sheep,
on losing one of them,
will not leave the
ninety-nine behind in
the wilderness and go
for the lost one until
he finds it? 5 And
when he has found
it he puts it upon
his shoulders and
rejoices. 6 And when
he gets home he calls
his friends and his
neighbors together,
saying to them,
'Rejoice with me,
because I have found
my sheep that was
lost.' 7 I tell YOU
that thus there will
be more joy in heaven
over one sinner that
repents than over
ninety-nine righteous
ones who have no
need of repentance.
8 "Or what woman
with ten drachma
coins, if she loses one
drachma coin, does
not light a lamp and
sweep her house and
search carefully until
she finds it? 9 And
when she has found it

συνκαλεῖ τὰς φίλας καὶ
she is calling together the [women] friends and
γείτονας λέγουσα Συνχάρητέ μοι ὅτι
neighbors saying Rejoice YOU with me because
εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.
I found the drachma which I lost.
10 οὕτως, λέγω ὑμῖν, γίνεται
Thus, I am saying to YOU, is coming to be
χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ
joy in sight of the angels of the God
ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.
upon one sinner repenting.
11 Εἶπεν δέ Ἄνθρωπός τις εἶχεν
He said but Man some was having
δύο υἱούς. 12 Καὶ εἶπεν ὁ νεώτερος αὐτῶν
two sons. And said the younger of them
τῷ πατρί Πάτερ, δός μοι τὸ
to the father Father, give to me the
ἐπιβάλλον μέρος τῆς οὐσίας· ὁ
throwing upon part of the property; the (one)
δὲ διεῖλεν αὐτοῖς τὸν βίον.
but divided to them the [means of] living.
13 καὶ μετ' οὐ πολλὰς ἡμέρας
And after not many days
συναγαγὼν πάντα ὁ νεώτερος υἱὸς
having led together all (things) the younger son
ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ
traveled abroad into country long [way], and there
διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν
he squandered the property of him living
ἀσώτως. 14 δαπανήσαντος δὲ αὐτοῦ
as spendthrift. Having spent but of him
πάντα ἐγένετο λιμὸς ἰσχυρὰ κατὰ
all (things) came to be famine strong down on
τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο
the country that, and he started
ὑστερεῖσθαι. 15 καὶ πορευθεὶς
to be in want. And having gone
ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς
he attached himself to one of the citizens of the
χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς
country that, and he sent him into the
ἀγροὺς αὐτοῦ βόσκειν χοίρους· 16 καὶ
fields of him to be feeding pigs; and
ἐπεθύμει χορτασθῆναι ἐκ τῶν
he was desiring to be satiated out of the
κερατίων ὧν ἤσθιον οἱ χοῖροι,
little horns of which were eating the pigs,
καὶ οὐδεὶς ἐδίδου αὐτῷ.
and no one was giving to him.

she calls the women
who are her friends
and neighbors togeth-
er, saying, 'Rejoice
with me, because
I have found the
drachma coin that I
lost.' 10 Thus, I tell
YOU, joy arises among
the angels of God
over one sinner that
repents."
11 Then he said: "A
certain man had two
sons. 12 And the
younger of them said
to his father, 'Father,
give me the part of
the property that
falls to my share.'
Then he divided his
means of living to
them. 13 Later, after
not many days, the
younger son gathered
all things together
and traveled abroad
into a distant country,
and there squandered
his property by
living a debauched
life. 14 When he
had spent everything,
a severe famine
occurred throughout
that country, and he
started to be in need.
15 He even went and
attached himself to
one of the citizens
of that country, and
he sent him into his
fields to herd swine.
16 And he used to
desire to be filled with
the carob pods which
the swine were eating,
and no one would give
him [anything].

17 εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη
Into himself but having come he said
Πόσοι μίσθιοι τοῦ πατρός μου
How many hired [men] of the father of me
περισσεύονται ἄρτων, ἐγὼ δὲ
are abounding of bread [loaves], I but
λιμῷ ὧδε ἀπόλλυμαι· 18 ἀναστὰς
to famine here I am perishing; having risen
πορεύσομαι πρὸς τὸν πατέρα μου καὶ
I shall go toward the father of me and
ἐρῶ αὐτῷ Πάτερ, ἥμαρτον εἰς τὸν
I shall say to him Father, I sinned into the
οὐρανὸν καὶ ἐνώπιόν σου, 19 οὐκέτι εἰμὶ
heaven and in sight of you, not yet I am
ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς
worthy to be called son of you; make me as
ἕνα τῶν μισθίων σου. 20 Καὶ
one of the hired [men] of you. And
ἀναστὰς ἦλθεν πρὸς τὸν πατέρα
having risen he came toward the father
ἑαυτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος
of himself. Yet but of him long [way] having off
εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ
saw him the father of him and
ἐσπλαγχνίσθη καὶ δραμὼν ἐπέπεσεν
he was moved with pity and having run he fell
ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν
upon the neck of him and kissed down
αὐτόν. 21 εἶπεν δὲ ὁ υἱὸς αὐτῷ Πάτερ,
him. Said but the son to him Father,
ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου·
I sinned into the heaven and in sight of you;
οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.
not yet I am worthy to be called son of you.
ποίησόν με ὡς ἕνα τῶν μισθίων σου.
Make me as one of the hired [men] of you.
22 εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους
Said but the father toward the slaves
αὐτοῦ Ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην
of him Quick bring you out robe the first
καὶ ἐνδύσατε αὐτόν, καὶ δότε δακτύλιον εἰς
and clothe you him, and give you ring into
τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς
the hand of him and sandals into the
πόδας, 23 καὶ φέρετε τὸν μόσχον τὸν
feet, and be bearing the calf the
σιτευτόν, θύσατε καὶ φαγόντες
wheat-fed, you sacrifice and having eaten
εὐφρανθῶμεν, 24 ὅτι οὗτος ὁ
let us be well-minded, because this the

17 "When he came
to his senses, he said,
'How many hired
men of my father
are abounding with
bread, while I am
perishing here from
famine! 18 I will
rise and journey to
my father and say
to him: "Father, I
have sinned against
heaven and against
you. 19 I am no
longer worthy of being
called your son. Make
me as one of your
hired men."' 20 So
he rose and went to
his father. While he
was yet a long way
off, his father caught
sight of him and was
moved with pity, and
he ran and fell upon
his neck and tenderly
kissed him. 21 Then
the son said to him,
'Father, I have sinned
against heaven and
against you. I am
no longer worthy of
being called your
son. Make me as one
of your hired men.'
22 But the father
said to his slaves,
'Quick! bring out a
robe, the best one,
and clothe him with
it, and put a ring on
his hand and sandals
on his feet. 23 And
bring the fattened
young bull, slaughter
it and let us eat
and enjoy ourselves,
24 because this

υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν,
son of me dead was and he came to life again,
ἦν ἀπολωλὼς καὶ εὑρέθη. Καὶ
he was having been lost and was found. And
ἤρξαντο εὐφραίνεσθαι.
they started to be being well-minded.
25 Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος
Was but the son of him the older
ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν
in field; and as coming he got near
τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ
to the house, he heard of music concert and
χορῶν, 26 καὶ προσκαλεσάμενος ἕνα
of dances, and having called toward [self] one
τῶν παίδων ἐπυνθάνετο τί ἂν
of the boys he was inquiring what likely
εἴη ταῦτα· 27 ὁ δὲ εἶπεν
might be these (things); the (one) but said
αὐτῷ ὅτι Ὁ ἀδελφός σου ἥκει, καὶ
to him that The brother of you has arrived, and
ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν
sacrificed the father of you the calf the
σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν
wheat-fed, because being in health him
ἀπέλαβεν. 28 ὠργίσθη δὲ καὶ
he received back. He became wrathful but and
οὐκ ἤθελεν εἰσελθεῖν. ὁ δὲ πατὴρ
not was willing to enter. The but father
αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.
of him having come out was entreating him.
29 ὁ δὲ ἀποκριθεὶς εἶπεν τῷ
The (one) but having answered said to the
πατρὶ αὐτοῦ Ἰδοὺ τοσαῦτα ἔτη δουλεύω
father of him Look! So many years I am slaving
σοι καὶ οὐδέποτε ἐντολήν σου
to you and never commandment of you
παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας
I transgressed, and to me never you gave
ἔριφον ἵνα μετὰ τῶν φίλων μου
kid in order that with the friends of me
εὐφρανθῶ· 30 ὅτε δὲ ὁ υἱός
I might be well-minded; when but the son
σου οὗτος ὁ καταφαγών σου
of you this the (one) having ate down of you
τὸν βίον μετὰ πορνῶν ἦλθεν,
the [means of] living with harlots came,
ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον.
you sacrificed to him the wheat-fed calf.
31 ὁ δὲ εἶπεν αὐτῷ Τέκνον, σὺ
The (one) but said to him Child, you

my son was dead
and came to life
again; he was lost
and was found.' And
they started to enjoy
themselves.
25 "Now his older
son was in the field;
and as he came and
got near the house he
heard a music concert
and dancing. 26 So
he called one of the
servants to him and
inquired what these
things meant. 27 He
said to him, 'Your
brother has come, and
your father slaugh-
tered the fattened
young bull, because
he got him back in
good health.' 28 But
he became wrathful
and was unwilling
to go in. Then his
father came out and
began to entreat him.
29 In reply he said
to his father, 'Here
it is so many years I
have slaved for you
and never once did
I transgress your
commandment, and
yet to me you never
once gave a kid for
me to enjoy myself
with my friends.
30 But as soon as
this your son who
ate up your means
of living with harlots
arrived, you slaugh-
tered the fattened
young bull for him.'
31 Then he said
to him, 'Child, you

πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ
always with me are, and all the (things)
ἐμὰ σά ἐστιν· 32 εὐφρανθῆναι δὲ καὶ
mine yours is; to be well-minded but and
χαρῆναι ἔδει, ὅτι ὁ ἀδελφός
to rejoice it was necessary, because the brother
σου οὗτος νεκρὸς ἦν καὶ ἔζησεν,
of you this dead was and he came to life,
καὶ ἀπολωλὼς καὶ εὑρέθη.
and having been lost and was found.
16 Ἔλεγεν δὲ καὶ πρὸς τοὺς
He was saying but also toward the
μαθητάς Ἄνθρωπός τις ἦν πλούσιος
disciples Man some was rich
ὃς εἶχεν οἰκονόμον, καὶ οὗτος
who was having steward, and this (one)
διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ
was slandered to him as scattering through the
ὑπάρχοντα αὐτοῦ. 2 καὶ φωνήσας αὐτὸν
belongings of him. And having sounded him
εἶπεν αὐτῷ Τί τοῦτο ἀκούω περὶ
he said to him What this I am hearing about
σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας
you? Give back the word of the stewardship
σου, οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν.
of you, not for you are able yet to be steward.
3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος
Said but in himself the steward
Τί ποιήσω ὅτι ὁ κύριός μου
What shall I do because the lord of me
ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ;
will lift up off the stewardship from me?
σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν
To be digging not I am strong, to be begging
αἰσχύνομαι· 4 ἔγνων τί ποιήσω,
I am ashamed; I know what I shall do,
ἵνα ὅταν μετασταθῶ
in order that whenever I might be transferred
ἐκ τῆς οἰκονομίας δέξωνταί με
out of the stewardship they might receive me
εἰς τοὺς οἴκους ἑαυτῶν. 5 καὶ
into the houses of themselves. And
προσκαλεσάμενος ἕνα ἕκαστον τῶν
having called toward [self] one each of the
χρεοφιλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν
loan-owers of the lord of himself he was saying
τῷ πρώτῳ Πόσον ὀφείλεις τῷ
to the first (one) How much are you owing to the
κυρίῳ μου; 6 ὁ δὲ εἶπεν Ἑκατὸν
lord of me? The (one) but said One hundred

have always been with
me, and all the things
that are mine are
yours; 32 but we just
had to enjoy ourselves
and rejoice, because
this your brother was
dead and came to life,
and he was lost and
was found.'"
16 Then he went on
to say also to the
disciples: "A certain
man was rich and he
had a steward, and
this one was accused
to him as handling
his goods wastefully.
2 So he called him
and said to him,
'What is this I hear
about you? Hand in
the account of your
stewardship, for you
can no longer manage
the house.' 3 Then
the steward said to
himself, 'What am
I to do, seeing that
my master will take
the stewardship away
from me? I am not
strong enough to dig,
I am ashamed to beg.
4 Ah! I know what
I shall do, so that,
when I am put out
of the stewardship,
people will receive
me into their homes.'
5 And calling to
him each one of the
debtors of his master
he proceeded to say
to the first, 'How
much are you owing
my master?' 6 He
said, 'A hundred

βάτους ἐλαίου· ὁ δὲ εἶπεν
bath measures of oil; the (one) but said
αὐτῷ Δέξαι σου τὰ γράμματα καὶ
to him Receive of you the writings and
καθίσας ταχέως γράψον πεντήκοντα.
having sat down quickly write fifty.
7 ἔπειτα ἑτέρῳ εἶπεν Σὺ δὲ
Thereupon to different (one) he said You but
πόσον ὀφείλεις; ὁ δὲ εἶπεν
how much are you owing? The (one) but said
Ἑκατὸν κόρους σίτου· λέγει
One hundred cor measures of wheat; he is saying
αὐτῷ Δέξαι σου τὰ γράμματα καὶ
to him Receive of you the writings and
γράψον ὀγδοήκοντα. 8 καὶ ἐπῄνεσεν ὁ
write eighty. And commended the
κύριος τὸν οἰκονόμον τῆς ἀδικίας
lord the steward of the unrighteousness
ὅτι φρονίμως ἐποίησεν· ὅτι οἱ
because discreetly he did; because the
υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι
sons of the age this more discreet
ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν
over the sons of the light into the
γενεὰν τὴν ἑαυτῶν εἰσίν.
generation the of themselves are.
9 Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς
And I to YOU am saying, to selves
ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς
make YOU friends out of the mammon of the
ἀδικίας, ἵνα ὅταν
unrighteousness, in order that whenever
ἐκλίπῃ δέξωνται ὑμᾶς εἰς τὰς
it might fail they might receive YOU into the
αἰωνίους σκηνάς. 10 ὁ πιστὸς ἐν
everlasting tents. The (one) faithful in
ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστιν, καὶ
least (thing) also in much faithful is, and
ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν
the (one) in least (thing) unrighteous also in
πολλῷ ἄδικός ἐστιν. 11 εἰ οὖν
much unrighteous is. If therefore
ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ
in the unrighteous mammon faithful not
ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν
YOU became, the true (thing) who to YOU
πιστεύσει; 12 καὶ εἰ ἐν τῷ ἀλλοτρίῳ
will entrust? And if in the [thing] another's

bath measures of olive
oil.' He said to him,
'Take your written
agreement back and
sit down and quickly
write fifty.' 7 Next,
he said to another
one, 'Now you, how
much are you owing?'
He said, 'A hundred
cor measures of
wheat.' He said to
him, 'Take your
written agreement
back and write
eighty.' 8 And his
master commended
the steward, though
unrighteous, because
he acted with prac-
tical wisdom; for the
sons of this system of
things* are wiser in a
practical way toward
their own generation
than the sons of the
light are.
9 "Also, I say to
YOU, Make friends for
yourselves by means
of the unrighteous
riches, so that, when
such fail, they may
receive YOU into the
everlasting dwelling
places. 10 The per-
son faithful in what
is least is faithful
also in much, and the
person unrighteous
in what is least is
unrighteous also in
much. 11 Therefore,
if YOU have not
proved yourselves
faithful in connection
with the unrighteous
riches, who will
entrust YOU with what
is true? 12 And if
YOU have not proved
yourselves faithful
in connection with
what is another's,

8* Or, "order of things" (αἰῶνος, *ai·o'nos*), אAB; עולם, *'oh·lam'*, J17,18,22.

πιστοὶ οὐκ ἐγένεσθε, τὸ ἡμέτερον
faithful not you became, the (thing) ours
τίς δώσει ὑμῖν; 13 Οὐδεὶς οἰκέτης
who will give to you? No one house servant
δύναται δυσὶ κυρίοις δουλεύειν· ἢ
is able to two lords to be slaving; either
γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον
for the one will hate and the different (one)
ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ
he will love, or of one he will hold self against and
τοῦ ἑτέρου καταφρονήσει. οὐ
of the different (one) he will despise. Not
δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.
you are able to God to be slaving and to mammon.
14 Ἤκουον δὲ ταῦτα πάντα
Were hearing but these (things) all
οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ
the Pharisees fond of silver being, and
ἐξεμυκτήριζον αὐτόν. 15 καὶ εἶπεν αὐτοῖς
they were sneering at him. And he said to them
Ὑμεῖς ἐστὲ οἱ δικαιοῦντες ἑαυτοὺς
You are the (ones) justifying selves
ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς
in sight of the men, the but God
γινώσκει τὰς καρδίας ὑμῶν· ὅτι
is knowing the hearts of you; because
τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα
the (thing) in men lofty disgusting thing
ἐνώπιον τοῦ θεοῦ.
in sight of the God.
16 Ὁ νόμος καὶ οἱ προφῆται μέχρι
The Law and the Prophets until
Ἰωάνου· ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ
John; from then the kingdom of the God
εὐαγγελίζεται καὶ πᾶς εἰς
is being declared as good news and everyone into
αὐτὴν βιάζεται. 17 Εὐκοπώτερον δέ ἐστιν
it is forcing self. Easier but is
τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν
the heaven and the earth to pass away
ἢ τοῦ νόμου μίαν κερέαν πεσεῖν.
than of the Law one little horn to fall.
18 Πᾶς ὁ ἀπολύων τὴν
Everyone the loosing off the
γυναῖκα αὐτοῦ καὶ γαμῶν
woman of him and marrying
ἑτέραν μοιχεύει,
different [woman] he is committing adultery,

who will give YOU
what is for yourselves?
13 No house servant
can be a slave to two
masters; for, either he
will hate the one and
love the other, or he
will stick to the one
and despise the other.
YOU cannot be slaves
to God and to riches."
14 Now the
Pharisees, who were
money lovers, were
listening to all these
things, and they
began to sneer at him.
15 Consequently he
said to them: "YOU
are those who declare
yourselves righteous
before men, but God
knows YOUR hearts;
because what is lofty
among men is a
disgusting thing in
God's sight.
16 "The Law and
the Prophets were
until John. From then
on the kingdom of
God is being declared
as good news, and
every sort of person
is pressing forward
toward it. 17 Indeed,
it is easier for heaven
and earth to pass
away than for one
particle of a letter
of the Law to go
unfulfilled.
18 "Everyone that
divorces his wife
and marries another
commits adultery,

καὶ ὁ ἀπολελυμένην ἀπὸ
and the [woman] having been loosed off from
ἀνδρὸς γαμῶν μοιχεύει.
male person marrying is committing adultery.
19 Ἄνθρωπος δέ τις ἦν πλούσιος,
Man but some was rich,
καὶ ἐνεδιδύσκετο πορφύραν
and he was clothing himself [with] purple
καὶ βύσσον εὐφραινόμενος καθ'
and linen being well-minded according to
ἡμέραν λαμπρῶς. 20 πτωχὸς δέ τις
day shiningly. Poor (one) but some
ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν
to name Lazarus had been thrown toward the
πυλῶνα αὐτοῦ εἱλκωμένος 21 καὶ
gate of him having been ulcerated and
ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν
desiring to be satiated from the (things)
πιπτόντων ἀπὸ τῆς τραπέζης
falling from the table
τοῦ πλουσίου· ἀλλὰ καὶ οἱ
of the rich (one); but also the
κύνες ἐρχόμενοι ἐπέλειχον τὰ ἕλκη αὐτοῦ.
dogs coming were licking the ulcers of him.
22 ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ
It occurred but to die the poor (one) and
ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς
to be carried off him by the angels into
τὸν κόλπον Ἀβραάμ·
the bosom of Abraham;
ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ
died but also the rich (one) and
ἐτάφη. 23 καὶ ἐν τῷ ᾅδῃ
he was buried. And in the hades
ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ,
having lifted up the eyes of him,
ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραὰμ
being in torments, he is seeing Abraham
ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις
from long way off and Lazarus in the bosoms
αὐτοῦ. 24 καὶ αὐτὸς φωνήσας εἶπεν
of him. And he having sounded said
Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον
Father Abraham, have mercy on me and send
Λάζαρον ἵνα βάψῃ τὸ ἄκρον
Lazarus in order that he might dip the tip

and he that marries a
woman divorced from
a husband commits
adultery.
19 "But a certain
man was rich, and he
used to deck himself
with purple and linen,
enjoying himself from
day to day with mag-
nificence. 20 But a
certain beggar named
Laz'a·rus* used to be
put at his gate, full of
ulcers 21 and desir-
ing to be filled with
the things dropping
from the table of the
rich man. Yes, too,
the dogs would come
and lick his ulcers.
22 Now in course of
time the beggar died
and he was carried off
by the angels to the
bosom [position] of
Abraham.
"Also, the rich
man died and was
buried. 23 And in
Ha'des* he lifted up
his eyes, he existing
in torments, and he
saw Abraham afar off
and Laz'a·rus* in the
bosom [position] with
him. 24 So he called
and said, 'Father
Abraham, have mercy
on me and send Laz'-
a·rus* to dip the tip

20*, 23*, 24* Laz'a·rus, ℵAB; El·e·a'zar, meaning "God Has Helped," J[18,22].
23* Ha'des, ℵAB; She'ol, J[6-8,10-18,22]; *in·fer'no*, Vg. See App 4B.

τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ
of the finger of him of water and might cool

τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι
the tongue of me, because I am being pained

ἐν τῇ φλογὶ ταύτῃ. 25 εἶπεν δὲ Ἀβραάμ
in the flame this. Said but Abraham

Τέκνον, μνήσθητι ὅτι ἀπέλαβες τὰ
Child, remember that you received off the

ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ
good (things) of you in the life of you, and

Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ
Lazarus likewise the bad (things); now but

ὧδε παρακαλεῖται σὺ δὲ
here he is being comforted you but

ὀδυνᾶσαι. 26 καὶ ἐν πᾶσι τούτοις
are being pained. And in all these (things)

μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα
between us and YOU [people] chasm great

ἐστήρικται, ὅπως οἱ θέλοντες
has been fixed, so that the (ones) being willing

διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ
to step through from here toward YOU [people] not

δύνωνται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς
may be able, neither from there toward us

διαπερῶσιν. 27 εἶπεν δέ Ἐρωτῶ σε
may cross over. He said but I am requesting you

οὖν, πάτερ, ἵνα πέμψῃς
therefore, father, in order that you should send

αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου,
him into the house of the father of me,

28 ἔχω γὰρ πέντε ἀδελφούς, ὅπως
I am having for five brothers, so that

διαμαρτύρηται αὐτοῖς, ἵνα
he may thoroughly witness to them, in order that

μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον
not also they might come into the place

τοῦτον τῆς βασάνου. 29 λέγει δὲ Ἀβραάμ
this of the torment. Is saying but Abraham

Ἔχουσι Μωυσέα καὶ τοὺς προφήτας·
They are having Moses and the Prophets;

ἀκουσάτωσαν αὐτῶν. 30 ὁ δὲ εἶπεν
let them hear of them. The (one) but said

Οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις
No, father Abraham, but if ever someone

ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς
from dead (ones) should go toward them

μετανοήσουσιν. 31 εἶπεν δὲ αὐτῷ Εἰ
they will repent. He said but to him If

of his finger in
water and cool my
tongue, because I am
in anguish in this
blazing fire.' 25 But
Abraham said, 'Child,
remember that you
received in full your
good things in your
lifetime, but Laz'a·rus*
correspondingly the
injurious things. Now,
however, he is having
comfort here but
you are in anguish.
26 And besides all
these things, a great
chasm has been
fixed between us and
YOU people, so that
those wanting to go
over from here to
YOU people cannot,
neither may people
cross over from there
to us.' 27 Then he
said, 'In that event
I ask you, father, to
send him to the house
of my father, 28 for
I have five brothers,
in order that he may
give them a thorough
witness, that they also
should not get into
this place of torment.'
29 But Abraham said,
'They have Moses
and the Prophets; let
them listen to these.'
30 Then he said, 'No,
indeed, father Abra-
ham, but if someone
from the dead goes
to them they will
repent.' 31 But
he said to him, 'If

25* Laz'a·rus, ℵAB; El·e·a'zar, meaning "God Has Helped," J18,22.

Μωυσέως καὶ τῶν προφητῶν οὐκ
of Moses and of the Prophets not

ἀκούουσιν, οὐδ' ἐάν τις ἐκ
they are hearing, neither if ever someone out of

νεκρῶν ἀναστῇ πεισθήσονται.
dead (ones) should stand up they will be persuaded.

17 Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ
He said but toward the disciples of him

Ἀνένδεκτόν ἐστιν τοῦ τὰ σκάνδαλα
Unavoidable it is of the the causes for stumbling

μὴ ἐλθεῖν, πλὴν οὐαὶ δι' οὗ
not to come, besides woe through whom

ἔρχεται· 2 λυσιτελεῖ αὐτῷ εἰ
they are coming; it is of advantage to him if

λίθος μυλικὸς περίκειται περὶ τὸν
stone of mill is lying around about the

τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν
neck of him and he has been cast into the

θάλασσαν ἢ ἵνα σκανδαλίσῃ
sea than in order that he should stumble

τῶν μικρῶν τούτων ἕνα.
of the little (ones) these one.

3 προσέχετε ἑαυτοῖς. ἐὰν
Be YOU paying attention to selves. If ever

ἁμάρτῃ ὁ ἀδελφός σου ἐπιτίμησον
should sin the brother of you give rebuke

αὐτῷ, καὶ ἐὰν μετανοήσῃ ἄφες αὐτῷ·
to him, and if ever he should repent let go off to him;

4 καὶ ἐὰν ἑπτάκις τῆς ἡμέρας
and if ever seven times of the day

ἁμαρτήσῃ εἰς σὲ καὶ ἑπτάκις
he should sin into you and seven times

ἐπιστρέψῃ πρὸς σὲ λέγων
he should come back toward you saying

Μετανοῶ, ἀφήσεις αὐτῷ.
I am repenting, you will be letting go off to him.

5 Καὶ εἶπαν οἱ ἀπόστολοι τῷ κυρίῳ
And said the apostles to the Lord

Πρόσθες ἡμῖν πίστιν. 6 εἶπεν δὲ ὁ
Add to us faith. Said but the

κύριος Εἰ ἔχετε πίστιν ὡς κόκκον
Lord If YOU are having faith as grain

σινάπεως, ἐλέγετε ἂν τῇ
of mustard, YOU were saying likely to the

συκαμίνῳ ταύτῃ Ἐκριζώθητι καὶ
black mulberry tree this Be uprooted and

φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν
be planted in the sea; and it obeyed

ἂν ὑμῖν.
likely to YOU.

they do not listen
to Moses and the
Prophets, neither will
they be persuaded if
someone rises from
the dead.'"

17 Then he said to
his disciples: "It
is unavoidable that
causes for stumbling
should come. Nev-
ertheless, woe to the
one through whom
they come! 2 It
would be of more
advantage to him if
a millstone were sus-
pended from his neck
and he were thrown
into the sea than for
him to stumble one
of these little ones.
3 Pay attention to
yourselves. If your
brother commits a sin
give him a rebuke,
and if he repents
forgive him. 4 Even
if he sins seven times
a day against you and
he comes back to you
seven times, saying,
'I repent,' you must
forgive him."
5 Now the apostles
said to the Lord:
"Give us more faith."
6 Then the Lord said:
"If YOU had faith the
size of a mustard
grain, YOU would say
to this black mulberry
tree, 'Be uprooted
and planted in the
sea!' and it would
obey YOU.

7 Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων
Who but out of YOU slave having
ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι
plowing or minding flock, who having come in
ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ Εὐθέως
out of the field he will say to him Immediately
παρελθὼν ἀνάπεσε, 8 ἀλλ' οὐχὶ
having come alongside you fall up, but not
ἐρεῖ αὐτῷ Ἑτοίμασον τί
he will say to him Make ready what
δειπνήσω, καὶ περιζωσάμενος
I might eat as supper, and having girded self
διακόνει μοι ἕως φάγω καὶ
be serving to me until I might eat and
πίω, καὶ μετὰ ταῦτα φάγεσαι
I might drink, and after these (things) you will eat
καὶ πίεσαι σύ; 9 μὴ ἔχει
and you will drink you? Not he is having
χάριν τῷ δούλῳ ὅτι ἐποίησεν
gratitude to the slave because he did
τὰ διαταχθέντα; 10 οὕτως καὶ
the (things) having been assigned? Thus also
ὑμεῖς, ὅταν ποιήσητε πάντα τὰ
YOU, whenever YOU might do all the (things)
διαταχθέντα ὑμῖν, λέγετε ὅτι
having been assigned to YOU, be YOU saying that
Δοῦλοι ἀχρεῖοί ἐσμεν, ὃ ὠφείλομεν
Slaves useless we are, which we were owing
ποιῆσαι πεποιήκαμεν.
to do we have done.
11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι εἰς
And it occurred in the to be going into
Ἰερουσαλὴμ καὶ αὐτὸς διήρχετο διὰ
Jerusalem and he was traversing through
μέσον Σαμαρίας καὶ Γαλιλαίας. 12 Καὶ
midst of Samaria and of Galilee. And
εἰσερχομένου αὐτοῦ εἴς τινα κώμην
entering of him into some village
ἀπήντησαν δέκα λεπροὶ ἄνδρες, οἳ
met ten leprous male persons, who
ἀνέστησαν πόρρωθεν, 13 καὶ αὐτοὶ ἦραν φωνὴν
stood up from afar, and they raised voice
λέγοντες Ἰησοῦ ἐπιστάτα, ἐλέησον ἡμᾶς.
saying Jesus instructor, have mercy on us.
14 καὶ ἰδὼν εἶπεν αὐτοῖς Πορευθέντες
And having seen he said to them Having gone
ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσιν. καὶ
YOU show selves to the priests. And
ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς
it occurred in the to be going under them

7 "Who of YOU is
there that has a slave
plowing or minding
the flock who will
say to him when he
gets in from the field,
'Come here at once
and recline at the
table'? 8 Rather,
will he not say to
him, 'Get something
ready for me to have
my evening meal,
and put on an apron
and minister to me
until I am through
eating and drinking,
and afterward you
can eat and drink'?
9 He will not feel
gratitude to the slave
because he did the
things assigned, will
he? 10 So YOU, also,
when YOU have done
all the things assigned
to YOU, say, 'We are
good-for-nothing
slaves. What we have
done is what we ought
to have done.'"
11 And while he
was going to Jerusa-
lem he was passing
through the midst
of Sa·mar'i·a and
Gal'i·lee. 12 And as
he was entering into
a certain village ten
leprous men met him,
but they stood up afar
off. 13 And they
raised their voices
and said: "Jesus,
Instructor, have mercy
on us!" 14 And when
he got sight of them
he said to them: "Go
and show yourselves
to the priests." Then
as they were going off

ἐκαθαρίσθησαν. 15 εἷς δὲ ἐξ αὐτῶν,
they were cleansed. One but out of them,
ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν μετὰ
having seen that he was healed, turned back with
φωνῆς μεγάλης δοξάζων τὸν θεόν, 16 καὶ
voice great glorifying the God, and
ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας
he fell upon face beside the feet
αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ αὐτὸς ἦν
of him giving thanks to him; and he was
Σαμαρείτης. 17 ἀποκριθεὶς δὲ ὁ
Samaritan. Having answered but the
Ἰησοῦς εἶπεν Οὐχ οἱ δέκα ἐκαθαρίσθησαν;
Jesus said Not the ten were cleansed?
οἱ δὲ ἐννέα ποῦ; 18 οὐχ εὑρέθησαν
The but nine where? Not they were found
ὑποστρέψαντες δοῦναι δόξαν τῷ θεῷ
having turned back to give glory to the God
εἰ μὴ ὁ ἀλλογενὴς οὗτος; 19 καὶ εἶπεν
if not the of another race this? And he said
αὐτῷ Ἀναστὰς πορεύου· ἡ πίστις σου
to him Having risen be going; the faith of you
σέσωκέν σε.
has saved you.
20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων
Requested upon but by the Pharisees
πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ
when is coming the kingdom of the God
ἀπεκρίθη αὐτοῖς καὶ εἶπεν Οὐκ ἔρχεται
he answered to them and said Not is coming
ἡ βασιλεία τοῦ θεοῦ μετὰ παρατηρήσεως,
the kingdom of the God with observing beside,
21 οὐδὲ ἐροῦσιν Ἰδοὺ ὧδε ἤ Ἐκεῖ·
neither will they say Look! here or There;
ἰδοὺ γὰρ ἡ βασιλεία τοῦ θεοῦ ἐντὸς
look! for the kingdom of the God inside
ὑμῶν ἐστίν.
of YOU is.
22 Εἶπεν δὲ πρὸς τοὺς μαθητάς
He said but toward the disciples
Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν
Will come days when YOU will desire one
τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου
of the days of the Son of the man
ἰδεῖν καὶ οὐκ ὄψεσθε. 23 καὶ ἐροῦσιν
to see and not YOU will see. And they will say
ὑμῖν Ἰδοὺ ἐκεῖ ἤ Ἰδοὺ ὧδε· μὴ
to YOU Look! there or See here; not
ἀπέλθητε μηδὲ διώξητε.
YOU should go off neither YOU should pursue after.

their cleansing
occurred. 15 One of
them, when he saw
he was healed, turned
back, glorifying God
with a loud voice.
16 And he fell upon
his face at [Jesus']
feet, thanking him;
furthermore, he was
a Sa·mar'i·tan. 17 In
reply Jesus said: "The
ten were cleansed,
were they not? Where,
then, are the other
nine? 18 Were none
found that turned
back to give glory
to God but this man
of another nation?"
19 And he said to
him: "Rise and be on
your way; your faith
has made you well."
20 But on being
asked by the
Pharisees when the
kingdom of God was
coming, he answered
them and said: "The
kingdom of God is not
coming with striking
observableness,
21 neither will people
be saying, 'See here!'
or, 'There!' For, look!
the kingdom of God is
in YOUR midst."
22 Then he said to
the disciples: "Days
will come when YOU
will desire to see one
of the days of the Son
of man but YOU will
not see [it]. 23 And
people will say to YOU,
'See there!' or, 'See
here!' Do not go out
or chase after [them].

24 ὥσπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα
As-even for the lightning flashing
ἐκ τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ'
out of the under the heaven into the under
οὐρανὸν λάμπει, οὕτως ἔσται ὁ υἱὸς
heaven is shining, thus will be the Son
τοῦ ἀνθρώπου. 25 πρῶτον δὲ δεῖ
of the man. First but it is necessary
αὐτὸν πολλὰ παθεῖν καὶ
him many (things) to suffer and
ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.
to be rejected from the generation this.
26 καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις
And according as it occurred in the days
Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις
of Noah, thus it will be also in the days
τοῦ υἱοῦ τοῦ ἀνθρώπου· 27 ἤσθιον,
of the Son of the man; they were eating,
ἔπινον, ἐγάμουν,
they were drinking, they were marrying,
ἐγαμίζοντο, ἄχρι ἧς
they were being given in marriage, until which
ἡμέρας εἰσῆλθεν Νῶε εἰς τὴν κιβωτόν, καὶ
day entered Noah into the ark, and
ἦλθεν ὁ κατακλυσμὸς καὶ ἀπώλεσεν
came the cataclysm and destroyed
πάντας. 28 ὁμοίως καθὼς ἐγένετο ἐν
all (them). Likewise according as it occurred in
ταῖς ἡμέραις Λώτ· ἤσθιον,
the days of Lot; they were eating,
ἔπινον, ἠγόραζον,
they were drinking, they were buying,
ἐπώλουν, ἐφύτευον,
they were selling, they were planting,
ᾠκοδόμουν· 29 ᾗ δὲ ἡμέρᾳ
they were building; to which but day
ἐξῆλθεν Λὼτ ἀπὸ Σοδόμων, ἔβρεξεν πῦρ
came out Lot from Sodom, it rained fire
καὶ θεῖον ἀπ' οὐρανοῦ καὶ ἀπώλεσεν
and sulphur from heaven and destroyed
πάντας. 30 κατὰ τὰ αὐτὰ
all (them). According to the very (things)
ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ
it will be to which day the Son of the
ἀνθρώπου ἀποκαλύπτεται.
man is being revealed.
31 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὃς ἔσται ἐπὶ
In that the day who will be upon
τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ
the housetop and the vessels of him in the

24 For even as the
lightning, by its
flashing, shines from
one part under heaven
to another part
under heaven, so the
Son of man will be.
25 First, however, he
must undergo many
sufferings and be
rejected by this gener-
ation. 26 Moreover,
just as it occurred in
the days of Noah, so
it will be also in the
days of the Son of
man: 27 they were
eating, they were
drinking, men were
marrying, women
were being given
in marriage, until
that day when Noah
entered into the ark,
and the flood arrived
and destroyed them
all. 28 Likewise,
just as it occurred in
the days of Lot: they
were eating, they were
drinking, they were
buying, they were
selling, they were
planting, they were
building. 29 But
on the day that Lot
came out of Sod'om
it rained fire and
sulphur from heaven
and destroyed them
all. 30 The same way
it will be on that day
when the Son of man
is to be revealed.
31 "On that day
let the person that
is on the housetop
but whose movable
things are in the

οἰκίᾳ, μὴ καταβάτω ἆραι αὐτά, καὶ
house, not let step down to lift up them, and
ὁ ἐν ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω
the (one) in field likewise not let return
εἰς τὰ ὀπίσω. 32 μνημονεύετε
into the (things) behind. Be YOU remembering
τῆς γυναικὸς Λώτ. 33 ὃς ἐὰν
of the woman of Lot. Who if ever
ζητήσῃ τὴν ψυχὴν αὐτοῦ
might seek the soul of him
περιποιήσασθαι ἀπολέσει αὐτήν, ὃς δ'
to preserve for self he will lose it, who but
ἂν ἀπολέσει ζῳογονήσει αὐτήν.
likely will lose he will generate alive it.
34 λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται
I am saying to YOU, to this the night will be
δύο ἐπὶ κλίνης μιᾶς, ὁ εἷς παραλημφθήσεται
two upon bed one, the one will be taken along
καὶ ὁ ἕτερος ἀφεθήσεται·
and the different (one) will be let go off;
35 ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ
will be two [women] grinding upon the
αὐτό, ἡ μία παραλημφθήσεται ἡ δὲ
very, the one will be taken along the but
ἑτέρα ἀφεθήσεται. 37 καὶ
different [woman] will be let go off. And
ἀποκριθέντες λέγουσιν αὐτῷ Ποῦ,
having answered they are saying to him Where,
κύριε; ὁ δὲ εἶπεν αὐτοῖς Ὅπου τὸ
Lord? The (one) but said to them Where the
σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ
body, there also the eagles
ἐπισυναχθήσονται.
will be led together upon.

18 Ἔλεγεν δὲ παραβολὴν αὐτοῖς
He was saying but parable to them
πρὸς τὸ δεῖν πάντοτε
toward the to be necessary always
προσεύχεσθαι αὐτοὺς καὶ μὴ
to be praying them and not
ἐνκακεῖν, 2 λέγων Κριτής τις
to go bad in (something), saying Judge some
ἦν ἔν τινι πόλει τὸν θεὸν μὴ
was in some city the God not
φοβούμενος καὶ ἄνθρωπον μὴ ἐντρεπόμενος.
fearing and man not respecting.
3 χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ
Widow but was in the city that and

house not come down
to pick these up,
and the person out
in the field, let him
likewise not return
to the things behind.
32 REMEMBER the wife
of Lot. 33 Whoever
seeks to keep his soul
safe for himself will
lose it, but whoever
loses it will preserve
it alive. 34 I tell
YOU, In that night
two [men] will be
in one bed; the one
will be taken along,
but the other will be
abandoned. 35 There
will be two [women]
grinding at the same
mill; the one will
be taken along, but
the other will be
abandoned." 36 ——*
37 So in response
they said to him:
"Where, Lord?" He
said to them: "Where
the body is, there
also the eagles will be
gathered together."

18 Then he went
on to tell them
an illustration with
regard to the need for
them always to pray
and not to give up,
2 saying: "In a certain
city there was a cer-
tain judge that had no
fear of God and had
no respect for man.
3 But there was a
widow in that city and

36* P^{75}ℵABW and the Westcott and Hort Greek text omit this verse.

ἤρχετο πρὸς αὐτὸν λέγουσα
she was coming toward him saying
Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου
Exact vengeance for me from the adversary [at law]
μου. 4 καὶ οὐκ ἤθελεν ἐπὶ χρόνον,
of me. And not he was willing upon time,
μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ Εἰ
after these (things) but he said in himself If
καὶ τὸν θεὸν οὐ φοβοῦμαι οὐδὲ ἄνθρωπον
also the God not I am fearing neither man
ἐντρέπομαι, 5 διά γε τὸ
I am respecting, through in fact the
παρέχειν μοι κόπον τὴν χήραν
to be furnishing to me toil the widow
ταύτην ἐκδικήσω αὐτήν,
this I shall exact vengeance for her,
ἵνα μὴ εἰς τέλος ἐρχομένη
in order that not into end coming
ὑπωπιάζῃ με. 6 Εἶπεν δὲ ὁ κύριος
she may hit under (eye) me. Said but the Lord
Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας
Hear YOU what the judge of the unrighteousness
λέγει· 7 ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν
is saying; the but God not not should do the
ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν
vengeance of the chosen (ones) of him of the (ones)
βοώντων αὐτῷ ἡμέρας καὶ νυκτός, καὶ
crying aloud to him of day and of night, and
μακροθυμεῖ ἐπ' αὐτοῖς; 8 λέγω ὑμῖν
he is long of spirit upon them? I am saying to YOU
ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν
that he will do the vengeance of them in
τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου
quickness. Besides the Son of the man
ἐλθὼν ἆρα εὑρήσει τὴν πίστιν
having come really will he find the faith
ἐπὶ τῆς γῆς;
upon the earth?

9 Εἶπεν δὲ καὶ πρός τινας τοὺς
He said but also toward some the (ones)
πεποιθότας ἐφ' ἑαυτοῖς ὅτι εἰσὶν
having trusted upon themselves that they are
δίκαιοι καὶ ἐξουθενοῦντας τοὺς
righteous and considering as nothing the
λοιποὺς τὴν παραβολὴν ταύτην.
leftover (ones) the parable this.
10 Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν
Men two went up into the temple
προσεύξασθαι, εἷς Φαρισαῖος καὶ ὁ
to pray, one Pharisee and the

she kept going to him,
saying, 'See that I get
justice from my adver-
sary at law.' 4 Well,
for a while he was un-
willing, but afterward
he said to himself,
'Although I do not
fear God or respect
a man, 5 at any
rate, because of this
widow's continually
making me trouble, I
will see that she gets
justice, so that she
will not keep coming
and pummeling me to
a finish.'" 6 Then
the Lord said: "HEAR
what the judge,
although unrighteous,
said! 7 Certainly,
then, shall not God
cause justice to be
done for his chosen
ones who cry out to
him day and night,
even though he is
long-suffering toward
them? 8 I tell YOU,
He will cause justice
to be done to them
speedily. Nevertheless,
when the Son of man
arrives, will he really
find the faith on the
earth?"

9 But he spoke
this illustration also
to some who trusted
in themselves that
they were righteous
and who considered
the rest as nothing:
10 "Two men went
up into the temple
to pray, the one a
Pharisee and the

ἕτερος τελώνης. 11 ὁ Φαρισαῖος
different (one) tax collector. The Pharisee
σταθεὶς ταῦτα πρὸς ἑαυτὸν
having stood these (things) toward himself
προσηύχετο Ὁ θεός, εὐχαριστῶ σοι
was praying The God, I am thanking to you
ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν
because not I am as-even the leftover (ones) of the
ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοί,
men, snatchers, unrighteous, adulterers,
ἢ καὶ ὡς οὗτος ὁ τελώνης· 12 νηστεύω
or also as this the tax collector; I am fasting
δὶς τοῦ σαββάτου, ἀποδεκατεύω πάντα
twice of the sabbath, I am tithing from all (things)
ὅσα κτῶμαι. 13 ὁ δὲ τελώνης
as many as I am acquiring. The but tax collector
μακρόθεν ἑστὼς οὐκ ἤθελεν
from long way off having stood not was willing
οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν
not-but the eyes to lift up into the
οὐρανόν, ἀλλ' ἔτυπτε τὸ στῆθος
heaven, but he was smiting the breast
ἑαυτοῦ λέγων Ὁ θεός, ἱλάσθητί μοι
of himself saying The God, be propitious to me
τῷ ἁμαρτωλῷ. 14 λέγω ὑμῖν,
the sinner. I am saying to YOU,
κατέβη οὗτος δεδικαιωμένος εἰς
went down this (one) having been justified into
τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον· ὅτι
the home of him beside that (one); because
πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται,
everyone the exalting himself will be humbled,
ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.
the (one) but humbling himself will be exalted.

15 Προσέφερον δὲ αὐτῷ καὶ τὰ
Were bearing toward but to him also the
βρέφη ἵνα αὐτῶν ἅπτηται·
infants in order that of them he may touch;
ἰδόντες δὲ οἱ μαθηταὶ
having seen but the disciples
ἐπετίμων αὐτοῖς. 16 ὁ δὲ
were giving reprimands to them. The but
Ἰησοῦς προσεκαλέσατο αὐτὰ λέγων
Jesus called toward him them saying
Ἄφετε τὰ παιδία ἔρχεσθαι πρός
Let go off YOU the little children to be coming toward
με καὶ μὴ κωλύετε αὐτά, τῶν
me and not be YOU preventing them, of the
γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ θεοῦ.
for of such (ones) is the kingdom of the God.

other a tax collector.
11 The Pharisee
stood and began to
pray these things to
himself, 'O God, I
thank you I am not as
the rest of men, extor-
tioners, unrighteous,
adulterers, or even
as this tax collector.
12 I fast twice a
week, I give the
tenth of all things I
acquire.' 13 But the
tax collector standing
at a distance was not
willing even to raise
his eyes heavenward,
but kept beating his
breast, saying, 'O God,
be gracious to me a
sinner.' 14 I tell YOU,
This man went down
to his home proved
more righteous than
that man; because
everyone that exalts
himself will be hu-
miliated, but he that
humbles himself will
be exalted."

15 Now people
began to bring him
also their infants for
him to touch these;
but on seeing it the
disciples began to
reprimand them.
16 However, Jesus
called the [infants] to
him, saying: "Let the
young children come
to me, and do not try
to stop them. For the
kingdom of God be-
longs to suchlike ones.

17 ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ
Amen I am saying to you, who likely not
δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς
might receive the kingdom of the God as
παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.
little boy, not not might enter into it.
18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων
And inquired upon some him ruler
λέγων Διδάσκαλε ἀγαθέ, τί ποιήσας
saying Teacher good, what having done
ζωὴν αἰώνιον κληρονομήσω; 19 εἶπεν δὲ
life everlasting shall I inherit? Said but
αὐτῷ ὁ Ἰησοῦς Τί με λέγεις
to him the Jesus Why me you are saying
ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ
good? No one good if not one the
θεός. 20 τὰς ἐντολὰς οἶδας Μὴ
God. The commandments you have known Not
μοιχεύσῃς, Μὴ φονεύσῃς,
you should commit adultery, Not you should murder,
Μὴ κλέψῃς, Μὴ
Not you should steal, Not
ψευδομαρτυρήσῃς, Τίμα τὸν
you should bear false witness, Be honoring the
πατέρα σου καὶ τὴν μητέρα. 21 ὁ
father of you and the mother. The (one)
δὲ εἶπεν Ταῦτα πάντα ἐφύλαξα
but said These (things) all I guarded
ἐκ νεότητος. 22 ἀκούσας δὲ ὁ Ἰησοῦς
out of youth. Having heard but the Jesus
εἶπεν αὐτῷ Ἔτι ἕν σοι
said to him Yet one (thing) to you
λείπει· πάντα ὅσα ἔχεις
is wanting; all (things) as many as you are having
πώλησον καὶ διάδος πτωχοῖς,
sell and distribute to poor (ones),
καὶ ἕξεις θησαυρὸν ἐν τοῖς οὐρανοῖς,
and you will have treasure in the heavens,
καὶ δεῦρο ἀκολούθει μοι. 23 ὁ δὲ
and hither be follower to me. The (one) but
ἀκούσας ταῦτα περίλυπος
having heard these (things) grieved about
ἐγενήθη, ἦν γὰρ πλούσιος σφόδρα.
became, he was for rich very much.
24 Ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς εἶπεν
Having seen but him the Jesus said
Πῶς δυσκόλως οἱ τὰ χρήματα
How with difficulty the (ones) the money
ἔχοντες εἰς τὴν βασιλείαν τοῦ θεοῦ
having into the kingdom of the God

17 Truly I say to YOU,
Whoever does not
receive the kingdom
of God like a young
child will by no means
get into it."
18 And a certain
ruler questioned
him, saying: "Good
Teacher, by doing
what shall I inherit
everlasting life?"
19 Jesus said to him:
"Why do you call
me good? Nobody is
good, except one, God.
20 You know the
commandments, 'Do
not commit adultery,
Do not murder, Do
not steal, Do not
bear false witness,
Honor your father and
mother.'" 21 Then
he said: "All these
I have kept from
youth on." 22 After
hearing that, Jesus
said to him: "There is
yet one thing lacking
about you: Sell all
the things you have
and distribute to
poor people, and you
will have treasure
in the heavens; and
come be my follower."
23 When he heard
this, he became deeply
grieved, for he was
very rich.
24 Jesus looked at
him and said: "How
difficult a thing it
will be for those
having money to
make their way into
the kingdom of God!

εἰσπορεύονται· 25 εὐκοπώτερον γάρ ἐστιν
are going their way in; easier for it is
κάμηλον διὰ τρήματος βελόνης
camel through aperture of sewing needle
εἰσελθεῖν ἢ πλούσιον εἰς τὴν βασιλείαν
to enter than rich [man] into the kingdom
τοῦ θεοῦ εἰσελθεῖν. 26 εἶπαν δὲ οἱ
of the God to enter. Said but the (ones)
ἀκούσαντες Καὶ τίς δύναται σωθῆναι;
having heard And who is able to be saved?
27 ὁ δὲ εἶπεν Τὰ ἀδύνατα
The (one) but said The (things) impossible
παρὰ ἀνθρώποις δυνατὰ παρὰ τῷ θεῷ ἐστίν.
beside men possible beside the God is.
28 Εἶπεν δὲ ὁ Πέτρος Ἰδοὺ ἡμεῖς
Said but the Peter Look! We
ἀφέντες τὰ ἴδια ἠκολουθήσαμέν
having let go off the own (things) we followed
σοι. 29 ὁ δὲ εἶπεν αὐτοῖς Ἀμὴν
to you. The (one) but said to them Amen
λέγω ὑμῖν ὅτι οὐδείς ἐστιν ὃς ἀφῆκεν
I am saying to you that no one is who let go off
οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ
house or woman or brothers or parents or
τέκνα εἵνεκεν τῆς βασιλείας τοῦ θεοῦ,
children for the sake of the kingdom of the God,
30 ὃς οὐχὶ μὴ λάβῃ
who not not might receive
πολλαπλασίονα ἐν τῷ καιρῷ
many times more (things) in the appointed time
τούτῳ καὶ ἐν τῷ αἰῶνι τῷ
this and in the age the (one)
ἐρχομένῳ ζωὴν αἰώνιον.
coming life everlasting.
31 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν
Having taken beside but the twelve he said
πρὸς αὐτούς Ἰδοὺ ἀναβαίνομεν εἰς
toward them Look! We are going up into
Ἰερουσαλήμ, καὶ τελεσθήσεται πάντα
Jerusalem, and will be completed all
τὰ γεγραμμένα διὰ τῶν
the (things) having been written through the
προφητῶν τῷ υἱῷ τοῦ ἀνθρώπου·
prophets to the Son of the man;
32 παραδοθήσεται γὰρ τοῖς ἔθνεσιν
he will be given beside for to the nations
καὶ ἐμπαιχθήσεται καὶ
and he will be made fun of and

25 It is easier, in fact,
for a camel to get
through the eye of a
sewing needle than for
a rich man to get into
the kingdom of God."
26 Those who heard
this said: "Who pos-
sibly can be saved?"
27 He said: "The
things impossible with
men are possible with
God." 28 But Peter
said: "Look! We have
left our own things
and followed you."
29 He said to them:
"Truly I say to YOU,
There is no one who
has left house or wife
or brothers or parents
or children for the
sake of the kingdom
of God 30 who will
not in any way get
many times more in
this period of time,
and in the coming
system of things*
everlasting life."
31 Then he took
the twelve aside and
said to them: "Look!
We are going up to
Jerusalem, and all
the things written by
means of the prophets
as to the Son of man
will be completed.
32 For instance,
he will be delivered
up to [men of] the
nations and will be
made fun of and

30* Or, "order of things" (αἰῶνι, ai·o′ni), אAB; עולם, 'oh·lam′, J[22].

ὑβρισθήσεται καὶ ἐμπτυσθήσεται,
he will be treated insolently and he will be spit in,
33 καὶ μαστιγώσαντες ἀποκτενοῦσιν αὐτόν,
and having scourged they will kill him,
καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.
and to the day the third he will stand up.
34 Καὶ αὐτοὶ οὐδὲν τούτων
And they nothing of these (things)
συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο
comprehended, and was the saying this
κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ
having been hidden from them, and not
ἐγίνωσκον τὰ λεγόμενα.
they were knowing the (things) being said.
35 Ἐγένετο δὲ ἐν τῷ ἐγγίζειν
It occurred but in the to be getting near
αὐτὸν εἰς Ἰερειχὼ τυφλός τις
him into Jericho blind [man] some
ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν.
was sitting beside the way begging.
36 ἀκούσας δὲ ὄχλου διαπορευομένου
Having heard but of crowd traveling through
ἐπυνθάνετο τί εἴη τοῦτο·
he was inquiring what might be this;
37 ἀπήγγειλαν δὲ αὐτῷ ὅτι Ἰησοῦς ὁ
they reported back but to him that Jesus the
Ναζωραῖος παρέρχεται. 38 καὶ ἐβόησεν
Nazarene is passing by. And he cried aloud
λέγων Ἰησοῦ υἱὲ Δαυείδ, ἐλέησόν
saying Jesus Son of David, have mercy on
με. 39 καὶ οἱ προάγοντες
me. And the (ones) going before
ἐπετίμων αὐτῷ ἵνα
were giving reprimands to him in order that
σιγήσῃ· αὐτὸς δὲ πολλῷ μᾶλλον
he should be silent; he but to much rather
ἔκραζεν Υἱὲ Δαυείδ, ἐλέησόν με.
was shouting Son of David, have mercy on me.
40 σταθεὶς δὲ Ἰησοῦς ἐκέλευσεν
Having stood still but Jesus commanded
αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος
him to be led toward him. Having drawn near
δὲ αὐτοῦ ἐπηρώτησεν αὐτόν 41 Τί
but of him he inquired upon him What
σοι θέλεις ποιήσω; ὁ δὲ εἶπεν
to you are you willing to do? The (one) but said
Κύριε, ἵνα ἀναβλέψω. 42 καὶ
Lord, in order that I might see again. And
ὁ Ἰησοῦς εἶπεν αὐτῷ Ἀνάβλεψον· ἡ
the Jesus said to him See again; the

be treated insolently
and spit upon;
33 and after scourging
him they will kill
him, but on the third
day he will rise."
34 However, they did
not get the meaning
of any of these things;
but this utterance was
hidden from them,
and they were not
knowing the things
said.
35 Now as he was
getting near to Jer'-
i·cho a certain blind
man was sitting be-
side the road begging.
36 Because he heard a
crowd moving through
he began to inquire
what this might mean.
37 They reported
to him: "Jesus the
Naz·a·rene' is passing
by!" 38 At that he
cried out, saying:
"Jesus, Son of David,
have mercy on me!"
39 And those going
in advance began to
tell him sternly to
keep quiet, but that
much more he kept
shouting: "Son of
David, have mercy
on me." 40 Then
Jesus stood still and
commanded the [man]
to be led to him. After
he got near, [Jesus]
asked him: 41 "What
do you want me
to do for you?" He
said: "Lord, let me
recover sight." 42 So
Jesus said to him:
"Recover your sight;

πίστις σου σέσωκέν σε. 43 καὶ παραχρῆμα
faith of you has saved you. And instantly
ἀνέβλεψεν, καὶ ἠκολούθει αὐτῷ
he got sight again, and he was following to him
δοξάζων τὸν θεόν. Καὶ πᾶς ὁ λαὸς
glorifying the God. And all the people
ἰδὼν ἔδωκεν αἶνον τῷ θεῷ.
having seen gave praise to the God.
19 Καὶ εἰσελθὼν διήρχετο τὴν
And having entered he was going through the
Ἰερειχώ. 2 Καὶ ἰδοὺ ἀνὴρ ὀνόματι
Jericho. And look! male person to name
καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν
being called Zacchaeus, and he was
ἀρχιτελώνης καὶ αὐτὸς πλούσιος· 3 καὶ
chief tax collector and he rich; and
ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν,
he was seeking to see the Jesus who he is,
καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι
and not he was able from the crowd because
τῇ ἡλικίᾳ μικρὸς ἦν. 4 καὶ
to the stature small he was. And
προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη
having run before into the from-in-toward he went up
ἐπὶ συκομορέαν ἵνα ἴδῃ
upon fig-mulberry tree in order that he might see
αὐτόν, ὅτι ἐκείνης ἤμελλεν
him, because of that [way] he was about
διέρχεσθαι. 5 καὶ ὡς ἦλθεν ἐπὶ
to be coming through. And as he came upon
τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶπεν
the place, having looked up the Jesus said
πρὸς αὐτόν Ζακχαῖε, σπεύσας
toward him Zacchaeus, having hurried
κατάβηθι, σήμερον γὰρ ἐν τῷ οἴκῳ σου
come down, today for in the house of you
δεῖ με μεῖναι. 6 καὶ σπεύσας
it is necessary me to stay. And having hurried
κατέβη, καὶ ὑπεδέξατο αὐτὸν
he stepped down, and he received under him
χαίρων. 7 καὶ ἰδόντες πάντες
rejoicing. And having seen all
διεγόγγυζον λέγοντες ὅτι Παρὰ
they were muttering saying that Beside
ἁμαρτωλῷ ἀνδρὶ εἰσῆλθεν καταλῦσαι.
sinner male person he went in to loose down.
8 σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν
Having stood but Zacchaeus said toward the
κύριον Ἰδοὺ τὰ ἡμίσιά μου τῶν
Lord Look! The (things) half of me of the

your faith has made
you well." 43 And
instantly he recovered
sight, and he began to
follow him, glorifying
God. Also, all the
people, at seeing [it],
gave praise to God.
19 And he entered
Jer'i·cho and
was going through.
2 Now here there was
a man called by the
name Zac·chae'us;
and he was a chief
tax collector, and he
was rich. 3 Well,
he was seeking to
see who this Jesus
was, but he could
not for the crowd,
because he was small
in size. 4 So he ran
ahead to an advance
position and climbed
a fig-mulberry tree
in order to see him,
because he was about
to go through that
way. 5 Now when
Jesus got to the place,
he looked up and said
to him: "Zac·chae'us,
hurry and get down,
for today I must
stay in your house."
6 With that he
hurried and got down
and with rejoicing he
received him as guest.
7 But when they saw
[it], they all fell to
muttering, saying:
"With a man that is
a sinner he went in
to lodge." 8 But
Zac·chae'us stood up
and said to the Lord:
"Look! The half of my

ὑπαρχόντων, κύριε, τοῖς πτωχοῖς
belongings, Lord, to the poor (ones)
δίδωμι, καὶ εἴ τινός τι
I am giving, and if of anyone anything
ἐσυκοφάντησα ἀποδίδωμι τετραπλοῦν.
I took by fig-showing I am giving back fourfold.
9 εἶπεν δὲ πρὸς αὐτὸν ὁ Ἰησοῦς ὅτι
Said but toward him the Jesus that
Σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο,
Today salvation to the house this occurred,
καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν·
because also he son of Abraham is;
10 ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι
came for the Son of the man to seek
καὶ σῶσαι τὸ ἀπολωλός.
and to save the (thing) having been lost.
11 Ἀκουόντων δὲ αὐτῶν ταῦτα
Hearing but of them these (things)
προσθεὶς εἶπεν παραβολὴν διὰ τὸ
having added he said parable through the
ἐγγὺς εἶναι Ἰερουσαλὴμ αὐτὸν καὶ
near to be of Jerusalem him and
δοκεῖν αὐτοὺς ὅτι παραχρῆμα
to be thinking them that instantly
μέλλει ἡ βασιλεία τοῦ θεοῦ
is being about the kingdom of the God
ἀναφαίνεσθαι· 12 εἶπεν οὖν Ἄνθρωπός
to be showing up self; he said therefore Man
τις εὐγενὴς ἐπορεύθη εἰς χώραν
some of noble birth went his way into land
μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ
long way off to receive to himself kingdom and
ὑποστρέψαι. 13 καλέσας δὲ δέκα δούλους
to return. Having called but ten slaves
ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ
of himself he gave to them ten minas and
εἶπεν πρὸς αὐτούς πραγματεύσασθε
said toward them do you business
ἐν ᾧ ἔρχομαι. 14 Οἱ δὲ
in which [time] I am coming. The but
πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ
citizens of him were hating him, and
ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ
they sent off body of ambassadors behind him
λέγοντες Οὐ θέλομεν τοῦτον
saying Not we are willing this (one)
βασιλεῦσαι ἐφ' ἡμᾶς.
to reign upon us.
15 Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν
And it occurred in the to come back him

belongings, Lord,
I am giving to the
poor, and whatever I
extorted from anyone
by false accusation I
am restoring fourfold."
9 At this Jesus said
to him: "This day
salvation has come to
this house, because
he also is a son of
Abraham. 10 For the
Son of man came to
seek and to save what
was lost."

11 While they were
listening to these
things he spoke in addition an illustration,
because he was near
Jerusalem and they
were imagining that
the kingdom of God
was going to display
itself instantly.
12 Therefore he said:
"A certain man of
noble birth traveled to
a distant land to secure kingly power for
himself and to return.
13 Calling ten slaves
of his he gave them
ten mi'nas and told
them, 'Do business
till I come.' 14 But
his citizens hated him
and sent out a body
of ambassadors after
him, to say, 'We do
not want this [man] to
become king over us.'

15 "Eventually
when he got back

λαβόντα τὴν βασιλείαν καὶ εἶπεν
having received the kingdom and he said
φωνηθῆναι αὐτῷ τοὺς δούλους τούτους
to be sounded to him the slaves these
οἷς δεδώκει τὸ ἀργύριον,
to whom he had given the silver [money],
ἵνα γνοῖ τί
in order that he might know what
διεπραγματεύσαντο. 16 παρεγένετο δὲ
they gained by trading. Came to be alongside but
ὁ πρῶτος λέγων Κύριε, ἡ μνᾶ
the first saying Lord, the mina
σου δέκα προσηργάσατο μνᾶς. 17 καὶ
of you ten worked itself toward minas. And
εἶπεν αὐτῷ Εὖγε, ἀγαθὲ δοῦλε, ὅτι
he said to him Well indeed, good slave, because
ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι
in least (thing) faithful you proved to be, be
ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.
authority having on top ten of cities.
18 καὶ ἦλθεν ὁ δεύτερος λέγων Ἡ μνᾶ
And came the second saying The mina
σου, κύριε, ἐποίησεν πέντε μνᾶς. 19 εἶπεν
of you, Lord, made five minas. He said
δὲ καὶ τούτῳ Καὶ σὺ ἐπάνω
but also to this (one) Also you on top
γίνου πέντε πόλεων. 20 καὶ ὁ
be coming to be five of cities. And the
ἕτερος ἦλθεν λέγων Κύριε, ἰδοὺ ἡ
different (one) came saying Lord, look! the
μνᾶ σου ἣν εἶχον ἀποκειμένην ἐν
mina of you which I was having lying off in
σουδαρίῳ· 21 ἐφοβούμην γάρ σε, ὅτι
sweat cloth; I was fearing for you because
ἄνθρωπος αὐστηρὸς εἶ, αἴρεις
man harsh you are, you are lifting up
ὃ οὐκ ἔθηκας καὶ θερίζεις ὃ
which not you deposited and you are reaping which
οὐκ ἔσπειρας. 22 λέγει αὐτῷ Ἐκ τοῦ
not you sowed. He is saying to him Out of the
στόματός σου κρίνω σε, πονηρὲ
mouth of you I am judging you, wicked
δοῦλε· ᾔδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρός
slave; you knew that I man harsh
εἰμι, αἴρων ὃ οὐκ ἔθηκα καὶ θερίζων
am, lifting up which not I deposited and reaping
ὃ οὐκ ἔσπειρα; 23 καὶ διὰ τί οὐκ
which not I sowed? And through what not
ἔδωκάς μου τὸ ἀργύριον ἐπὶ
you gave of me the silver [money] upon

after having secured
the kingly power, he
commanded to be
called to him these
slaves to whom he
had given the silver
money, in order
to ascertain what
they had gained by
business activity.
16 Then the first one
presented himself,
saying, 'Lord, your
mi'na gained ten mi'nas.'
17 So he said
to him, 'Well done,
good slave! Because in
a very small matter
you have proved
yourself faithful, hold
authority over ten
cities.' 18 Now the
second came, saying,
'Your mi'na, Lord,
made five mi'nas.'
19 He said to this one
also, 'You, too, be in
charge of five cities.'
20 But a different one
came, saying, 'Lord,
here is your mi'na,
that I kept laid away
in a cloth. 21 You
see, I was in fear of
you, because you are
a harsh man; you
take up what you did
not deposit and you
reap what you did
not sow.' 22 He said
to him, 'Out of your
own mouth I judge
you, wicked slave.
You knew, did you,
that I am a harsh
man, taking up what
I did not deposit and
reaping what I did not
sow? 23 Hence why
is it you did not put
my silver money in a

τράπεζαν; κἀγὼ ἐλθὼν σὺν
table? And I having come together with

τόκῳ ἂν αὐτὸ ἔπραξα.
interest likely it I exacted.

24 καὶ τοῖς παρεστῶσιν εἶπεν
And to the (ones) having stood by he said

Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε
Lift YOU up from him the mina and give

τῷ τὰς δέκα μνᾶς ἔχοντι· — 25 καὶ
to the (one) the ten minas having; — and

εἶπαν αὐτῷ Κύριε, ἔχει δέκα μνᾶς· —
they said to him Lord, he is having ten minas; —

26 λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι
I am saying to you that to everyone the having

δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος
it will be given, from but the (one) not having

καὶ ὃ ἔχει ἀρθήσεται.
also which he is having will be lifted up.

27 Πλὴν τοὺς ἐχθρούς μου τούτους
Besides the enemies of me these

τοὺς μὴ θελήσαντάς με
the (ones) not having been willing me

βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγετε ὧδε καὶ
to reign upon them lead YOU here and

κατασφάξατε αὐτοὺς ἔμπροσθέν μου.
slaughter them in front of me.

28 Καὶ εἰπὼν ταῦτα ἐπορεύετο
And having said these (things) he was going

ἔμπροσθεν ἀναβαίνων εἰς Ἱεροσόλυμα.
in front going up into Jerusalem.

29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ
And it occurred as he got near into Bethphage

καὶ Βηθανιὰ πρὸς τὸ ὄρος τὸ
and Bethany toward the mountain the (one)

καλούμενον Ἐλαιῶν, ἀπέστειλεν δύο τῶν
being called of Olives, he sent forth two of the

μαθητῶν 30 λέγων Ὑπάγετε εἰς τὴν
disciples saying Be YOU going under into the

κατέναντι κώμην, ἐν ᾗ εἰσπορευόμενοι
opposite village, in which entering

εὑρήσετε πῶλον δεδεμένον, ἐφ' ὃν
YOU will find colt having been tied, upon which

οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ
no one at any time of men sat down, and

λύσαντες αὐτὸν ἀγάγετε. 31 καὶ ἐάν
having loosed it YOU lead. And if ever

τις ὑμᾶς ἐρωτᾷ Διὰ τί
anyone YOU is questioning Through what

λύετε; οὕτως ἐρεῖτε ὅτι Ὁ κύριος
are YOU loosing? thus YOU will say that The Lord

bank? Then on my
arrival I would have
collected it with
interest.'
24 "With that he
said to those standing
by, 'Take the mi'na
from him and give it
to him that has the
ten mi'nas.' 25 But
they said to him,
'Lord, he has ten
mi'nas!'— 26 'I say
to YOU, To everyone
that has, more will
be given; but from
the one that does
not have, even what
he has will be taken
away. 27 Moreover,
these enemies of mine
that did not want me
to become king over
them BRING here and
slaughter them before
me.'"
28 So, after he had
said these things, he
began to go on ahead,
going up to Jerusalem.
29 And when he got
near to Beth'pha·ge
and Beth'a·ny at
the mountain called
Mount of Olives, he
sent forth two of the
disciples, 30 saying:
"Go into the village
that is within sight
of YOU, and in it
after YOU pass in
YOU will find a colt
tied, on which none
of mankind ever sat.
Loose it and bring
it. 31 But if anyone
asks YOU, 'Why is it
YOU are loosing it?'
YOU must speak in
this way, 'The Lord

αὐτοῦ χρείαν ἔχει. 32 ἀπελθόντες δὲ
of it need is having. Having gone off but

οἱ ἀπεσταλμένοι εὗρον καθὼς
the (ones) having been sent off found according as

εἶπεν αὐτοῖς. 33 λυόντων δὲ αὐτῶν τὸν
he said to them. Loosing but of them the

πῶλον εἶπαν οἱ κύριοι αὐτοῦ πρὸς αὐτούς
colt said the lords of it toward them

Τί λύετε τὸν πῶλον; 34 οἱ
Why are YOU loosing the colt? The (ones)

δὲ εἶπαν ὅτι Ὁ κύριος αὐτοῦ χρείαν
but said that The Lord of it need

ἔχει. 35 καὶ ἤγαγον αὐτὸν πρὸς τὸν
is having. And they led it toward the

Ἰησοῦν, καὶ ἐπιρίψαντες αὐτῶν τὰ
Jesus, and having thrown upon of them the

ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβασαν τὸν
outer garments upon the colt they set on the

Ἰησοῦν·
Jesus;

36 πορευομένου δὲ αὐτοῦ
going but of him

ὑπεστρώννυον τὰ ἱμάτια
they were spreading under the outer garments

ἑαυτῶν ἐν τῇ ὁδῷ. 37 ἐγγίζοντος δὲ
of selves in the way. Getting near but

αὐτοῦ ἤδη πρὸς τῇ καταβάσει τοῦ
of him already toward the descent of the

Ὄρους τῶν Ἐλαιῶν ἤρξαντο ἅπαν τὸ
Mountain of the Olives started all the

πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν
multitude of the disciples rejoicing to be praising

τὸν θεὸν φωνῇ μεγάλῃ περὶ πασῶν ὧν
the God to voice great about all which

εἶδον δυνάμεων, 38 λέγοντες Εὐλογημένος
they saw of powers, saying Having been blessed

ὁ ἐρχόμενος, ὁ βασιλεύς, ἐν ὀνόματι
the (one) coming, the King, in name

Κυρίου· ἐν οὐρανῷ εἰρήνη καὶ δόξα ἐν
of Lord; in heaven peace and glory in

ὑψίστοις. 39 Καί τινες τῶν Φαρισαίων
highest [places]. And some of the Pharisees

ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν Διδάσκαλε,
from the crowd said toward him Teacher,

ἐπιτίμησον τοῖς μαθηταῖς σου. 40 καὶ
give rebuke to the disciples of you. And

ἀποκριθεὶς εἶπεν Λέγω ὑμῖν, ἐὰν
having answered he said I am saying to you, if ever

needs it.'" 32 So
those who were sent
forth departed and
found it just as he
said to them. 33 But
as they were loosing
the colt the owners of
it said to them: "Why
are YOU loosing the
colt?" 34 They said:
"The Lord needs it."
35 And they led it to
Jesus, and they threw
their outer garments
upon the colt and set
Jesus upon [it].
36 As he moved
along they kept
spreading their outer
garments on the road.
37 As soon as he got
near the road down
the Mount of Olives
all the multitude of
the disciples started
to rejoice and praise
God with a loud voice
concerning all the
powerful works they
had seen, 38 saying:
"Blessed is the One
coming as the King
in Jehovah's* name!
Peace in heaven,
and glory in the
highest places!"#
39 However, some
of the Pharisees
from the crowd said
to him: "Teacher,
rebuke your disciples."
40 But in reply he
said: "I tell YOU, If

38* Jehovah's, $J^{7\text{-}18,21\text{-}24}$; Lord's, ℵAB. 38# Or, "in the heights above."

οὗτοι σιωπήσουσιν, οἱ λίθοι κράξουσιν.
these will be silent, the stones will cry out.
41 Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν
And as he got near, having seen the city
ἔκλαυσεν ἐπ' αὐτήν, 42 λέγων ὅτι Εἰ
he wept upon it, saying that If
ἔγνως ἐν τῇ ἡμέρᾳ ταύτῃ καὶ σὺ
you knew in the day this also you
τὰ πρὸς εἰρήνην — νῦν δὲ ἐκρύβη
the (things) toward peace — now but it was hid
ἀπὸ ὀφθαλμῶν σου. 43 ὅτι ἥξουσιν
from eyes of you. Because will arrive
ἡμέραι ἐπὶ σὲ καὶ παρεμβαλοῦσιν οἱ
days upon you and will throw in beside the
ἐχθροί σου χάρακά σοι καὶ
enemies of you palisade to you and
περικυκλώσουσίν σε καὶ συνέξουσίν
they will encircle you and they will distress
σε πάντοθεν, 44 καὶ
you from every side, and
ἐδαφιοῦσίν σε καὶ τὰ τέκνα
they will dash to the ground you and the children
σου ἐν σοί, καὶ οὐκ ἀφήσουσιν λίθον
of you in you, and not they will let go off stone
ἐπὶ λίθον ἐν σοί, ἀνθ' ὧν
upon stone in you, instead of which (things)
οὐκ ἔγνως τὸν καιρὸν τῆς ἐπισκοπῆς
not you knew the appointed time of the inspection
σου.
of you.
45 Καὶ εἰσελθὼν εἰς τὸ ἱερὸν
And having entered into the temple
ἤρξατο ἐκβάλλειν τοὺς
he started to be throwing out the (ones)
πωλοῦντας, 46 λέγων αὐτοῖς Γέγραπται
selling, saying to them It has been written
Καὶ ἔσται ὁ οἶκός μου οἶκος προσευχῆς,
And will be the house of me house of prayer,
ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λῃστῶν.
YOU but it YOU made cave of robbers.
47 Καὶ ἦν διδάσκων τὸ καθ'
And he was teaching the according to
ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ
day in the temple; the but chief priests and
οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι
the scribes were seeking him to destroy
καὶ οἱ πρῶτοι τοῦ λαοῦ, 48 καὶ οὐχ
also the first (ones) of the people, and not
ηὕρισκον τὸ τί ποιήσωσιν, ὁ
they were finding the what they might do, the

these remained silent,
the stones would cry
out."
41 And when he
got nearby, he viewed
the city and wept
over it, 42 saying:
"If you, even you, had
discerned in this day
the things having to
do with peace—but
now they have been
hid from your eyes.
43 Because the days
will come upon you
when your enemies
will build around you
a fortification with
pointed stakes and
will encircle you and
distress you from
every side, 44 and
they will dash you
and your children
within you to the
ground, and they
will not leave a stone
upon a stone in you,
because you did not
discern the time of
your being inspected."
45 And he entered
into the temple and
started to throw
out those who were
selling, 46 saying to
them: "It is written,
'And my house will be
a house of prayer,' but
YOU made it a cave of
robbers."
47 Furthermore, he
went teaching daily
in the temple. But
the chief priests and
the scribes and the
principal ones of the
people were seeking to
destroy him; 48 and
yet they did not find
the effective thing for
them to do, for the

λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.
people for all was hanging out of him hearing.
20 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν
And it occurred in one of the days
διδάσκοντος αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ
teaching of him the people in the temple
καὶ εὐαγγελιζομένου ἐπέστησαν οἱ
and declaring good news stood upon the
ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς
chief priests and the scribes together with the
πρεσβυτέροις, 2 καὶ εἶπαν λέγοντες
older men, and spoke saying
πρὸς αὐτόν Εἰπὸν ἡμῖν ἐν ποίᾳ
toward him Say to us in what sort of
ἐξουσίᾳ ταῦτα ποιεῖς, ἢ τίς
authority these (things) you are doing, or who
ἐστιν ὁ δούς σοι τὴν ἐξουσίαν
is the (one) having given to you the authority
ταύτην. 3 ἀποκριθεὶς δὲ εἶπεν πρὸς
this. Having answered but he said toward
αὐτούς Ἐρωτήσω ὑμᾶς κἀγὼ λόγον, καὶ
them I shall request YOU also I word, and
εἴπατέ μοι 4 Τὸ βάπτισμα Ἰωάνου ἐξ
YOU say to me The baptism of John out of
οὐρανοῦ ἦν ἢ ἐξ ἀνθρώπων;
heaven was it or out of men?
5 οἱ δὲ συνελογίσαντο πρὸς
The (ones) but reasoned together toward
ἑαυτοὺς λέγοντες ὅτι Ἐὰν εἴπωμεν
themselves saying that If ever we should say
Ἐξ οὐρανοῦ, ἐρεῖ Διὰ τί οὐκ
Out of heaven, he will say Through what not
ἐπιστεύσατε αὐτῷ; 6 ἐὰν δὲ εἴπωμεν
YOU believed to him? If ever but we should say
Ἐξ ἀνθρώπων, ὁ λαὸς ἅπας καταλιθάσει
Out of men, the people all will stone
ἡμᾶς, πεπεισμένος γάρ ἐστιν Ἰωάνην
us, having been persuaded for it is John
προφήτην εἶναι· 7 καὶ ἀπεκρίθησαν μὴ
prophet to be; and they answered not
εἰδέναι πόθεν. 8 καὶ ὁ Ἰησοῦς
to have known from where. And the Jesus
εἶπεν αὐτοῖς Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν
said to them Neither I am saying to YOU in
ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.
what sort of authority these (things) I am doing.
9 Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν
He started but toward the people to be saying
τὴν παραβολὴν ταύτην Ἄνθρωπος ἐφύτευσεν
the parable this Man planted

people one and all
kept hanging onto
him to hear him.
20 On one of the
days while he
was teaching the
people in the temple
and declaring the
good news, the chief
priests and the scribes
with the older men
came near, 2 and
they spoke up, saying
to him: "Tell us by
what authority you do
these things, or who
it is that gave you
this authority." 3 In
reply he said to them:
"I will also ask YOU
a question, and YOU
tell me: 4 Was the
baptism of John from
heaven or from men?"
5 Then among
themselves they drew
conclusions, saying:
"If we say, 'From
heaven,' he will say,
'Why is it YOU did not
believe him?' 6 But
if we say, 'From men,'
the people one and all
will stone us, for they
are persuaded that
John was a prophet."
7 So they replied that
they did not know its
source. 8 And Jesus
said to them: "Neither
am I telling YOU by
what authority I do
these things."
9 Then he started
to tell the people
this illustration:
"A man planted

ἀμπελῶνα, καὶ ἐξέδετο αὐτὸν γεωργοῖς,
vineyard, and he gave out it to farmers,
καὶ ἀπεδήμησεν χρόνους ἱκανούς.
and he traveled abroad times sufficient.
10 καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς
And to appointed time he sent off toward the
γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ
farmers slave, in order that from the
καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ·
fruit of the vineyard they will give to him;
οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες
the but farmers sent away him having flayed
κενόν. 11 καὶ προσέθετο ἕτερον πέμψαι
empty. And he added different to send
δοῦλον· οἱ δὲ κἀκεῖνον
slave; the (ones) but also that (one)
δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν
having flayed and having dishonored sent away
κενόν. 12 καὶ προσέθετο τρίτον
empty. And he added third (one)
πέμψαι· οἱ δὲ καὶ τοῦτον
to send; the (ones) but also this (one)
τραυματίσαντες ἐξέβαλον. 13 εἶπεν δὲ ὁ
having wounded threw out. Said but the
κύριος τοῦ ἀμπελῶνος Τί ποιήσω;
lord of the vineyard What shall I do?
πέμψω τὸν υἱόν μου τὸν ἀγαπητόν·
I shall send the son of me the loved;
ἴσως τοῦτον ἐντραπήσονται. 14 ἰδόντες
equally this they will respect. Having seen
δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς
but him the farmers were reasoning toward
ἀλλήλους λέγοντες Οὗτός ἐστιν ὁ
one another saying This is the
κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα
heir; let us kill him, in order that
ἡμῶν γένηται ἡ κληρονομία· 15 καὶ
of us might become the inheritance; and
ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος
having thrown out him outside of the vineyard
ἀπέκτειναν. τί οὖν ποιήσει αὐτοῖς
they killed. What therefore will do to them
ὁ κύριος τοῦ ἀμπελῶνος; 16 ἐλεύσεται
the lord of the vineyard? He will come
καὶ ἀπολέσει τοὺς γεωργοὺς τούτους,
and he will destroy the farmers these,
καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.
and he will give the vineyard to others.
ἀκούσαντες δὲ εἶπαν Μὴ
Having heard but they said Not

a vineyard and let it
out to cultivators, and
he traveled abroad
for considerable time.
10 But in due season
he sent out a slave
to the cultivators,
that they might give
him some of the fruit
of the vineyard. The
cultivators, however,
sent him away empty,
after beating him up.
11 But he repeated
and sent them a dif-
ferent slave. That one
also they beat up and
dishonored and sent
away empty. 12 Yet
again he sent a third;
this one also they
wounded and threw
out. 13 At this the
owner of the vineyard
said, 'What shall I do?
I will send my son
the beloved. Likely
they will respect this
one.' 14 When the
cultivators caught
sight of him they
went reasoning with
one another, saying,
'This is the heir; let
us kill him, that the
inheritance may be-
come ours.' 15 With
that they threw him
outside the vineyard
and killed him. What,
therefore, will the
owner of the vineyard
do to them? 16 He
will come and destroy
these cultivators and
will give the vineyard
to others."
On hearing [this]
they said: "Never

γένοιτο. 17 ὁ δὲ ἐμβλέψας
may it occur. The (one) but having looked in
αὐτοῖς εἶπεν Τί οὖν
them said What therefore
ἐστιν τὸ γεγραμμένον τοῦτο
is the (thing) having been written this
Λίθον ὃν ἀπεδοκίμασαν οἱ
Stone which rejected the (ones)
οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν
building, this became into head
γωνίας; 18 πᾶς ὁ πεσὼν ἐπ'
of corner? Everyone the having fallen upon
ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν
that the stone will be shattered; upon whom
δ' ἂν πέσῃ, λικμήσει αὐτόν.
but likely it might fall, it will pulverize him.
19 Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ
And sought the scribes and the
ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας
chief priests to throw on upon him the hands
ἐν αὐτῇ τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν
in that the hour, and they feared the
λαόν, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς εἶπεν
people, they knew for that toward them he said
τὴν παραβολὴν ταύτην. 20 Καὶ
the parable this. And
παρατηρήσαντες ἀπέστειλαν
having observed beside they sent off
ἐνκαθέτους ὑποκρινομένους ἑαυτοὺς
ones let go down in pretending themselves
δικαίους εἶναι, ἵνα ἐπιλάβωνται
righteous to be, in order that they might catch
αὐτοῦ λόγου, ὥστε παραδοῦναι αὐτὸν τῇ
of him of word, as-and to give over him to the
ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος.
government and to the authority of the governor.
21 καὶ ἐπηρώτησαν αὐτὸν λέγοντες
And they inquired upon him saying
Διδάσκαλε, οἴδαμεν ὅτι ὀρθῶς λέγεις
Teacher, we know that correctly you are saying
καὶ διδάσκεις καὶ οὐ λαμβάνεις
and you are teaching and not you are accepting
πρόσωπον, ἀλλ' ἐπ' ἀληθείας τὴν ὁδὸν τοῦ
face, but upon truth the way of the
θεοῦ διδάσκεις· 22 ἔξεστιν ἡμᾶς
God you are teaching; is it lawful us
Καίσαρι φόρον δοῦναι ἢ οὔ;
to Caesar tax to give or no?
23 κατανοήσας δὲ αὐτῶν τὴν πανουργίαν
Having detected but of them the all-doing

may that happen!"
17 But he looked
upon them and said:
"What, then, does this
that is written mean,
'The stone which the
builders rejected,
this has become the
chief cornerstone'?
18 Everyone falling
upon that stone will
be shattered. As for
anyone upon whom it
falls, it will pulverize
him."
19 The scribes and
the chief priests now
sought to get their
hands on him in that
very hour, but they
feared the people; for
they perceived that he
spoke this illustration
with them in mind.
20 And, after observ-
ing him closely, they
sent out men secretly
hired to pretend that
they were righteous,
in order that they
might catch him
in speech, so as to
turn him over to the
government and to
the authority of the
governor. 21 And
they questioned him,
saying: "Teacher, we
know you speak and
teach correctly and
show no partiality,
but you teach the
way of God in line
with truth: 22 Is
it lawful for us to
pay tax to Caesar
or not?" 23 But he
detected their cunning

εἶπεν πρὸς αὐτούς 24 Δείξατέ μοι
he said toward them You show to me
δηνάριον. τίνος ἔχει εἰκόνα καὶ
denarius. Of whom is it having image and
ἐπιγραφήν; οἱ δὲ εἶπαν Καίσαρος.
inscription? The (ones) but said Of Caesar.
25 ὁ δὲ εἶπεν πρὸς αὐτούς Τοίνυν
The (one) but said toward them Well now
ἀπόδοτε τὰ Καίσαρος
give you back the (things) of Caesar
Καίσαρι καὶ τὰ τοῦ θεοῦ τῷ
to Caesar and the (things) of the God to the
θεῷ. 26 καὶ οὐκ ἴσχυσαν ἐπιλαβέσθαι
God. And not they were strong to catch
τοῦ ῥήματος ἐναντίον τοῦ λαοῦ, καὶ
of the saying in front of the people, and
θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ
having wondered upon the answer of him
ἐσίγησαν.
they became silent.
27 Προσελθόντες δέ τινες τῶν
Having come toward but some of the
Σαδδουκαίων, οἱ λέγοντες ἀνάστασιν
Sadducees, the (ones) saying resurrection
μὴ εἶναι, ἐπηρώτησαν αὐτὸν 28 λέγοντες
not to be, inquired upon him saying
Διδάσκαλε, Μωυσῆς ἔγραψεν ἡμῖν ἐάν
Teacher, Moses wrote to us if ever
τινος ἀδελφὸς ἀποθάνῃ ἔχων γυναῖκα, καὶ
of one brother should die having woman, and
οὗτος ἄτεκνος ᾖ, ἵνα
this (one) childless may be, in order that
λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα
should take the brother of him the woman
καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ
and should raise up out seed to the brother
αὐτοῦ. 29 ἑπτὰ οὖν ἀδελφοὶ ἦσαν·
of him. Seven therefore brothers were;
καὶ ὁ πρῶτος λαβὼν γυναῖκα ἀπέθανεν
and the first having taken woman he died
ἄτεκνος· 30 καὶ ὁ δεύτερος 31 καὶ ὁ
childless; and the second and the
τρίτος ἔλαβεν αὐτήν, ὡσαύτως δὲ καὶ οἱ
third took her, as-thus but also the
ἑπτὰ οὐ κατέλιπον τέκνα καὶ ἀπέθανον·
seven not they left down children and they died;
32 ὕστερον καὶ ἡ γυνὴ ἀπέθανεν. 33 ἡ
lastly also the woman died. The
γυνὴ οὖν ἐν τῇ ἀναστάσει τίνος
woman therefore in the resurrection of which

and said to them:
24 "Show me a
de·nar'i·us. Whose
image and inscription
does it have?" They
said: "Caesar's."
25 He said to them:
"By all means, then,
pay back Caesar's
things to Caesar, but
God's things to God."
26 Well, they were not
able to catch him in
this saying before the
people, but, in amaze-
ment at his answer,
they said nothing.
27 However, some
of the Sadducees,
those who say there is
no resurrection, came
up and questioned
him, 28 saying:
"Teacher, Moses wrote
us, 'If a man's brother
dies having a wife,
but this one remained
childless, his brother
should take the wife
and raise up offspring
from her for his
brother.' 29 Accord-
ingly there were seven
brothers; and the first
took a wife and died
childless. 30 So the
second, 31 and the
third took her. Like-
wise even the seven:
they did not leave
children behind, but
died off. 32 Lastly,
the woman also died.
33 Consequently,
in the resurrection,
of which one

αὐτῶν γίνεται γυνή; οἱ γὰρ ἑπτὰ
of them she becomes woman? The for seven
ἔσχον αὐτὴν γυναῖκα.
had her woman.
34 καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς Οἱ υἱοὶ
And said to them the Jesus The sons
τοῦ αἰῶνος τούτου γαμοῦσιν καὶ
of the age this are marrying and
γαμίσκονται, 35 οἱ δὲ
they are given in marriage, the (ones) but
καταξιωθέντες τοῦ αἰῶνος
having been counted worthy of the age
ἐκείνου τυχεῖν καὶ τῆς ἀναστάσεως τῆς
that to attain and of the resurrection the (one)
ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε
out of dead (ones) neither are marrying nor
γαμίζονται· 36 οὐδὲ γὰρ
are being given in marriage; neither for
ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γάρ
to die yet they are able, equal to angels for
εἰσιν, καὶ υἱοί εἰσιν θεοῦ τῆς
they are, and sons are of God of the
ἀναστάσεως υἱοὶ ὄντες. 37 ὅτι δὲ
resurrection sons being. That but
ἐγείρονται οἱ νεκροὶ καὶ Μωυσῆς
are being raised up the dead (ones) also Moses
ἐμήνυσεν ἐπὶ τῆς βάτου, ὡς λέγει
disclosed upon the thornbush, as he is saying
Κύριον τὸν θεὸν Ἀβραὰμ καὶ θεὸν Ἰσαὰκ
Lord the God of Abraham and God of Isaac
καὶ θεὸν Ἰακώβ· 38 θεὸς δὲ οὐκ ἔστιν
and God of Jacob; God but not is
νεκρῶν ἀλλὰ ζώντων, πάντες
of dead (ones) but of living (ones), all
γὰρ αὐτῷ ζῶσιν. 39 ἀποκριθέντες
for to him they are living. Having answered
δέ τινες τῶν γραμματέων εἶπαν
but some of the scribes said
Διδάσκαλε, καλῶς εἶπας· 40 οὐκέτι
Teacher, fine you said; not yet
γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν
for they were daring to be inquiring upon him
οὐδέν.
nothing.
41 Εἶπεν δὲ πρὸς αὐτούς Πῶς
He said but toward them How
λέγουσιν τὸν χριστὸν εἶναι Δαυεὶδ υἱόν;
are they saying the Christ to be of David son?

of them does she
become [the] wife? For
the seven got her as
wife."
34 Jesus said to
them: "The children of
this system of things*
marry and are given
in marriage, 35 but
those who have been
counted worthy of
gaining that system
of things and the
resurrection from
the dead neither
marry nor are given
in marriage. 36 In
fact, neither can they
die anymore, for they
are like the angels,
and they are God's
children* by being
children″ of the resur-
rection. 37 But that
the dead are raised up
even Moses disclosed,
in the account about
the thornbush, when
he calls Jehovah* 'the
God of Abraham and
God of Isaac and God
of Jacob.' 38 He is a
God, not of the dead,
but of the living, for
they are all living
to him."* 39 In
response some of the
scribes said: "Teacher,
you spoke well."
40 For no longer did
they have the courage
to ask him a single
question.
41 In turn he said
to them: "How is it
they say that the
Christ is David's son?

34* See Luke 18:30 footnote. 36*,″ Or, "sons." 37* Jehovah, $J^{9,11-18,21-24,27}$; Lord, ℵAB. 38* Or, "living from his standpoint."

42 αὐτὸς γὰρ Δαυεὶδ λέγει ἐν Βίβλῳ
That (one) for David is saying in Book
Ψαλμῶν Εἶπεν Κύριος τῷ κυρίῳ μου
of Psalms Said Lord to the lord of me
Κάθου ἐκ δεξιῶν μου 43 ἕως
Be sitting out of right [sides] of me until
ἂν θῶ τοὺς ἐχθρούς σου
likely I should put the enemies of you
ὑποπόδιον τῶν ποδῶν σου· 44 Δαυεὶδ
footstool of the feet of you; David
οὖν αὐτὸν κύριον καλεῖ, καὶ πῶς
therefore him Lord is calling, and how
αὐτοῦ υἱός ἐστιν;
of him son is he?
45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν
Hearing but of all the people he said
τοῖς μαθηταῖς 46 Προσέχετε ἀπὸ τῶν
to the disciples Be YOU attentive from the
γραμματέων τῶν θελόντων
scribes of the (ones) being willing
περιπατεῖν ἐν στολαῖς καὶ φιλούντων
to walk about in robes and liking
ἀσπασμοὺς ἐν ταῖς ἀγοραῖς καὶ
greetings in the marketplaces and
πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ
front seats in the synagogues and
πρωτοκλισίας ἐν τοῖς δείπνοις,
first places of reclining in the suppers,
47 οἳ κατεσθίουσιν τὰς οἰκίας τῶν χηρῶν
who are eating down the houses of the widows
καὶ προφάσει μακρὰ προσεύχονται· οὗτοι
and to pretext long they are praying; these
λήμψονται περισσότερον κρίμα.
will receive more abundant judgment.

21 Ἀναβλέψας δὲ εἶδεν τοὺς
Having looked up but he saw the (ones)
βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα
throwing into the treasury chest the gifts
αὐτῶν πλουσίους. 2 εἶδεν δέ τινα
of them rich [men]. He saw but some
χήραν πενιχρὰν βάλλουσαν ἐκεῖ λεπτὰ δύο,
widow needy throwing there lepta two,
3 καὶ εἶπεν Ἀληθῶς λέγω ὑμῖν ὅτι
and he said Truly I am saying to YOU that
ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον
the widow this the poor (one) more
πάντων ἔβαλεν· 4 πάντες γὰρ οὗτοι
of all (them) threw; all for these

42 For David himself
says in the book of
Psalms, 'Jehovah* said
to my Lord, Sit at my
right hand 43 until I
place your enemies as
a stool for your feet.'
44 David, therefore,
calls him 'Lord'; so
how is he his son?"
45 Then, while
all the people were
listening he said
to the disciples:
46 "Look out for the
scribes who desire to
walk around in robes
and like greetings
in the marketplaces
and front seats in the
synagogues and most
prominent places
at evening meals,
47 and who devour
the houses of the wid-
ows and for a pretext
make long prayers.
These will receive a
heavier judgment."

21 Now as he looked
up he saw the
rich dropping their
gifts into the treasury
chests.* 2 Then he
saw a certain needy
widow drop two small
coins of very little
value there, 3 and
he said: "I tell YOU
truthfully, This
widow, although
poor, dropped in
more than they all
did. 4 For all these

42* Jehovah, $J^{7\text{-}18,21\text{-}24}$; Lord, אAB. 1* Or, "the sacred treasury."

ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς
out of the abounding to them threw into
τὰ δῶρα, αὕτη δὲ ἐκ τοῦ
the gifts, this [woman] but out of the
ὑστερήματος αὐτῆς πάντα τὸν βίον ὃν
want of her all the living which
εἶχεν ἔβαλεν.
she was having threw.
5 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ,
And of some saying about the temple,
ὅτι λίθοις καλοῖς καὶ ἀναθήμασιν
that to stones fine and things placed up
κεκόσμηται, 6 εἶπεν Ταῦτα ἃ
it has been adorned, he said These (things) which
θεωρεῖτε, ἐλεύσονται ἡμέραι ἐν
YOU are beholding, will come days in
αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ ὧδε
which not will be let go off stone upon stone here
ὃς οὐ καταλυθήσεται. 7 ἐπηρώτησαν
which not will be loosed down. They inquired upon
δὲ αὐτὸν λέγοντες Διδάσκαλε, πότε οὖν
but him saying Teacher, when therefore
ταῦτα ἔσται, καὶ τί τὸ σημεῖον
these (things) will be, and what the sign
ὅταν μέλλῃ ταῦτα
whenever may be about these (things)
γίνεσθαι; 8 ὁ δὲ εἶπεν
to be occurring? The (one) but said
Βλέπετε μὴ πλανηθῆτε·
Be YOU looking at not YOU might be made to err;
πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ
many for will come upon the
ὀνόματί μου λέγοντες Ἐγώ εἰμι,
name of me saying I am,
καί Ὁ καιρὸς ἤγγικεν· μὴ
and The appointed time has approached; not
πορευθῆτε ὀπίσω αὐτῶν. 9 ὅταν δὲ
YOU should go behind them. Whenever but
ἀκούσητε πολέμους καὶ ἀκαταστασίας,
YOU might hear wars and disorders,
μὴ πτοηθῆτε· δεῖ γὰρ
not YOU should be terrified; it is necessary for
ταῦτα γενέσθαι πρῶτον, ἀλλ' οὐκ
these (things) to occur first, but not
εὐθέως τὸ τέλος.
immediately the end.
10 Τότε ἔλεγεν αὐτοῖς Ἐγερθήσεται
Then he was saying to them Will be roused
ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασιλείαν,
nation upon nation and kingdom upon kingdom,

dropped in gifts out
of their surplus, but
this [woman] out of
her want dropped in
all the means of living
she had."
5 Later, as certain
ones were speaking
concerning the
temple, how it was
adorned with fine
stones and dedicated
things, 6 he
said: "As for these
things that YOU are
beholding, the days
will come in which
not a stone upon a
stone will be left here
and not be thrown
down." 7 Then
they questioned him,
saying: "Teacher,
when will these things
actually be, and what
will be the sign when
these things are
destined to occur?"
8 He said: "Look
out that YOU are not
misled; for many will
come on the basis of
my name, saying, 'I
am he,' and, 'The due
time has approached.'
Do not go after them.
9 Furthermore, when
YOU hear of wars
and disorders, do
not be terrified. For
these things must
occur first, but the
end does not [occur]
immediately."
10 Then he went on
to say to them: "Na-
tion will rise against
nation, and kingdom
against kingdom;

11 σεισμοί τε μεγάλοι καὶ κατὰ
[earth]quakes and great and according to
τόπους λοιμοὶ καὶ λιμοὶ ἔσονται,
places pestilences and famines will be,
φοβηθρά τε καὶ ἀπ' οὐρανοῦ σημεῖα
fearful sights and also from heaven signs
μεγάλα ἔσται.
great will be.
12 πρὸ δὲ τούτων πάντων
Before but these (things) all
ἐπιβαλοῦσιν ἐφ' ὑμᾶς τὰς χεῖρας αὐτῶν
they will impose upon you the hands of them
καὶ διώξουσιν, παραδιδόντες εἰς τὰς
and they will persecute, giving beside into the
συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ
synagogues and prisons, being led off upon
βασιλεῖς καὶ ἡγεμόνας ἕνεκεν τοῦ
kings and governors on account of the
ὀνόματός μου· 13 ἀποβήσεται ὑμῖν εἰς
name of me; it will step from to you into
μαρτύριον. 14 θέτε οὖν ἐν ταῖς
witness. You put therefore in the
καρδίαις ὑμῶν μὴ προμελετᾶν
hearts of you not to be premeditating
ἀπολογηθῆναι, 15 ἐγὼ γὰρ δώσω ὑμῖν
to make defense, I for shall give to you
στόμα καὶ σοφίαν ᾗ οὐ δυνήσονται
mouth and wisdom to which not will be able
ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ
to resist or to contradict all the
ἀντικείμενοι ὑμῖν. 16 παραδοθήσεσθε
ones lying against to you. You will be given beside
δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν καὶ συγγενῶν
but also by parents and brothers and relatives
καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν,
and friends, and they will put to death out of you,
17 καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων
and you will be being hated by all
διὰ τὸ ὄνομά μου. 18 καὶ θρὶξ ἐκ
through the name of me. And hair out of
τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται.
the head of you not not should perish.
19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς
In the endurance of you you will acquire the
ψυχὰς ὑμῶν.
souls of you.
20 Ὅταν δὲ ἴδητε
Whenever but you might see
κυκλουμένην ὑπὸ στρατοπέδων
being encircled by encamped armies

11 and there will be
great earthquakes,
and in one place after
another pestilences
and food shortages;
and there will be fear-
ful sights and from
heaven great signs.
12 "But before
all these things
people will lay their
hands upon YOU
and persecute YOU,
delivering YOU up to
the synagogues and
prisons, YOU being
haled before kings
and governors for
the sake of my name.
13 It will turn out
to YOU for a witness.
14 Therefore settle it
in YOUR hearts not to
rehearse beforehand
how to make YOUR
defense, 15 for I
will give YOU a mouth
and wisdom, which
all YOUR opposers to-
gether will not be able
to resist or dispute.
16 Moreover, YOU
will be delivered up
even by parents and
brothers and relatives
and friends, and they
will put some of YOU
to death; 17 and
YOU will be objects of
hatred by all people
because of my name.
18 And yet not a hair
of YOUR heads will
by any means perish.
19 By endurance on
YOUR part YOU will
acquire YOUR souls.
20 "Furthermore,
when YOU see
Jerusalem surrounded
by encamped armies,

Ἰερουσαλήμ, τότε γνῶτε ὅτι ἤγγικεν
Jerusalem, then know you that has drawn near
ἡ ἐρήμωσις αὐτῆς. 21 τότε οἱ ἐν τῇ
the desolation of her. Then the (ones) in the
Ἰουδαίᾳ φευγέτωσαν εἰς τὰ ὄρη, καὶ
Judea let them be fleeing into the mountains, and
οἱ ἐν μέσῳ αὐτῆς ἐκχωρείτωσαν,
the (ones) in midst of her let them depart out,
καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν
and the (ones) in the regions not let them enter
εἰς αὐτήν, 22 ὅτι ἡμέραι ἐκδικήσεως
into her, because days of vengeance
αὗταί εἰσιν τοῦ πλησθῆναι πάντα
these are of the to be fulfilled all
τὰ γεγραμμένα. 23 οὐαὶ
the (things) having been written. Woe
ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς
to the (ones) in belly having and to the (ones)
θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται
giving suck in those the days; will be
γὰρ ἀνάγκη μεγάλη ἐπὶ τῆς γῆς καὶ
for necessity great upon the earth and
ὀργὴ τῷ λαῷ τούτῳ, 24 καὶ πεσοῦνται
wrath to the people this, and they will fall
στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται
to mouth of sword and they will be led captive
εἰς τὰ ἔθνη πάντα, καὶ Ἰερουσαλὴμ
into the nations all, and Jerusalem
ἔσται πατουμένη ὑπὸ ἐθνῶν, ἄχρι
will be being trampled by nations, until
οὗ πληρωθῶσιν καὶ ἔσονται
what [time] should be fulfilled and will be
καιροὶ ἐθνῶν.
appointed times of nations.
25 καὶ ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ
And will be signs in sun and moon
καὶ ἄστροις, καὶ ἐπὶ τῆς γῆς συνοχὴ
and stars, and upon the earth anguish
ἐθνῶν ἐν ἀπορίᾳ ἤχους θαλάσσης καὶ
of nations in perplexity of noise of sea and
σάλου, 26 ἀποψυχόντων ἀνθρώπων ἀπὸ
of agitation, fainting of men from
φόβου καὶ προσδοκίας τῶν
fear and expectation of the (things)
ἐπερχομένων τῇ οἰκουμένῃ, αἱ γὰρ
coming upon the being inhabited [earth], the for
δυνάμεις τῶν οὐρανῶν σαλευθήσονται.
powers of the heavens will be shaken.
27 καὶ τότε ὄψονται τὸν υἱὸν τοῦ
And then they will see the Son of the

then know that the
desolating of her has
drawn near. 21 Then
let those in Ju·de'a
begin fleeing to the
mountains, and let
those in the midst of
her withdraw, and let
those in the country
places not enter into
her; 22 because
these are days for
meting out justice,
that all the things
written may be
fulfilled. 23 Woe to
the pregnant women
and the ones suckling
a baby in those days!
For there will be great
necessity upon the
land and wrath on
this people; 24 and
they will fall by the
edge of the sword
and be led captive
into all the nations;
and Jerusalem will
be trampled on by
the nations, until the
appointed times of the
nations are fulfilled.
25 "Also, there will
be signs in sun and
moon and stars, and
on the earth anguish
of nations, not
knowing the way out
because of the roaring
of the sea and [its]
agitation, 26 while
men become faint out
of fear and expec-
tation of the things
coming upon the in-
habited earth; for the
powers of the heavens
will be shaken.
27 And then they
will see the Son of

ἀνθρώπου ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως
man coming in cloud with power
καὶ δόξης πολλῆς. 28 Ἀρχομένων δὲ
and glory much. Starting but
τούτων γίνεσθαι ἀνακύψατε
of these (things) to be occurring bend yourselves up
καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν, διότι
and lift YOU upon the heads of YOU, because
ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.
is drawing near the deliverance of YOU.
29 Καὶ εἶπεν παραβολὴν αὐτοῖς Ἴδετε
And he said parable to them See YOU
τὴν συκῆν καὶ πάντα τὰ δένδρα·
the fig tree and all the trees;
30 ὅταν προβάλωσιν ἤδη,
whenever they might shoot forth already,
βλέποντες ἀφ' ἑαυτῶν γινώσκετε ὅτι
looking at from selves YOU are knowing that
ἤδη ἐγγὺς τὸ θέρος ἐστίν· 31 οὕτως
already near the summer is; thus
καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα
also YOU, whenever YOU might see these (things)
γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἡ
occurring, be knowing YOU that near is the
βασιλεία τοῦ θεοῦ. 32 ἀμὴν λέγω
kingdom of the God. Amen I am saying
ὑμῖν ὅτι οὐ μὴ παρέλθῃ ἡ γενεὰ
to YOU that not not should pass away the generation
αὕτη ἕως ἂν πάντα γένηται.
this until likely all (things) might occur.
33 ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται,
The heaven and the earth will pass away,
οἱ δὲ λόγοι μου οὐ μὴ παρελεύσονται.
the but words of me not not will pass away.
34 Προσέχετε δὲ ἑαυτοῖς μή
Be YOU paying attention but to selves not
ποτε βαρηθῶσιν αἱ καρδίαι
sometime might become weighed the hearts
ὑμῶν ἐν κρεπάλῃ καὶ μέθῃ καὶ
of YOU in overeating and drunkenness and
μερίμναις βιωτικαῖς, καὶ ἐπιστῇ
anxieties belonging to life, and might stand on
ἐφ' ὑμᾶς ἐφνίδιος ἡ ἡμέρα ἐκείνη 35 ὡς
upon YOU sudden the day that as
παγίς· ἐπεισελεύσεται γὰρ ἐπὶ πάντας
snare; it will come in on for upon all
τοὺς καθημένους ἐπὶ πρόσωπον πάσης
the (ones) sitting upon face of all
τῆς γῆς. 36 ἀγρυπνεῖτε δὲ ἐν παντὶ
the earth. Be keeping sleepless but in all

man coming in a
cloud with power and
great glory. 28 But
as these things
start to occur, raise
yourselves erect and
lift YOUR heads up,
because YOUR deliver-
ance is getting near."
29 With that he
spoke an illustration
to them: "Note the
fig tree and all the
other trees: 30 When
they are already in
the bud, by observing
it YOU know for
yourselves that
now the summer is
near. 31 In this
way YOU also, when
YOU see these things
occurring, know that
the kingdom of God
is near. 32 Truly
I say to YOU, This
generation will by
no means pass away
until all things occur.
33 Heaven and earth
will pass away, but
my words will by no
means pass away.
34 "But pay atten-
tion to yourselves that
YOUR hearts never
become weighed down
with overeating and
heavy drinking and
anxieties of life, and
suddenly that day be
instantly upon YOU
35 as a snare. For
it will come in upon
all those dwelling
upon the face of all
the earth. 36 Keep
awake, then, all the

καιρῷ δεόμενοι ἵνα
appointed time supplicating in order that
κατισχύσητε ἐκφυγεῖν ταῦτα πάντα
YOU might be strong to flee out of these all
τὰ μέλλοντα γίνεσθαι, καὶ
the (things) being about to be occurring, and
σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.
to stand in front of the Son of the man.
37 *Ἦν δὲ τὰς ἡμέρας ἐν τῷ ἱερῷ
He was but the days in the temple
διδάσκων, τὰς δὲ νύκτας ἐξερχόμενος
teaching, the but nights going out
ηὐλίζετο εἰς τὸ ὄρος τὸ
he was lodging into the mountain the (one)
καλούμενον Ἐλαιῶν· 38 καὶ πᾶς ὁ λαὸς
being called of Olives; and all the people
ὤρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ
was coming early toward him in the temple
ἀκούειν αὐτοῦ.
to be hearing of him.
22 Ἤγγιζεν δὲ ἡ ἑορτὴ τῶν
Was drawing near but the festival of the
ἀζύμων ἡ λεγομένη Πάσχα.
unfermented [cakes] the (one) being said Passover.
2 καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ
And were seeking the chief priests and the
γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν,
scribes the how they might take up him,
ἐφοβοῦντο γὰρ τὸν λαόν. 3 Εἰσῆλθεν
they were fearing for the people. Entered
δὲ Σατανᾶς εἰς Ἰούδαν τὸν καλούμενον
but Satan into Judas the (one) being called
Ἰσκαριώτην, ὄντα ἐκ τοῦ ἀριθμοῦ τῶν
Iscariot, being out of the number of the
δώδεκα· 4 καὶ ἀπελθὼν συνελάλησεν
twelve; and having gone off he talked with
τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς τὸ πῶς
the chief priests and captains the how
αὐτοῖς παραδῷ αὐτόν. 5 καὶ
to them he might give beside him. And
ἐχάρησαν καὶ συνέθεντο αὐτῷ ἀργύριον
they rejoiced and agreed to him silver [money]
δοῦναι. 6 καὶ ἐξωμολόγησεν, καὶ ἐζήτει
to give. And he consented, and was seeking
εὐκαιρίαν τοῦ παραδοῦναι αὐτὸν ἄτερ
well-seasonable of the to give beside him without
ὄχλου αὐτοῖς.
crowd to them.

time making suppli-
cation that YOU may
succeed in escaping
all these things that
are destined to occur,
and in standing before
the Son of man."
37 So by day he
would be teaching
in the temple, but
by night he would
go out and lodge on
the mountain called
the Mount of Olives.
38 And all the people
would come early in
the day to him in the
temple to hear him.
22 Now the festival
of the unferment-
ed cakes, the so-called
Passover, was getting
near. 2 Also, the
chief priests and the
scribes were seeking
the effective way for
them to get rid of
him, for they were
in fear of the people.
3 But Satan entered
into Judas, the one
called Is-car'i-ot, who
was numbered among
the twelve; 4 and he
went off and talked
with the chief priests
and [temple] captains
about the effective
way to betray him to
them. 5 Well, they
rejoiced and agreed to
give him silver money.
6 So he consented,
and he began to seek
a good opportunity
to betray him to
them without a crowd
around.

7 Ἦλθεν δὲ ἡ ἡμέρα τῶν
Came but the day of the
ἀζύμων, ᾗ
unfermented [cakes], to which [day]
ἔδει θύεσθαι τὸ πάσχα·
it was necessary to be sacrificed the passover;
8 καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάνην
and he sent forth Peter and John
εἰπών Πορευθέντες ἑτοιμάσατε ἡμῖν τὸ
having said Having gone you get ready to us the
πάσχα ἵνα φάγωμεν. 9 οἱ
passover in order that we might eat. The (ones)
δὲ εἶπαν αὐτῷ Ποῦ θέλεις
but said to him Where you are willing
ἑτοιμάσωμεν; 10 ὁ δὲ εἶπεν
we should make ready? The (one) but said
αὐτοῖς Ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν
to them Look! Having entered of YOU into the
πόλιν συναντήσει ὑμῖν ἄνθρωπος
city will meet to YOU man
κεράμιον ὕδατος βαστάζων·
earthenware vessel of water carrying;
ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν εἰς
YOU follow to him into the house into
ἣν εἰσπορεύεται. 11 καὶ ἐρεῖτε τῷ
which he is going into. And YOU will say to the
οἰκοδεσπότῃ τῆς οἰκίας Λέγει σοι
housemaster of the house Is saying to you
ὁ διδάσκαλος Ποῦ ἐστιν τὸ κατάλυμα
the Teacher Where is the guest room
ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου
where the passover with the disciples of me
φάγω; 12 κἀκεῖνος ὑμῖν δείξει
I might eat? And that one to YOU will show
ἀνάγαιον μέγα ἐστρωμένον·
upper room great having [couches] spread;
ἐκεῖ ἑτοιμάσατε. 13 ἀπελθόντες δὲ
there YOU make ready. Having gone off but
εὗρον καθὼς εἰρήκει αὐτοῖς, καὶ
they found according as he had said to them, and
ἡτοίμασαν τὸ πάσχα.
they made ready the passover.
14 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσεν καὶ
And when occurred the hour, he fell up also
οἱ ἀπόστολοι σὺν αὐτῷ. 15 καὶ εἶπεν
the apostles together with him. And he said
πρὸς αὐτούς Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο
toward them To desire I desired this
τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ
the passover to eat with YOU before of the

7 The day of the
unfermented cakes
now arrived, on which
the passover [victim]
must be sacrificed;
8 and he dispatched
Peter and John, say-
ing: "Go and get the
passover ready for us
to eat." 9 They said
to him: "Where do
you want us to get [it]
ready?" 10 He said
to them: "Look! When
YOU enter into the
city a man carrying
an earthenware vessel
of water will meet
YOU. Follow him into
the house into which
he enters. 11 And
YOU must say to the
landlord of the house,
'The Teacher says to
you: "Where is the
guest room in which I
may eat the passover
with my disciples?"'
12 And that [man]
will show YOU a large
upper room furnished.
Get [it] ready there."
13 So they departed
and found it just as
he had said to them,
and they got the
passover ready.
14 At length when
the hour came, he
reclined at the table,
and the apostles
with him. 15 And
he said to them: "I
have greatly desired
to eat this passover
with YOU before

με παθεῖν· 16 λέγω γὰρ ὑμῖν ὅτι
me to suffer; I am telling for to YOU that
οὐ μὴ φάγω αὐτὸ ἕως ὅτου
not not I should eat this until when
πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ θεοῦ.
it should be fulfilled in the kingdom of the God.
17 καὶ δεξάμενος ποτήριον εὐχαριστήσας
And having accepted cup having thanked
εἶπεν Λάβετε τοῦτο καὶ διαμερίσατε εἰς
he said YOU take this and YOU distribute into
ἑαυτούς· 18 λέγω γὰρ ὑμῖν, οὐ μὴ
selves; I am saying for to YOU, not not
πίω ἀπὸ τοῦ νῦν ἀπὸ τοῦ
I should drink from the now from the
γενήματος τῆς ἀμπέλου ἕως οὗ
product of the vine until what [time]
ἡ βασιλεία τοῦ θεοῦ ἔλθῃ.
the kingdom of the God might come.
19 καὶ λαβὼν ἄρτον εὐχαριστήσας
And having taken loaf having thanked
ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων Τοῦτό
he broke and he gave to them saying This
ἐστιν τὸ σῶμά μου [[τὸ ὑπὲρ ὑμῶν
is the body of me [[the (one) over YOU
διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν
being given; this YOU be doing into the my
ἀνάμνησιν. 20 καὶ τὸ ποτήριον ὡσαύτως
remembrance. And the cup as-thus
μετὰ τὸ δειπνῆσαι, λέγων Τοῦτο τὸ
after the to take supper, saying This the
ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί
cup the new covenant in the blood
μου, τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον.]]
of me, the (one) over YOU being poured out.]]
21 πλὴν ἰδοὺ ἡ χεὶρ τοῦ
Besides look! the hand of the (one)
παραδιδόντος με μετ' ἐμοῦ ἐπὶ τῆς τραπέζης·
giving beside me with me upon the table;
22 ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου
because the Son indeed of the man
κατὰ τὸ ὡρισμένον
according to the having been marked out
πορεύεται, πλὴν οὐαὶ τῷ ἀνθρώπῳ
is going, besides woe to the man
ἐκείνῳ δι' οὗ παραδίδοται.
that through whom he is being given beside.
23 καὶ αὐτοὶ ἤρξαντο συνζητεῖν
And they started to be seeking together
πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ
toward selves the who really might be out of

I suffer; 16 for I
tell YOU, I will not
eat it again until it
becomes fulfilled in
the kingdom of God."
17 And, accepting a
cup, he gave thanks
and said: "Take this
and pass it from one
to the other among
yourselves; 18 for I
tell YOU, From now on
I will not drink again
from the product of
the vine until the
kingdom of God
arrives."
19 Also, he took
a loaf, gave thanks,
broke it, and gave it
to them, saying: "This
means my body which
is to be given in YOUR
behalf. Keep doing
this in remembrance
of me." 20 Also, the
cup in the same way
after they had the
evening meal, he say-
ing: "This cup means
the new covenant by
virtue of my blood,
which is to be poured
out in YOUR behalf.
21 "But, look! the
hand of my betrayer is
with me at the table.
22 Because the Son
of man is going
his way according
to what is marked
out; all the same,
woe to that man
through whom he is
betrayed!" 23 So
they started to discuss
among themselves the
question of which of
them would really be

αὐτῶν ὁ τοῦτο μέλλων
them the (one) this (thing) being about
πράσσειν.
to be performing.
24 Ἐγένετο δὲ καὶ φιλονεικία
Occurred but also fondness for dispute
ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ εἶναι
in them, the who of them is seeming to be
μείζων. 25 ὁ δὲ εἶπεν αὐτοῖς Οἱ
greater. The (one) but said to them The
βασιλεῖς τῶν ἐθνῶν κυριεύουσιν
kings of the nations are acting as lords of
αὐτῶν καὶ οἱ ἐξουσιάζοντες αὐτῶν
them and the (ones) having authority of them
εὐεργέται καλοῦνται. 26 ὑμεῖς δὲ οὐχ
benefactors are being called. You but not
οὕτως, ἀλλ' ὁ μείζων ἐν ὑμῖν γινέσθω
thus, but the greater in you let him become
ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς
as the younger, and the (one) leading as
ὁ διακονῶν· 27 τίς γὰρ μείζων,
the (one) serving; who for greater,
ὁ ἀνακείμενος ἢ ὁ διακονῶν;
the (one) lying up or the (one) serving?
οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ ἐν μέσῳ
Not the (one) lying up? I but in midst
ὑμῶν εἰμὶ ὡς ὁ διακονῶν.
of you am as the (one) serving.
28 Ὑμεῖς δέ ἐστε οἱ
You but you are the (ones)
διαμεμενηκότες μετ' ἐμοῦ ἐν τοῖς
having remained throughout with me in the
πειρασμοῖς μου· 29 κἀγὼ διατίθεμαι
trials of me; also I am covenanting
ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ
to you, according as covenanted to me the Father
μου βασιλείαν, 30 ἵνα ἔσθητε καὶ
of me kingdom, in order that you may eat and
πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ
you may drink upon the table of me in the
βασιλείᾳ μου, καὶ καθῆσθε ἐπὶ θρόνων
kingdom of me, and you may sit upon thrones
τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ.
the twelves tribes judging of the Israel.
31 Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς
Simon Simon, look! the Satan
ἐξῃτήσατο ὑμᾶς τοῦ σινιάσαι ὡς τὸν σῖτον·
demanded you of the to sift as the wheat;
32 ἐγὼ δὲ ἐδεήθην περὶ σοῦ
I but made supplication about you

the one that was
about to do this.
24 However, there
also arose a heated
dispute among them
over which one of
them seemed to be
greatest. 25 But he
said to them: "The
kings of the nations
lord it over them, and
those having authority
over them are called
Benefactors. 26 YOU,
though, are not to be
that way. But let him
that is the greatest
among YOU become
as the youngest,
and the one acting
as chief as the one
ministering. 27 For
which one is greater,
the one reclining at
the table or the one
ministering? Is it not
the one reclining at
the table? But I am in
YOUR midst as the one
ministering.
28 "However, YOU
are the ones that
have stuck with me
in my trials; 29 and
I make a covenant
with YOU, just as my
Father has made a
covenant with me, for
a kingdom, 30 that
YOU may eat and
drink at my table in
my kingdom, and sit
on thrones to judge
the twelve tribes of
Israel.
31 "Simon,
Simon, look! Satan
has demanded to
have YOU men to
sift YOU as wheat.
32 But I have made
supplication for you

ἵνα μὴ ἐκλίπῃ ἡ πίστις
in order that not should leave out the faith
σου· καὶ σύ ποτε ἐπιστρέψας
of you; and you sometime having returned
στήρισον τοὺς ἀδελφούς σου. 33 ὁ
make firm the brothers of you. The (one)
δὲ εἶπεν αὐτῷ Κύριε, μετὰ σοῦ ἕτοιμός
but said to him Lord, with you ready
εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον
I am also into prison and into death
πορεύεσθαι. 34 ὁ δὲ εἶπεν Λέγω
to be going. The (one) but said I am saying
σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ
to you, Peter, not will sound today cock
ἕως τρίς με ἀπαρνήσῃ εἰδέναι.
until thrice me you will deny to have known.
35 Καὶ εἶπεν αὐτοῖς Ὅτε ἀπέστειλα
And he said to them When I sent forth
ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ
you without purse and pouch and
ὑποδημάτων, μή τινος ὑστερήσατε;
sandals, not of anything lacked you?
οἱ δὲ εἶπαν Οὐθενός. 36 εἶπεν δὲ
The (ones) but said Of nothing! He said but
αὐτοῖς Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον
to them But now the (one) having purse
ἀράτω, ὁμοίως καὶ πήραν, καὶ
let him lift up, likewise also pouch, and
ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον
the (one) not having let him sell the outer garment
αὐτοῦ καὶ ἀγορασάτω μάχαιραν.
of him and let him buy sword.
37 λέγω γὰρ ὑμῖν ὅτι τοῦτο τὸ
I am saying for to you that this the (thing)
γεγραμμένον δεῖ
having been written it is necessary
τελεσθῆναι ἐν ἐμοί, τὸ Καὶ μετὰ
to be finished in me, the And with
ἀνόμων ἐλογίσθη· καὶ γὰρ
lawless (ones) he was reckoned; also for
τὸ περὶ ἐμοῦ τέλος ἔχει.
the (thing) about me end is having.
38 οἱ δὲ εἶπαν Κύριε, ἰδοὺ μάχαιραι
The (ones) but said Lord, look! swords
ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς Ἱκανόν
here two. The (one) but said to them Sufficient
ἐστιν.
it is.
39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ
And having gone out he went according to

that your faith may
not give out; and you,
when once you have
returned, strengthen
your brothers."
33 Then he said to
him: "Lord, I am
ready to go with you
both into prison and
into death." 34 But
he said: "I tell you,
Peter, A cock will
not crow today until
you have three times
denied knowing me."
35 He also said to
them: "When I sent
YOU forth without
purse and food pouch
and sandals, YOU did
not want for anything,
did YOU?" They said:
"No!" 36 Then he
said to them: "But
now let the one that
has a purse take it up,
likewise also a food
pouch; and let the
one having no sword
sell his outer garment
and buy one. 37 For
I tell YOU that this
which is written must
be accomplished in
me, namely, 'And he
was reckoned with
lawless ones.' For that
which concerns me
is having an accom-
plishment." 38 Then
they said: "Lord, look!
here are two swords."
He said to them: "It is
enough."
39 On going
out he went as

τὸ ἔθος εἰς τὸ Ὄρος τῶν Ἐλαιῶν·
the custom into the Mount of the Olives;
ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί.
followed but to him also the disciples.
40 γενόμενος δὲ ἐπὶ τοῦ τόπου
Having come to be but upon the place
εἶπεν αὐτοῖς Προσεύχεσθε μὴ εἰσελθεῖν
he said to them You be praying not to enter
εἰς πειρασμόν. 41 καὶ αὐτὸς ἀπεσπάσθη
into temptation. And he drew away
ἀπ' αὐτῶν ὡσεὶ λίθου βολήν, καὶ
from them as if of stone throw, and
θεὶς τὰ γόνατα προσηύχετο
having placed the knees he was praying
42 λέγων Πάτερ, εἰ βούλει παρένεγκε
saying Father, if you are wishing bear beside
τοῦτο τὸ ποτήριον ἀπ' ἐμοῦ· πλὴν
this the cup from me; besides
μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν
not the will of me but the yours
γινέσθω. 43 [[ὤφθη δὲ αὐτῷ
let come to be. [[Was seen but to him
ἄγγελος ἀπὸ τοῦ οὐρανοῦ ἐνισχύων αὐτόν.
angel from the heaven strengthening him.
44 καὶ γενόμενος ἐν ἀγωνίᾳ
And having come to be in agony
ἐκτενέστερον προσηύχετο· καὶ ἐγένετο ὁ
more earnestly he was praying; and became the
ἱδρὼς αὐτοῦ ὡσεὶ θρόμβοι αἵματος
sweat of him as if drops of blood
καταβαίνοντες ἐπὶ τὴν γῆν.]] 45 καὶ
going down upon the earth.]] And
ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν
having stood up from the prayer having come
πρὸς τοὺς μαθητὰς εὗρεν
toward the disciples he found
κοιμωμένους αὐτοὺς ἀπὸ τῆς
being laid down to sleep them from the
λύπης, 46 καὶ εἶπεν αὐτοῖς Τί
grief, and he said to them Why
καθεύδετε; ἀναστάντες προσεύχεσθε,
are YOU sleeping? Having stood up be YOU praying,
ἵνα μὴ εἰσέλθητε εἰς πειρασμόν.
in order that not YOU should enter into temptation.
47 Ἔτι αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ
Yet of him speaking look! crowd, and
ὁ λεγόμενος Ἰούδας εἷς τῶν δώδεκα
the (one) being said Judas one of the twelve
προήρχετο αὐτούς, καὶ ἤγγισεν
was coming before them, and he approached

customarily to the
Mount of Olives; and
the disciples also fol-
lowed him. 40 Hav-
ing come to the place
he said to them:
"Carry on prayer,
that YOU do not enter
into temptation."
41 And he himself
drew away from them
about a stone's throw,
and bent his knees
and began to pray,
42 saying: "Father,
if you wish, remove
this cup from me.
Nevertheless, let, not
my will, but yours
take place." 43 Then
an angel from heaven
appeared to him
and strengthened
him. 44 But getting
into an agony he
continued praying
more earnestly; and
his sweat became
as drops of blood
falling to the ground.
45 And he rose from
prayer, went to the
disciples and found
them slumbering from
grief; 46 and he said
to them: "Why are YOU
sleeping? Rise and
carry on prayer, that
YOU do not enter into
temptation."
47 While he was
yet speaking, look! a
crowd, and the [man]
called Judas, one
of the twelve, was
going before them;
and he approached

τῷ Ἰησοῦ φιλῆσαι αὐτόν. 48 Ἰησοῦς δὲ
to the Jesus to kiss him. Jesus but
εἶπεν αὐτῷ Ἰούδα, φιλήματι τὸν υἱὸν τοῦ
said to him Judas, to kiss the Son of the
ἀνθρώπου παραδίδως; 49 ἰδόντες
man are you giving beside? Having seen
δὲ οἱ περὶ αὐτὸν τὸ
but the (ones) about him the (thing)
ἐσόμενον εἶπαν Κύριε, εἰ πατάξομεν ἐν
going to be said Lord, if shall we strike in
μαχαίρῃ; 50 καὶ ἐπάταξεν εἷς τις
sword? And struck one some
ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δοῦλον
out of them of the chief priest the slave
καὶ ἀφεῖλεν τὸ οὖς αὐτοῦ τὸ δεξιόν.
and lifted up off the ear of him the right.
51 ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν
Having answered but the Jesus said
Ἐᾶτε ἕως τούτου· καὶ ἁψάμενος
Be YOU letting until this; and having touched
τοῦ ὠτίου ἰάσατο αὐτόν. 52 εἶπεν δὲ
of the ear he healed him. Said but
Ἰησοῦς πρὸς τοὺς
Jesus toward the (ones)
παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς
having come to be beside upon him chief priests
καὶ στρατηγοὺς τοῦ ἱεροῦ καὶ πρεσβυτέρους
and captains of the temple and older men
Ὡς ἐπὶ λῃστὴν ἐξήλθατε μετὰ μαχαιρῶν
As upon robber YOU came out with swords
καὶ ξύλων; 53 καθ' ἡμέραν
and wood (things)? According to day
ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ
being of me with YOU in the temple not
ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ'
YOU stretched out the hands upon me; but
αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία
this is of YOU the hour and the authority
τοῦ σκότους.
of the darkness.
54 Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ
Having taken with but him they led and
εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως·
led in into the house of the chief priest;
ὁ δὲ Πέτρος ἠκολούθει μακρόθεν.
the but Peter was following long [way] off.
55 περιαψάντων δὲ πῦρ ἐν μέσῳ τῆς
Of (ones) having lit but fire in midst of the
αὐλῆς καὶ συνκαθισάντων ἐκάθητο
courtyard and having sat down together was sitting

Jesus to kiss him.
48 But Jesus said
to him: "Judas, do
you betray the Son
of man with a kiss?"
49 When those about
him saw what was
going to happen, they
said: "Lord, shall
we strike with the
sword?" 50 A certain
one of them even did
strike the slave of
the high priest and
took off his right ear.
51 But in reply Jesus
said: "LET it go as
far as this." And he
touched the ear and
healed him. 52 Jesus
then said to the chief
priests and captains
of the temple and
older men that had
come there for him:
"Did YOU come out
with swords and clubs
as against a robber?
53 While I was with
YOU in the temple
day after day YOU did
not stretch out YOUR
hands against me.
But this is YOUR hour
and the authority of
darkness."
54 Then they
arrested him and led
him off and brought
him into the house of
the high priest; but
Peter was following at
a distance. 55 When
they lit a fire in the
midst of the courtyard
and sat down togeth-
er, Peter was sitting

ὁ Πέτρος μέσος αὐτῶν. 56 ἰδοῦσα
the Peter middle (one) of them. Having seen
δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς
but him servant girl some sitting toward
τὸ φῶς καὶ ἀτενίσασα αὐτῷ εἶπεν
the light and having gazed intently to him she said
Καὶ οὗτος σὺν αὐτῷ
Also this (one) together with him
ἦν· 57 ὁ δὲ ἠρνήσατο λέγων
was; the (one) but denied saying
Οὐκ οἶδα αὐτόν, γύναι.
Not I have known him, woman.
58 καὶ μετὰ βραχὺ ἕτερος
And after short while different (one)
ἰδὼν αὐτὸν ἔφη Καὶ σὺ ἐξ αὐτῶν
having seen him said Also you out of them
εἶ· ὁ δὲ Πέτρος ἔφη Ἄνθρωπε, οὐκ εἰμί.
are; the but Peter said Man, not I am.
59 καὶ διαστάσης ὡσεὶ ὥρας μιᾶς
And having stood through as if of hour one
ἄλλος τις διισχυρίζετο λέγων
other (one) some was insisting strongly saying
Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν,
Upon truth also this (one) with him was,
καὶ γὰρ Γαλιλαῖός ἐστιν· 60 εἶπεν δὲ ὁ
and for Galilean he is; said but the
Πέτρος Ἄνθρωπε, οὐκ οἶδα ὃ
Peter Man, not I have known which
λέγεις. καὶ παραχρῆμα ἔτι λαλοῦντος
you are saying. And instantly yet speaking
αὐτοῦ ἐφώνησεν ἀλέκτωρ. 61 καὶ στραφεὶς
of him sounded cock. And having turned
ὁ κύριος ἐνέβλεψεν τῷ Πέτρῳ, καὶ
the Lord looked in to the Peter, and
ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ
recalled the Peter of the saying of the
κυρίου ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα
Lord as he said to him that Before cock
φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς.
to sound today you will disown me thrice.
62 καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.
And having gone outside he wept bitterly.
63 Καὶ οἱ ἄνδρες οἱ
And the male persons the (ones)
συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ
having together him were making fun to him
δέροντες, 64 καὶ περικαλύψαντες αὐτὸν
flaying, and having covered over him
ἐπηρώτων λέγοντες Προφήτευσον, τίς
were inquiring upon saying Prophesy, who

in among them.
56 But a certain
servant girl saw him
sitting by the bright
fire and looked him
over and said: "This
man also was with
him." 57 But he
denied it, saying: "I
do not know him,
woman." 58 And
after a short time
another person seeing
him said: "You also
are one of them." But
Peter said: "Man, I
am not." 59 And
after about an hour
intervened a certain
other [man] began
insisting strongly:
"For a certainty this
[man] also was with
him; for, in fact, he is
a Gal·i·le'an!" 60 But
Peter said: "Man, I
do not know what
you are saying." And
instantly, while he
was yet speaking, a
cock crowed. 61 And
the Lord turned and
looked upon Peter,
and Peter recalled
the utterance of the
Lord when he said
to him: "Before a
cock crows today you
will disown me three
times." 62 And he
went outside and wept
bitterly.
63 Now the men
that had him in cus-
tody began to make
fun of him, hitting
him; 64 and after
covering him over
they would ask and
say: "Prophesy. Who

ἐστιν ὁ παίσας σε; 65 καὶ
is the (one) having hit you? And
ἕτερα πολλὰ βλασφημοῦντες
different (things) many blaspheming
ἔλεγον εἰς αὐτόν.
they were saying into him.
66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη
And as it became day, was led together
τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς
the body of elders of the people, chief priests
τε καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν
both and scribes, and they led away him
εἰς τὸ συνέδριον αὐτῶν, λέγοντες 67 Εἰ
into the Sanhedrin of them, saying If
σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν. εἶπεν δὲ
you are the Christ, say to us. He said but
αὐτοῖς Ἐὰν ὑμῖν εἴπω οὐ μὴ
to them If ever to you I should say not not
πιστεύσητε· 68 ἐὰν δὲ ἐρωτήσω
YOU would believe; if ever but I should question
οὐ μὴ ἀποκριθῆτε. 69 ἀπὸ τοῦ νῦν
not not YOU would answer. From the now
δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος
but will be the Son of the man sitting
ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ.
out of right [sides] of the power of the God.
70 εἶπαν δὲ πάντες Σὺ οὖν εἶ ὁ
They said but all You therefore are the
υἱὸς τοῦ θεοῦ; ὁ δὲ πρὸς αὐτοὺς
Son of the God? The (one) but toward them
ἔφη Ὑμεῖς λέγετε ὅτι ἐγώ εἰμι.
said YOU are saying that I am.
71 οἱ δὲ εἶπαν Τί ἔτι ἔχομεν
The (ones) but said What yet we are having
μαρτυρίας χρείαν; αὐτοὶ γὰρ ἠκούσαμεν
of witness need? Very (ones) for we heard
ἀπὸ τοῦ στόματος αὐτοῦ.
from the mouth of him.
23 Καὶ ἀναστὰν ἅπαν τὸ πλῆθος
And having stood up all the multitude
αὐτῶν ἤγαγον αὐτὸν ἐπὶ τὸν Πειλᾶτον.
of them led him upon the Pilate.
2 ἤρξαντο δὲ κατηγορεῖν αὐτοῦ
They started but to be accusing of him
λέγοντες Τοῦτον εὕραμεν διαστρέφοντα
saying This [man] we found turning through
τὸ ἔθνος ἡμῶν καὶ κωλύοντα φόρους
the nation of us and forbidding taxes
Καίσαρι διδόναι καὶ λέγοντα αὐτὸν
to Caesar to be giving and saying himself

is it that struck you?"
65 And they went on
saying many other
things in blasphemy
against him.
66 At length when
it became day, the
assembly of older
men of the people,
both chief priests and
scribes, gathered to-
gether, and they haled
him into their San'-
he·drin hall, saying:
67 "If you are the
Christ, tell us." But he
said to them: "Even
if I told YOU, YOU
would not believe it
at all. 68 Moreover,
if I questioned YOU,
YOU would not answer
at all. 69 However,
from now on the Son
of man will be sitting
at the powerful right
hand of God." 70 At
this they all said:
"Are you, therefore,
the Son of God?" He
said to them: "YOU
yourselves are saying
that I am." 71 They
said: "Why do we need
further witness? For
we ourselves have
heard [it] out of his
own mouth."
23 So the multitude
of them rose, one
and all, and led him
to Pilate. 2 Then
they started to accuse
him, saying: "This
man we found sub-
verting our nation and
forbidding the paying
of taxes to Caesar
and saying he himself

χριστὸν βασιλέα εἶναι. 3 ὁ δὲ Πειλᾶτος
Christ king to be. The but Pilate
ἠρώτησεν αὐτὸν λέγων Σὺ εἶ ὁ βασιλεὺς
questioned him saying You are the king
τῶν Ἰουδαίων; ὁ δὲ ἀποκριθεὶς
of the Jews? The (one) but having answered
αὐτῷ ἔφη Σὺ λέγεις. 4 ὁ δὲ Πειλᾶτος
to him said You are saying. The but Pilate
εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους
said toward the chief priests and the crowds
Οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀνθρώπῳ τούτῳ.
Nothing I find cause in the man this.
5 οἱ δὲ ἐπίσχυον λέγοντες ὅτι
The (ones) but were strong upon saying that
Ἀνασείει τὸν λαὸν διδάσκων καθ' ὅλης
He stirs up the people teaching down whole
τῆς Ἰουδαίας, καὶ ἀρξάμενος ἀπὸ τῆς
the Judea, and having started from the
Γαλιλαίας ἕως ὧδε. 6 Πειλᾶτος δὲ
Galilee until here. Pilate but
ἀκούσας ἐπηρώτησεν εἰ ὁ ἄνθρωπος
having heard inquired upon if the man
Γαλιλαῖός ἐστιν, 7 καὶ ἐπιγνοὺς ὅτι
Galilean is, and having ascertained that
ἐκ τῆς ἐξουσίας Ἡρῴδου ἐστὶν ἀνέπεμψεν
out of the authority of Herod he is he sent up
αὐτὸν πρὸς Ἡρῴδην, ὄντα καὶ αὐτὸν ἐν
him toward Herod, being also him in
Ἰεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.
Jerusalem in these the days.

8 Ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν
The but Herod having seen the Jesus
ἐχάρη λίαν, ἦν γὰρ ἐξ ἱκανῶν
rejoiced very much, he was for out of sufficient
χρόνων θέλων ἰδεῖν αὐτὸν διὰ τὸ
times being willing to see him through the
ἀκούειν περὶ αὐτοῦ, καὶ ἤλπιζέν τι
to be hearing about him, and he was hoping some
σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.
sign to see by him occurring.
9 ἐπηρώτα δὲ αὐτὸν ἐν λόγοις
He was inquiring upon but him in words
ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο
sufficient; he but nothing answered
αὐτῷ. 10 ἱστήκεισαν δὲ οἱ ἀρχιερεῖς
to him. Had been standing but the chief priests
καὶ οἱ γραμματεῖς εὐτόνως κατηγοροῦντες
and the scribes vehemently accusing

is Christ a king."
3 Now Pilate asked
him the question:
"Are you the king of
the Jews?" In answer
to him he said:
"You yourself are
saying [it]." 4 Then
Pilate said to the
chief priests and the
crowds: "I find no
crime in this man."
5 But they began to
be insistent, saying:
"He stirs up the
people by teaching
throughout all Ju·de'a,
even starting out
from Gal'i·lee to
here." 6 On hearing
that, Pilate asked
whether the man was
a Gal·i·le'an, 7 and,
after ascertaining
that he was from the
jurisdiction of Herod,
he sent him on to
Herod, who was also
himself in Jerusalem
in these days.
8 When Herod saw
Jesus he rejoiced
greatly, for over a
considerable time he
was wanting to see
him because of having
heard about him, and
he was hoping to see
some sign performed
by him. 9 Now he
began to question
him with a good
many words; but he
made him no answer.
10 However, the chief
priests and the scribes
kept standing up and
vehemently accusing

αὐτοῦ. 11 ἐξουθενήσας δὲ αὐτὸν ὁ
of him. Having made nothing out of but him the
Ἡρῴδης σὺν τοῖς στρατεύμασιν αὐτοῦ
Herod together with the troops of him
καὶ ἐμπαίξας περιβαλὼν
and having made fun of (one) having put around
ἐσθῆτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ
garment bright sent back him to the
Πειλάτῳ. 12 Ἐγένοντο δὲ φίλοι ὅ τε
Pilate. Became but friends the and
Ἡρῴδης καὶ ὁ Πειλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ
Herod and the Pilate in very the day
μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ
with each other; they were before for in enmity
ὄντες πρὸς αὐτούς.
being toward themselves.

13 Πειλᾶτος δὲ συνκαλεσάμενος
Pilate but having called together
τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν
the chief priests and the rulers and the
λαὸν 14 εἶπεν πρὸς αὐτούς Προσηνέγκατέ
people said toward them You bore toward
μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέφοντα
to me the man this as turning from
τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν
the people, and look! I in sight of you
ἀνακρίνας οὐθὲν εὗρον ἐν τῷ ἀνθρώπῳ
having examined nothing I found in the man
τούτῳ αἴτιον ὧν κατηγορεῖτε
this cause of which (things) you are accusing
κατ' αὐτοῦ. 15 ἀλλ' οὐδὲ Ἡρῴδης,
down of him. But neither Herod,
ἀνέπεμψεν γὰρ αὐτὸν πρὸς ἡμᾶς· καὶ ἰδοὺ
he sent back for him toward us; and look!
οὐδὲν ἄξιον θανάτου ἐστὶν
nothing worthy of death is
πεπραγμένον αὐτῷ· 16 παιδεύσας
having been committed to him; having chastised
οὖν αὐτὸν ἀπολύσω.
therefore him I shall release.
18 ἀνέκραγον δὲ πανπληθεὶ
They cried out but as entire multitude
λέγοντες Αἶρε τοῦτον, ἀπόλυσον
saying Lift up this (one), release
δὲ ἡμῖν τὸν Βαραββᾶν· 19 ὅστις
but to us the Barabbas; who
ἦν διὰ στάσιν τινὰ γενομένην ἐν
was through standing (off) some having occurred in

him. 11 Then
Herod together with
his soldier guards
discredited him, and
he made fun of him
by clothing him with
a bright garment
and sent him back
to Pilate. 12 Both
Herod and Pilate now
became friends with
each other on that
very day; for before
that they had contin-
ued at enmity between
themselves.
13 Pilate then
called the chief priests
and the rulers and
the people together
14 and said to them:
"YOU brought this
man to me as one
inciting the people
to revolt, and, look! I
examined him in front
of YOU but found in
this man no ground
for the charges YOU
are bringing against
him. 15 In fact,
neither did Herod, for
he sent him back to
us; and, look! nothing
deserving of death
has been committed
by him. 16 I will
therefore chastise
him and release him."
17 ——* 18 But
with their whole
multitude they cried
out, saying: "Take
this one away, but
release Bar·ab'bas to
us!" 19 (Which [man]
had been thrown into
prison for a certain
sedition occurring in

17* P^{75}AB and the Westcott and Hort Greek text omit this verse.

τῇ πόλει καὶ φόνον βληθεὶς ἐν
the city and murder having been thrown in
τῇ φυλακῇ. 20 πάλιν δὲ ὁ Πειλᾶτος
the prison. Again but the Pilate
προσεφώνησεν αὐτοῖς, θέλων ἀπολῦσαι
sounded toward to them, being willing to release
τὸν Ἰησοῦν. 21 οἱ δὲ
the Jesus. The (ones) but
ἐπεφώνουν λέγοντες Σταύρου
were sounding upon saying Be impaling,
σταύρου αὐτόν. 22 ὁ δὲ τρίτον
be impaling him. The (one) but third [time]
εἶπεν πρὸς αὐτούς Τί γὰρ κακὸν
said toward them What for bad (thing)
ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου
did this (one)? Nothing guilty of death
εὗρον ἐν αὐτῷ· παιδεύσας οὖν
I found in him; having chastised therefore
αὐτὸν ἀπολύσω. 23 οἱ δὲ
him I shall release. The (ones) but
ἐπέκειντο φωναῖς μεγάλαις
were urging upon (one) to voices great
αἰτούμενοι αὐτὸν σταυρωθῆναι, καὶ
demanding him to be impaled, and
κατίσχυον αἱ φωναὶ αὐτῶν. 24 καὶ
were strong down the voices of them. And
Πειλᾶτος ἐπέκρινεν γενέσθαι τὸ αἴτημα
Pilate decided to come to be the demand
αὐτῶν· 25 ἀπέλυσεν δὲ τὸν διὰ
of them; he released but the (one) through
στάσιν καὶ φόνον βεβλημένον εἰς
standing (off) and murder having been thrown into
φυλακὴν ὃν ᾐτοῦντο, τὸν δὲ
prison whom they were demanding, the but
Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.
Jesus he gave beside to the will of them.
26 Καὶ ὡς ἀπήγαγον αὐτόν,
And as they led away him,
ἐπιλαβόμενοι Σίμωνά τινα Κυρηναῖον
having taken upon Simon some Cyrenian
ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ
coming from field they placed upon him
τὸν σταυρὸν φέρειν ὄπισθεν τοῦ Ἰησοῦ.
the stake to be bearing behind of the Jesus.
27 Ἠκολούθει δὲ αὐτῷ πολὺ πλῆθος
Was following but to him much multitude
τοῦ λαοῦ καὶ γυναικῶν αἳ
of the people and of women who

the city and for
murder.) 20 Again
Pilate called out to
them, because he
wanted to release
Jesus. 21 Then they
began to yell, saying:
"Impale! Impale him!"*
22 The third time he
said to them: "Why,
what bad thing did
this [man] do? I found
nothing deserving of
death in him; I will
therefore chastise and
release him." 23 At
this they began to
be urgent, with loud
voices, demanding
that he be impaled;
and their voices began
to win out. 24 So
Pilate gave sentence
for their demand
to be met: 25 he
released the man that
had been thrown into
prison for sedition
and murder and whom
they were demanding,
but he surrendered
Jesus to their will.
26 Now as they
led him away, they
laid hold of Simon,
a certain native of
Cy·re'ne, coming from
the country, and they
placed the torture
stake* upon him to
bear it behind Jesus.
27 But there was
following him a great
multitude of the peo-
ple and of women who

21* Or, "Fasten him on a stake (pole)!" 26* See App 3c.

ἐκόπτοντο καὶ ἐθρήνουν αὐτόν.
were beating themselves and were bewailing him.
28 στραφεὶς δὲ πρὸς αὐτὰς Ἰησοῦς
Having turned but toward them Jesus
εἶπεν Θυγατέρες Ἰερουσαλήμ, μὴ
said Daughters of Jerusalem, not
κλαίετε ἐπ' ἐμέ· πλὴν ἐφ'
be you weeping upon me; besides upon
ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα
selves be you weeping and upon the children
ὑμῶν, 29 ὅτι ἰδοὺ ἔρχονται ἡμέραι
of you, because look! are coming days
ἐν αἷς ἐροῦσιν Μακάριαι αἱ στεῖραι
in which they will say Happy the barren (ones)
καὶ αἱ κοιλίαι αἳ οὐκ ἐγέννησαν καὶ μαστοὶ
and the cavities which not generated and breasts
οἳ οὐκ ἔθρεψαν. 30 τότε ἄρξονται
which not nursed. Then they will start
λέγειν τοῖς ὄρεσιν Πέσατε ἐφ'
to be saying to the mountains Fall you upon
ἡμᾶς, καὶ τοῖς βουνοῖς Καλύψατε ἡμᾶς·
us, and to the hills Cover you us;
31 ὅτι εἰ ἐν ὑγρῷ ξύλῳ ταῦτα
because if in moist wood these (things)
ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται;
they are doing, in the dry (one) what should occur?
32 Ἤγοντο δὲ καὶ ἕτεροι κακοῦργοι
Were being led but also different evildoers
δύο σὺν αὐτῷ ἀναιρεθῆναι. 33 Καὶ ὅτε
two together with him to be taken up. And when
ἦλθαν ἐπὶ τὸν τόπον τὸν καλούμενον
they came upon the place the (one) being said
Κρανίον, ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς
Skull, there they impaled him and the
κακούργους, ὃν μὲν ἐκ
evildoers, which (one) indeed out of
δεξιῶν ὃν δὲ ἐξ ἀριστερῶν.
right [sides] which (one) but out of left [sides].
34 [[ὁ δὲ Ἰησοῦς ἔλεγεν Πάτερ, ἄφες
[[The but Jesus was saying Father, let go off
αὐτοῖς, οὐ γὰρ οἴδασιν τί
to them, not for they have known what
ποιοῦσιν.]] Διαμεριζόμενοι δὲ τὰ
they are doing.]] Distributing but the
ἱμάτια αὐτοῦ ἔβαλον κλῆρον. 35 καὶ
outer garments of him they cast lot. And
ἱστήκει ὁ λαὸς θεωρῶν. ἐξεμυκτήριζον
had stood the people beholding. Were sneering
δὲ καὶ οἱ ἄρχοντες λέγοντες Ἄλλους
but also the rulers saying Others

kept beating
themselves in grief
and bewailing him.
28 Jesus turned to
the women and said:
"Daughters of Jerusa-
lem, stop weeping for
me. On the contrary,
weep for yourselves
and for YOUR children;
29 because, look!
days are coming in
which people will
say, 'Happy are the
barren women, and
the wombs that did
not give birth and the
breasts that did not
nurse!' 30 Then they
will start to say to
the mountains, 'Fall
over us!' and to the
hills, 'Cover us over!'
31 Because if they do
these things when the
tree is moist, what
will occur when it is
withered?"
32 But two other
men, evildoers, were
also being led to be
executed with him.
33 And when they got
to the place called
Skull, there they
impaled him and the
evildoers, one on his
right and one on his
left. 34 [[But Jesus
was saying: "Father,
forgive them, for they
do not know what
they are doing."]]
Furthermore, to
distribute his gar-
ments, they cast lots.
35 And the people
stood looking on. But
the rulers were sneer-
ing, saying: "Others

ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν
he saved, let him save himself, if this (one) is

ὁ χριστὸς τοῦ θεοῦ, ὁ ἐκλεκτός.
the christ of the God, the chosen (one).

36 ἐνέπαιξαν δὲ αὐτῷ καὶ οἱ στρατιῶται
Made fun of but to him also the soldiers

προσερχόμενοι, ὄξος προσφέροντες αὐτῷ
coming toward, vinegar offering to him

37 καὶ λέγοντες Εἰ σὺ εἶ ὁ βασιλεὺς
and saying If you are the king

τῶν Ἰουδαίων, σῶσον σεαυτόν. 38 ἦν δὲ
of the Jews, save yourself. Was but

καὶ ἐπιγραφὴ ἐπ' αὐτῷ Ὁ βασιλεὺς τῶν
also inscription upon him The king of the

Ἰουδαίων οὗτος.
Jews this (one).

39 Εἷς δὲ τῶν κρεμασθέντων
One but of the having been hung

κακούργων ἐβλασφήμει αὐτόν Οὐχὶ σὺ
evildoers was blaspheming him Not you

εἶ ὁ χριστός; σῶσον σεαυτὸν καὶ ἡμᾶς.
are the Christ? Save yourself and us.

40 ἀποκριθεὶς δὲ ὁ ἕτερος
Having answered but the different (one)

ἐπιτιμῶν αὐτῷ ἔφη Οὐδὲ φοβῇ σὺ τὸν
rebuking to him said Not are fearing you the

θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;
God, because in the same judgment you are?

41 καὶ ἡμεῖς μὲν δικαίως, ἄξια
And we indeed justly, worthy (things)

γὰρ ὧν ἐπράξαμεν
for of which (things) we committed

ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν
we are receiving back; this (one) but nothing

ἄτοπον ἔπραξεν. 42 καὶ ἔλεγεν
out of place committed. And he was saying

Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς
Jesus, remember me whenever you might come

εἰς τὴν βασιλείαν σου. 43 καὶ εἶπεν
into the kingdom of you. And he said

αὐτῷ Ἀμήν σοι λέγω, σήμερον μετ'
to him Amen to you I am saying today with

ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.
me you will be in the Paradise.

44 Καὶ ἦν ἤδη ὡσεὶ ὥρα ἕκτη καὶ
And was already as if hour sixth and

he saved; let him
save himself, if this
one is the Christ
of God, the Chosen
One." 36 Even the
soldiers made fun of
him, coming close and
offering him sour wine
37 and saying: "If you
are the king of the
Jews, save yourself."
38 There was also an
inscription over him:
"This is the king of
the Jews."
39 But one of the
hung evildoers began
to say abusively to
him: "You are the
Christ, are you not?
Save yourself and us."
40 In reply the other
rebuked him and
said: "Do you not fear
God at all, now that
you are in the same
judgment? 41 And
we, indeed, justly so,
for we are receiving in
full what we deserve
for things we did; but
this [man] did nothing
out of the way."
42 And he went on to
say: "Jesus, remember
me when you get
into your kingdom."
43 And he said to
him: "Truly I tell you
today,* You will be
with me in Paradise."#
44 Well, by now
it was about the
sixth hour, and

43* "Today." The Westcott and Hort text has a comma in the Greek text before the word for "today," but commas were not used in Greek uncial manuscripts, hence, in keeping with the context, we omit. 43# Paradise, ℵABVgJ[11,13,16]; garden of Eden, J[17,18,22]. See Genesis 2:8, 10, 15, 16, in *LXX*.

σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως
darkness occurred upon whole the earth until

ὥρας ἐνάτης 45 τοῦ ἡλίου ἐκλείποντος, ἐσχίσθη
hour ninth of the sun leaving out, was split

δὲ τὸ καταπέτασμα τοῦ ναοῦ
but the curtain of the divine habitation

μέσον. 46 καὶ φωνήσας φωνῇ μεγάλῃ
middle. And having sounded to voice great

ὁ Ἰησοῦς εἶπεν Πάτερ, εἰς χεῖράς σου
the Jesus said Father, into hands of you

παρατίθεμαι τὸ πνεῦμά μου· τοῦτο
I am placing beside the spirit of me; this

δὲ εἰπὼν ἐξέπνευσεν. 47 Ἰδὼν δὲ
but having said he expired. Having seen but

ὁ ἑκατοντάρχης τὸ γενόμενον
the centurion the (thing) having occurred

ἐδόξαζεν τὸν θεὸν λέγων Ὄντως ὁ
was glorifying the God saying Essentially the

ἄνθρωπος οὗτος δίκαιος ἦν. 48 καὶ πάντες
man this righteous was. And all

οἱ συνπαραγενόμενοι ὄχλοι ἐπὶ τὴν
the having come to be beside crowds upon the

θεωρίαν ταύτην, θεωρήσαντες
spectacle this, having become spectators of

τὰ γενόμενα, τύπτοντες τὰ
the (things) having occurred, smiting the

στήθη ὑπέστρεφον. 49 ἱστήκεισαν δὲ πάντες
breasts were returning. Had stood but all

οἱ γνωστοὶ αὐτῷ ἀπὸ μακρόθεν,
the known (ones) to him from long [way] off,

καὶ γυναῖκες αἱ συνακολουθοῦσαι αὐτῷ ἀπὸ
and women the following together to him from

τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.
the Galilee, seeing these (things).

50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσὴφ
And look! man to name Joseph

βουλευτὴς ὑπάρχων, ἀνὴρ ἀγαθὸς καὶ
counselor being, male person good and

δίκαιος, — 51 οὗτος οὐκ ἦν
righteous, — this (one) not was

συνκατατεθειμένος τῇ βουλῇ καὶ
having put down together with to the wish and

τῇ πράξει αὐτῶν, — ἀπὸ Ἀριμαθαίας
to the action of them, — from Arimathea

πόλεως τῶν Ἰουδαίων, ὃς προσεδέχετο τὴν
of city of the Jews, who was awaiting the

βασιλείαν τοῦ θεοῦ, 52 οὗτος
kingdom of the God, this (one)

προσελθὼν τῷ Πειλάτῳ ᾐτήσατο τὸ
having come toward the Pilate asked for the

yet a darkness fell
over all the earth
until the ninth
hour, 45 because
the sunlight failed;
then the curtain of
the sanctuary was
rent down the middle.
46 And Jesus called
with a loud voice and
said: "Father, into
your hands I entrust
my spirit." When he
had said this, he ex-
pired. 47 Because of
seeing what occurred
the army officer
began to glorify God,
saying: "Really this
man was righteous."
48 And all the crowds
that were gathered
together there for
this spectacle, when
they beheld the
things that occurred,
began to return,
beating their breasts.
49 Moreover, all
those acquainted with
him were standing
at a distance. Also,
women, who together
had followed him
from Gal'i·lee, were
standing beholding
these things.
50 And, look! a
man named Joseph,
who was a member
of the Council, a
good and righteous
man— 51 this [man]
had not voted in sup-
port of their design and
action—he was from
Ar·i·ma·the'a, a city of
the Ju·de'ans, and was
waiting for the king-
dom of God; 52 this
man went to Pilate
and asked for the

σῶμα τοῦ Ἰησοῦ, 53 καὶ καθελὼν
body of the Jesus, and having taken down
ἐνετύλιξεν αὐτὸ σινδόνι, καὶ ἔθηκεν
he wrapped up it to fine linen, and put
αὐτὸν ἐν μνήματι λαξευτῷ οὗ οὐκ
him in tomb carved in rock where not
ἦν οὐδεὶς οὔπω κείμενος. 54 Καὶ ἡμέρα ἦν
was no one not yet lying. And day was
παρασκευῆς, καὶ σάββατον ἐπέφωσκεν.
of preparation, and sabbath was lighting upon.
55 Κατακολουθήσασαι δὲ αἱ γυναῖκες,
Having followed down but the women,
αἵτινες ἦσαν συνεληλυθυῖαι ἐκ τῆς
who were having come together with out of the
Γαλιλαίας αὐτῷ, ἐθεάσαντο τὸ
Galilee to him, viewed the
μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα
memorial tomb and as was put the body
αὐτοῦ, 56 ὑποστρέψασαι δὲ ἡτοίμασαν
of him, having returned but they got ready
ἀρώματα καὶ μύρα. Καὶ τὸ μὲν
spices and perfumed oils. And the indeed
σάββατον ἡσύχασαν κατὰ τὴν
sabbath they rested according to the
ἐντολήν.
commandment.

24 Τῇ δὲ μιᾷ τῶν σαββάτων ὄρθρου
To the but one of the sabbaths of dawn
βαθέως ἐπὶ τὸ μνῆμα ἦλθαν φέρουσαι
deep upon the tomb they came bearing
ἃ ἡτοίμασαν ἀρώματα. 2 εὗρον δὲ
what they got ready spices. They found but
τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ
the stone having been rolled away from the
μνημείου, 3 εἰσελθοῦσαι δὲ οὐχ
memorial tomb, having entered but not
εὗρον τὸ σῶμα [[τοῦ κυρίου Ἰησοῦ]].
they found the body [[of the Lord Jesus]].
4 καὶ ἐγένετο ἐν τῷ ἀπορεῖσθαι αὐτὰς
And it occurred in the to be perplexed them
περὶ τούτου καὶ ἰδοὺ ἄνδρες δύο
about this and look! male persons two
ἐπέστησαν αὐταῖς ἐν ἐσθῆτι ἀστραπτούσῃ.
stood upon them in clothing flashing.
5 ἐμφόβων δὲ γενομένων αὐτῶν καὶ
In fear but having become of them and
κλινουσῶν τὰ πρόσωπα εἰς τὴν γῆν
inclining the faces into the earth
εἶπαν πρὸς αὐτάς Τί ζητεῖτε
they said toward them Why are YOU looking for

body of Jesus.
53 And he took it
down and wrapped
it up in fine linen,
and he laid him in a
tomb carved in the
rock, in which no
man had yet lain.
54 Now it was the
day of Preparation,
and the evening light
of the sabbath was
approaching. 55 But
the women, who had
come with him out
of Gal'i·lee, followed
along and took a look
at the memorial tomb
and how his body was
laid; 56 and they
went back to prepare
spices and perfumed
oils. But, of course,
they rested on the
sabbath according to
the commandment.

24 On the first day
of the week, how-
ever, they went very
early to the tomb,
bearing the spices
they had prepared.
2 But they found the
stone rolled away
from the memorial
tomb, 3 and when
they entered they
did not find the body
of the Lord Jesus.
4 While they were
in perplexity over
this, look! two men
in flashing clothing
stood by them. 5 As
the [women] became
frightened and kept
their faces turned to
the ground, the [men]
said to them: "Why
are YOU looking for

τὸν ζῶντα μετὰ τῶν νεκρῶν; 6 [[οὐκ
the living one with the dead (ones)? [[Not
ἔστιν ὧδε, ἀλλὰ ἠγέρθη.]] μνήσθητε
he is here, but he was raised.]] Remember YOU
ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλιλαίᾳ,
as he spoke to YOU yet being in the Galilee,
7 λέγων τὸν υἱὸν τοῦ ἀνθρώπου ὅτι
saying the Son of the man that
δεῖ παραδοθῆναι εἰς χεῖρας
it is necessary to be given beside into hands
ἀνθρώπων ἁμαρτωλῶν καὶ σταυρωθῆναι καὶ
of men sinners and to be impaled and
τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. 8 καὶ
to the third day to stand up. And
ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ, 9 καὶ
they remembered of the sayings of him, and
ὑποστρέψασαι ἀπὸ τοῦ μνημείου
having returned from the memorial tomb
ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα
they reported these (things) all to the eleven
καὶ πᾶσιν τοῖς λοιποῖς. 10 ἦσαν
and to all the leftover (ones). They were
δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάνα καὶ
but the Magdalene Mary and Joanna and
Μαρία ἡ Ἰακώβου· καὶ αἱ
Mary the [mother] of James; and the
λοιπαὶ σὺν αὐταῖς ἔλεγον
leftover (ones) together with them were saying
πρὸς τοὺς ἀποστόλους ταῦτα. 11 καὶ
toward the apostles these (things). And
ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ
appeared in sight of them as if nonsense the
ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς.
sayings these, and were disbelieving to them.
12 [[Ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν
[[The but Peter having stood up ran
ἐπὶ τὸ μνημεῖον· καὶ παρακύψας
upon the memorial tomb; and having stooped forward
βλέπει τὰ ὀθόνια μόνα· καὶ ἀπῆλθεν
he is looking at the bandages alone; and he went off
πρὸς αὑτὸν θαυμάζων τὸ
toward himself wondering at the (thing)
γεγονός.]]
having occurred.]]
13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἐν αὐτῇ τῇ
And look! two out of them in very the
ἡμέρᾳ ἦσαν πορευόμενοι εἰς κώμην
day were going into village
ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ
having self from stadia sixty from

the living One among
the dead? 6 [[He is
not here, but has been
raised up.]] Recall
how he spoke to YOU
while he was yet in
Gal'i·lee, 7 saying
that the Son of man
must be delivered into
the hands of sinful
men and be impaled
and yet on the third
day rise." 8 So they
called his sayings to
mind, 9 and they
returned from the
memorial tomb and
reported all these
things to the eleven
and to all the rest.
10 They were the
Mag'da·lene Mary,
and Jo·an'na, and
Mary the [mother] of
James. Also, the rest
of the women with
them were telling the
apostles these things.
11 However, these
sayings appeared as
nonsense to them and
they would not believe
the [women].
12 [[But Peter
rose and ran to the
memorial tomb, and,
stooping forward, he
beheld the bandages
alone. So he went
off, wondering within
himself at what had
occurred.]]
13 But, look! on
that very day two of
them were journeying
to a village about sev-
en miles distant from

Ἰερουσαλήμ, ᾗ ὄνομα Ἐμμαοῦς,
Jerusalem, to which name Emmaus.
14 καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους
and they were conversing toward each other
περὶ πάντων τῶν συμβεβηκότων
about all the (things) having stepped with
τούτων.
these.
15 καὶ ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς
And it occurred in the to be conversing them
καὶ συνζητεῖν καὶ αὐτὸς Ἰησοῦς
and to be seeking together also he Jesus
ἐγγίσας συνεπορεύετο αὐτοῖς,
having approached was going his way with them,
16 οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο
the but eyes of them were being held fast
τοῦ μὴ ἐπιγνῶναι αὐτόν. 17 εἶπεν δὲ
of the not to recognize him. He said but
πρὸς αὐτούς Τίνες οἱ λόγοι οὗτοι οὓς
toward them What the words these which
ἀντιβάλλετε πρὸς ἀλλήλους
YOU are throwing in exchange toward each other
περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί.
walking about? And they stood sad-faced.
18 ἀποκριθεὶς δὲ εἷς ὀνόματι Κλεόπας
Having answered but one to name Cleopas
εἶπεν πρὸς αὐτόν Σὺ μόνος παροικεῖς
said toward him You alone are lodging at
Ἰερουσαλὴμ καὶ οὐκ ἔγνως τὰ
Jerusalem and not you knew the (things)
γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις
having occurred in it in the days
ταύταις; 19 καὶ εἶπεν αὐτοῖς
these? And he said to them
Ποῖα; οἱ δὲ εἶπαν
What sort of (things)? The (ones) but said
αὐτῷ Τὰ περὶ Ἰησοῦ τοῦ
to him The (things) about Jesus of the
Ναζαρηνοῦ, ὃς ἐγένετο ἀνὴρ
Nazarene, who proved to be male person
προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ
prophet powerful in work and word
ἐναντίον τοῦ θεοῦ καὶ παντὸς τοῦ λαοῦ,
in front of the God and of all the people,
20 ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς
how and gave beside him the chief priests
καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου
and the rulers of us into judgment of death
καὶ ἐσταύρωσαν αὐτόν. 21 ἡμεῖς δὲ
and impaled him. We but

Jerusalem [and]
named Em'ma'us,
14 and they were
conversing with each
other over all these
things that had come
about.
15 Now as they
were conversing and
discussing, Jesus
himself approached
and began walking
with them; 16 but
their eyes were kept
from recognizing
him. 17 He said
to them: "What are
these matters that
YOU are debating
between yourselves
as YOU walk along?"
And they stood still
with sad faces. 18 In
answer the one named
Cle'o·pas said to him:
"Are you dwelling as
an alien by yourself in
Jerusalem and so do
not know the things
that have occurred in
her in these days?"
19 And he said to
them: "What things?"
They said to him:
"The things concern-
ing Jesus the Naz-
a·rene', who became
a prophet powerful
in work and word
before God and all the
people; 20 and how
our chief priests and
rulers handed him
over to the sentence
of death and impaled
him. 21 But we

ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ
were hoping that he is the (one)
μέλλων λυτροῦσθαι τὸν Ἰσραήλ· ἀλλά
being about to let loose the Israel; but
γε καὶ σὺν πᾶσιν τούτοις τρίτην
indeed also with all these (things) third
ταύτην ἡμέραν ἄγει ἀφ' οὗ
this day it is leading from which [time]
ταῦτα ἐγένετο. 22 ἀλλὰ καὶ γυναῖκές
these (things) occurred. But also women
τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς,
some out of us astonished us,
γενόμεναι ὀρθριναὶ ἐπὶ τὸ
having come to be early upon the
μνημεῖον 23 καὶ μὴ εὑροῦσαι τὸ
memorial tomb and not having found the
σῶμα αὐτοῦ ἦλθαν λέγουσαι καὶ ὀπτασίαν
body of him they came saying also vision
ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν
of angels to have seen, who are saying him
ζῆν. 24 καὶ ἀπῆλθάν τινες
to be living. And went off some
τῶν σὺν ἡμῖν ἐπὶ τὸ
of the (ones) together with us upon the
μνημεῖον, καὶ εὗρον οὕτως καθὼς αἱ
memorial tomb, and found thus according as the
γυναῖκες εἶπον, αὐτὸν δὲ οὐκ εἶδον.
women said, him but not they saw.
25 καὶ αὐτὸς εἶπεν πρὸς αὐτούς Ὦ
And he said toward them O
ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ
senseless (ones) and slow to the heart of the
πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν
to be believing upon all (things) which spoke
οἱ προφῆται· 26 οὐχὶ ταῦτα
the prophets; not these (things)
ἔδει παθεῖν τὸν χριστὸν καὶ
it was necessary to suffer the Christ and
εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ; 27 καὶ
to enter into the glory of him? And
ἀρξάμενος ἀπὸ Μωυσέως καὶ ἀπὸ
having started from Moses and from
πάντων τῶν προφητῶν διερμήνευσεν αὐτοῖς
all the prophets he interpreted to them
ἐν πάσαις ταῖς γραφαῖς τὰ περὶ
in all the Scriptures the (things) about
ἑαυτοῦ.
himself.
28 Καὶ ἤγγισαν εἰς τὴν κώμην οὗ
And they got near into the village where

were hoping that
this [man] was the
one destined to
deliver Israel; yes,
and besides all these
things, this makes
the third day since
these things occurred.
22 Moreover, certain
women from among
us also astonished us,
because they had been
early to the memorial
tomb 23 but did not
find his body and they
came saying they had
also seen a supernat-
ural sight of angels,
who said he is alive.
24 Further, some of
those with us went off
to the memorial tomb;
and they found it so,
just as the women had
said, but they did not
see him."
25 So he said to
them: "O senseless
ones and slow in heart
to believe on all the
things the prophets
spoke! 26 Was it
not necessary for
the Christ to suffer
these things and to
enter into his glory?"
27 And commencing
at Moses and all the
Prophets he inter-
preted to them things
pertaining to himself
in all the Scriptures.
28 Finally they
got close to the
village where

ἐπορεύοντο, καὶ αὐτὸς προσεποιήσατο
they were going, and he acted toward
πορρώτερον πορεύεσθαι. 29 καὶ
farther to be going. And
παρεβιάσαντο αὐτὸν λέγοντες Μεῖνον
they used force beside him saying Stay
μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶν καὶ
with us, because toward evening it is and
κέκλικεν ἤδη ἡ ἡμέρα. καὶ εἰσῆλθεν
has declined already the day. And he went in
τοῦ μεῖναι σὺν αὐτοῖς. 30 Καὶ
of the to stay together with them. And
ἐγένετο ἐν τῷ κατακλιθῆναι αὐτὸν μετ'
it occurred in the to recline him with
αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν
them having taken the bread [loaf] he blessed
καὶ κλάσας ἐπεδίδου αὐτοῖς·
and having broken he was giving on to them;
31 αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοί
of them but were opened fully the eyes
καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος
and they recognized him; and he unapparent
ἐγένετο ἀπ' αὐτῶν. 32 καὶ εἶπαν πρὸς
became he from them. And they said toward
ἀλλήλους Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν
each other Not the heart of us burning was
ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, ὡς
as he was speaking to us in the way, as
διήνοιγεν ἡμῖν τὰς γραφάς; 33 Καὶ
he was opening fully to us the Scriptures? And
ἀναστάντες αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς
having stood up to very the hour they returned into
Ἰερουσαλήμ, καὶ εὗρον
Jerusalem, and they found
ἠθροισμένους τοὺς ἕνδεκα καὶ
having been collected together the eleven and
τοὺς σὺν αὐτοῖς, 34 λέγοντας ὅτι
the (ones) together with them, saying that
ὄντως ἠγέρθη ὁ κύριος καὶ ὤφθη
actually was raised up the Lord and was seen
Σίμωνι. 35 καὶ αὐτοὶ ἐξηγοῦντο
to Simon. And they were explaining
τὰ ἐν τῇ ὁδῷ καὶ ὡς
the (things) in the way and how
ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ
he became known to them in the breaking of the
ἄρτου.
bread [loaf].
36 Ταῦτα δὲ αὐτῶν λαλούντων
These (things) but of them speaking

they were journeying,
and he made as if he
was journeying on
farther. 29 But they
used pressure upon
him, saying: "Stay
with us, because it is
toward evening and
the day has already
declined." With that
he went in to stay
with them. 30 And
as he was reclining
with them at the
meal he took the loaf,
blessed it, broke it
and began to hand
it to them. 31 At
that their eyes were
fully opened and they
recognized him; and
he disappeared from
them. 32 And they
said to each other:
"Were not our hearts
burning as he was
speaking to us on the
road, as he was fully
opening up the Scrip-
tures to us?" 33 And
in that very hour they
rose and returned to
Jerusalem, and they
found the eleven
and those with them
assembled together,
34 saying: "For a fact
the Lord was raised
up and he appeared to
Simon!" 35 Now they
themselves related the
[events] on the road
and how he became
known to them by the
breaking of the loaf.
36 While they
were speaking
of these things

αὐτὸς ἔστη ἐν μέσῳ αὐτῶν [[καὶ λέγει
he stood in midst of them [[and he is saying
αὐτοῖς Εἰρήνη ὑμῖν]]. 37 πτοηθέντες
to them Peace to YOU]]. Having been terrified
δὲ καὶ ἔμφοβοι γενόμενοι
but and (ones) in fear having become
ἐδόκουν πνεῦμα θεωρεῖν.
they were thinking spirit to be beholding.
38 καὶ εἶπεν αὐτοῖς Τί τεταραγμένοι
And he said to them Why having been troubled
ἐστέ, καὶ διὰ τί διαλογισμοὶ
YOU are, and through what reasonings
ἀναβαίνουσιν ἐν τῇ καρδίᾳ ὑμῶν;
are coming up in the heart of YOU?
39 ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας
See YOU the hands of me and the feet
μου ὅτι ἐγώ εἰμι αὐτός· ψηλαφήσατέ με
of me that I am he; feel YOU me
καὶ ἴδετε, ὅτι πνεῦμα σάρκα καὶ ὀστέα
and see YOU, because spirit flesh and bones
οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε
not is having according as me YOU are beholding
ἔχοντα. 40 [[καὶ τοῦτο εἰπὼν
having. [[And this (thing) having said
ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.]]
he showed to them the hands and the feet.]]
41 Ἔτι δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς
Yet but disbelieving of them from the
χαρᾶς καὶ θαυμαζόντων εἶπεν αὐτοῖς
joy and wondering he said to them
Ἔχετέ τι βρώσιμον ἐνθάδε;
Are YOU having something eatable there?
42 οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος
The (ones) but gave on to him of fish
ὀπτοῦ μέρος· 43 καὶ λαβὼν ἐνώπιον
broiled piece; and having taken in sight
αὐτῶν ἔφαγεν.
of them he ate.
44 Εἶπεν δὲ πρὸς αὐτούς Οὗτοι οἱ
He said but toward them These the
λόγοι μου οὓς ἐλάλησα πρὸς ὑμᾶς ἔτι
words of me which I spoke toward YOU yet
ὢν σὺν ὑμῖν, ὅτι δεῖ
being together with YOU, that it is necessary
πληρωθῆναι πάντα τὰ
to be fulfilled all the (things)
γεγραμμένα ἐν τῷ νόμῳ
having been written in the law
Μωυσέως καὶ τοῖς προφήταις καὶ
of Moses and to the Prophets and

he himself stood in
their midst [[and
said to them: "May
YOU have peace."]]
37 But because they
were terrified, and had
become frightened,
they were imagining
they beheld a spirit.
38 So he said to
them: "Why are YOU
troubled, and why
is it doubts come
up in YOUR hearts?
39 See my hands
and my feet, that it
is I myself; feel me
and see, because a
spirit does not have
flesh and bones just
as YOU behold that I
have." 40 [[And as
he said this he showed
them his hands and
his feet.]] 41 But
while they were still
not believing for
sheer joy and were
wondering, he said to
them: "Do YOU have
something there to
eat?" 42 And they
handed him a piece of
broiled fish; 43 and
he took it and ate it
before their eyes.
44 He now said to
them: "These are my
words which I spoke
to YOU while I was
yet with YOU, that all
the things written in
the law of Moses and
in the Prophets and

Ψαλμοῖς περὶ ἐμοῦ. 45 τότε διήνοιξεν
Psalms about me. Then he opened fully
αὐτῶν τὸν νοῦν τοῦ συνιέναι
of them the mind of the to be putting together
τὰς γραφάς, 46 καὶ εἶπεν αὐτοῖς ὅτι
the Scriptures, and he said to them that
οὕτως γέγραπται παθεῖν τὸν χριστὸν
thus it has been written to suffer the Christ
καὶ ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ
and to stand up out of dead (ones) to the third
ἡμέρᾳ, 47 καὶ κηρυχθῆναι ἐπὶ τῷ ὀνόματι
day, and to be preached upon the name
αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν
of him repentance into letting go off of sins
εἰς πάντα τὰ ἔθνη, — ἀρξάμενοι ἀπὸ
into all the nations, — (ones) starting from
Ἰερουσαλήμ· 48 ὑμεῖς μάρτυρες
Jerusalem; YOU witnesses
τούτων. 49 καὶ ἰδοὺ ἐγὼ
of these (things). And look! I
ἐξαποστέλλω τὴν ἐπαγγελίαν τοῦ πατρός
am sending off out the promise of the Father
μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ
of me upon YOU; YOU but sit YOU down in the
πόλει ἕως οὗ ἐνδύσησθε
city until what [time] YOU might become clothed
ἐξ ὕψους δύναμιν.
out of height power.
50 Ἐξήγαγεν δὲ αὐτοὺς ἕως πρὸς
He led out but them until toward
Βηθανίαν, καὶ ἐπάρας τὰς χεῖρας
Bethany, and having lifted up the hands
αὐτοῦ εὐλόγησεν αὐτούς. 51 καὶ ἐγένετο
of him he blessed them. And it occurred
ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη
in the to be blessing him them he stood through
ἀπ' αὐτῶν [[καὶ ἀνεφέρετο εἰς τὸν
from them [[and he was being borne up into the
οὐρανόν]]. 52 καὶ αὐτοὶ
heaven]]. And they
[[προσκυνήσαντες αὐτὸν]] ὑπέστρεψαν
[[having done obeisance to him]] they returned
εἰς Ἰερουσαλὴμ μετὰ
into Jerusalem with
χαρᾶς μεγάλης, 53 καὶ ἦσαν διὰ
joy great, and they were through
παντὸς ἐν τῷ ἱερῷ εὐλογοῦντες τὸν θεόν.
all in the temple blessing the God.

Psalms about me
must be fulfilled."
45 Then he opened
up their minds fully
to grasp the meaning
of the Scriptures,
46 and he said to
them: "In this way
it is written that the
Christ would suffer
and rise from among
the dead on the third
day, 47 and on the
basis of his name
repentance for for-
giveness of sins would
be preached in all
the nations—starting
out from Jerusalem,
48 YOU are to be
witnesses of these
things. 49 And, look!
I am sending forth
upon YOU that which
is promised by my
Father. YOU, though,
abide in the city until
YOU become clothed
with power from on
high."
50 But he led them
out as far as Beth'-
a·ny, and he lifted up
his hands and blessed
them. 51 As he was
blessing them he was
parted from them and
began to be borne up
to heaven. 52 And
they did obeisance to
him and returned to
Jerusalem with great
joy. 53 And they
were continually in
the temple blessing
God.

ΚΑΤΑ ΙΩΑΝΗΝ
ACCORDING TO JOHN

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος
In beginning was the Word, and the Word
ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.
was toward the God, and god was the Word.
2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.
This (one) was in beginning toward the God.
3 πάντα δι' αὐτοῦ ἐγένετο, καὶ
All (things) through him came to be, and
χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν.
apart from him came to be not-but one (thing).
ὃ γέγονεν 4 ἐν αὐτῷ ζωὴ ἦν, καὶ
Which has come to be in him life was, and
ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· 5 καὶ
the life was the light of the men; and
τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ
the light in the darkness is shining, and the
σκοτία αὐτὸ οὐ κατέλαβεν.
darkness it not overpowered.
6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος
Came to be man having been sent forth
παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάνης·
beside God, name to him John;
7 οὗτος ἦλθεν εἰς
this (one) came into
μαρτυρίαν, ἵνα μαρτυρήσῃ
witness, in order that he might witness
περὶ τοῦ φωτός, ἵνα πάντες
about the light, in order that all
πιστεύσωσιν δι' αὐτοῦ. 8 οὐκ ἦν
might believe through him. Not was
ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα
that (one) the light, but in order that
μαρτυρήσῃ περὶ τοῦ φωτός.
he might witness about the light.
9 Ἦν τὸ φῶς τὸ ἀληθινὸν
Was the light the true
ὃ φωτίζει πάντα ἄνθρωπον
which is enlightening every man
ἐρχόμενον εἰς τὸν κόσμον. 10 ἐν
coming into the world. In

1 In [the] beginning
the Word was, and
the Word was with
God, and the Word
was a god.* 2 This
one was in [the]
beginning with God.
3 All things came
into existence through
him, and apart from
him not even one
thing came into
existence.
What has come
into existence 4 by
means of him was life,
and the life was the
light of men. 5 And
the light is shining
in the darkness, but
the darkness has not
overpowered it.
6 There arose a
man that was sent
forth as a representa-
tive of God: his name
was John.* 7 This
[man] came for a
witness, in order to
bear witness about the
light, that people of
all sorts might believe
through him. 8 He
was not that light, but
he was meant to bear
witness about that
light.
9 The true light
that gives light to
every sort of man was
about to come into
the world.* 10 He

1* "A god," in contrast with "the God." See App 2A. 6* See Matthew 3:1 footnote. 9* World (κόσμον, ko'smon), אAB; עולם, 'oh·lam', J[17,18,22].

τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι'
the world he was, and the world through
αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ
him came to be, and the world him not
ἔγνω. 11 Εἰς τὰ ἴδια ἦλθεν, καὶ
knew. Into the own (things) he came, and
οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.
the own (ones) him not took alongside.
12 ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς
As many as but took him, he gave to them
ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς
authority children of God to become, to the (ones)
πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ, 13 οἳ οὐκ
believing into the name of him, who not
ἐξ αἱμάτων οὐδὲ ἐκ θελήματος σαρκὸς
out of bloods nor out of will of flesh
οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ
nor out of will of male person but out of
θεοῦ ἐγεννήθησαν.
God were generated.
14 Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ
And the Word flesh became and
ἐσκήνωσεν ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν
tented in us, and we viewed the glory
αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ
of him, glory as of only-begotten (one) beside
πατρός, πλήρης χάριτος καὶ
of father, full of undeserved kindness and
ἀληθείας· 15 Ἰωάνης μαρτυρεῖ περὶ
truth; John is witnessing about
αὐτοῦ καὶ κέκραγεν λέγων — οὗτος
him and he has cried out saying — this (one)
ἦν ὁ εἰπών — Ὁ ὀπίσω
was the (one) having said — The (one) behind
μου ἐρχόμενος ἔμπροσθέν μου γέγονεν,
me coming in front of me has come to be,
ὅτι πρῶτός μου ἦν· 16 ὅτι
because first of me he was; because
ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες
out of the fullness of him we all
ἐλάβομεν, καὶ χάριν ἀντὶ
received, and undeserved kindness instead of
χάριτος· 17 ὅτι ὁ νόμος
undeserved kindness; because the law
διὰ Μωυσέως ἐδόθη, ἡ
through Moses was given, the
χάρις καὶ ἡ ἀλήθεια διὰ
undeserved kindness and the truth through
Ἰησοῦ Χριστοῦ ἐγένετο. 18 θεὸν οὐδεὶς
Jesus Christ came to be. God no one

was in the world, and
the world came into
existence through
him, but the world did
not know him. 11 He
came to his own
home, but his own
people did not take
him in. 12 However,
as many as did receive
him, to them he gave
authority to become
God's children,
because they were
exercising faith in
his name; 13 and
they were born, not
from blood or from a
fleshly will or from
man's will, but from
God.
14 So the Word
became flesh and
resided among us,
and we had a view
of his glory, a glory
such as belongs to
an only-begotten son
from a father; and he
was full of undeserved
kindness and truth.
15 (John bore witness
about him, yes, he actually cried out—this
was the one who said
[it]—saying: "The one
coming behind me has
advanced in front of
me, because he existed
before me.") 16 For
we all received from
out of his fullness,
even undeserved kindness upon undeserved
kindness. 17 Because
the Law was given
through Moses, the
undeserved kindness
and the truth came
to be through Jesus
Christ. 18 No man

ἑώρακεν πώποτε· μονογενὴς θεὸς
has seen at any time; only-begotten god
ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς
the (one) being into the bosom of the Father
ἐκεῖνος ἐξηγήσατο.
that (one) explained.
19 Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ
And this is the witness of the
Ἰωάνου ὅτε ἀπέστειλαν πρὸς αὐτὸν οἱ
John when sent forth toward him the
Ἰουδαῖοι ἐξ Ἰεροσολύμων ἱερεῖς καὶ
Jews out of Jerusalem priests and
Λευείτας ἵνα ἐρωτήσωσιν αὐτόν
Levites in order that they might question him
Σὺ τίς εἶ; 20 καὶ ὡμολόγησεν καὶ οὐκ
You who you are? And he confessed and not
ἠρνήσατο, καὶ ὡμολόγησεν ὅτι Ἐγὼ οὐκ
he denied, and he confessed that I not
εἰμὶ ὁ χριστός. 21 καὶ ἠρώτησαν αὐτόν
am the Christ. And they questioned him
Τί οὖν; σὺ Ἠλείας εἶ; καὶ
What therefore? You Elijah are? And
λέγει Οὐκ εἰμί. Ὁ προφήτης εἶ σύ;
he is saying Not I am. The Prophet are you?
καὶ ἀπεκρίθη Οὔ. 22 εἶπαν οὖν
And he answered No. They said therefore
αὐτῷ Τίς εἶ; ἵνα ἀπόκρισιν
to him Who are you? in order that answer
δῶμεν τοῖς πέμψασιν ἡμᾶς·
we might give to the (ones) having sent us;
τί λέγεις περὶ σεαυτοῦ; 23 ἔφη
what are you saying about yourself? He said
Ἐγὼ φωνὴ βοῶντος ἐν τῇ ἐρήμῳ
I voice of (one) crying aloud in the desolate
Εὐθύνατε τὴν ὁδὸν Κυρίου, καθὼς
Make you straight the way of Lord, according as
εἶπεν Ἠσαίας ὁ προφήτης. 24 Καὶ
said Isaiah the prophet. And
ἀπεσταλμένοι ἦσαν ἐκ τῶν
having been sent forth (ones) were out of the
Φαρισαίων. 25 καὶ ἠρώτησαν αὐτὸν καὶ
Pharisees. And they questioned him and
εἶπαν αὐτῷ Τί οὖν βαπτίζεις εἰ
said to him Why therefore are you baptizing if
σὺ οὐκ εἶ ὁ χριστὸς οὐδὲ Ἠλείας οὐδὲ
you not are the Christ nor Elijah nor

has seen God at
any time; the only-begotten god who is in
the bosom [position]
with the Father is
the one that has
explained him.
19 Now this is the
witness of John when
the Jews sent forth
priests and Levites
from Jerusalem to
ask him: "Who
are you?" 20 And he
confessed and did not
deny, but confessed:
"I am not the Christ."
21 And they asked
him: "What, then? Are
you E·li'jah?"* And he
said: "I am not." "Are
you The Prophet?"
And he answered:
"No!" 22 Therefore
they said to him:
"Who are you? that
we may give an
answer to those who
sent us. What do you
say about yourself?"
23 He said: "I am
a voice of someone
crying out in the
wilderness, 'MAKE
the way of Jehovah*
straight,' just as
Isaiah the prophet
said." 24 Now those
sent forth were from
the Pharisees. 25 So
they questioned
him and said to
him: "Why, then, do
you baptize if you
yourself are not the
Christ or E·li'jah or

21* E·li'jah, meaning "My God Is Jehovah," J[17,18,22]. 23* Jehovah, J[5-14,16-19,22-24]; Lord, ℵAB.

ὁ προφήτης; 26 ἀπεκρίθη αὐτοῖς ὁ
The Prophet? Answered to them the
Ἰωάνης λέγων Ἐγὼ βαπτίζω ἐν ὕδατι·
John saying I am baptizing in water;
μέσος ὑμῶν στήκει ὃν ὑμεῖς οὐκ
middle of you (one) is standing whom you not
οἴδατε, 27 ὀπίσω μου ἐρχόμενος,
have known, behind me coming (one),
οὗ οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα
of whom not am I worthy in order that
λύσω αὐτοῦ τὸν ἱμάντα τοῦ
I might loose of him the lace of the
ὑποδήματος. 28 Ταῦτα ἐν Βηθανίᾳ
sandal. These (things) in Bethany
ἐγένετο πέραν τοῦ Ἰορδάνου, ὅπου ἦν
occurred other side of the Jordan, where was
ὁ Ἰωάνης βαπτίζων.
the John baptizing.
29 Τῇ ἐπαύριον βλέπει τὸν
To the morrow he is looking at the
Ἰησοῦν ἐρχόμενον πρὸς αὐτόν, καὶ
Jesus coming toward him, and
λέγει Ἴδε ὁ ἀμνὸς τοῦ θεοῦ
he is saying See the Lamb of the God
ὁ αἴρων τὴν ἁμαρτίαν τοῦ
the (one) lifting up the sin of the
κόσμου. 30 οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ
world. This (one) is over whom I
εἶπον Ὀπίσω μου ἔρχεται ἀνὴρ ὃς
said Behind me is coming male person who
ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός
in front of me has come to be, because first
μου ἦν· 31 κἀγὼ οὐκ ᾔδειν αὐτόν,
of me he was; and I not had known him,
ἀλλ' ἵνα φανερωθῇ τῷ
but in order that he might be manifested to the
Ἰσραὴλ διὰ τοῦτο ἦλθον ἐγὼ ἐν ὕδατι
Israel through this (thing) came I in water
βαπτίζων. 32 Καὶ ἐμαρτύρησεν Ἰωάνης λέγων
baptizing. And witnessed John saying
ὅτι Τεθέαμαι τὸ πνεῦμα καταβαῖνον ὡς
that I have viewed the spirit descending as
περιστερὰν ἐξ οὐρανοῦ, καὶ ἔμεινεν
dove out of heaven, and it remained
ἐπ' αὐτόν· 33 κἀγὼ οὐκ ᾔδειν αὐτόν,
upon him; and I not had known him,

The Prophet?"
26 John answered
them, saying: "I
baptize in water. In
the midst of you one
is standing whom you
do not know, 27 the
one coming behind
me, but the lace of
whose sandal I am
not worthy to untie."
28 These things took
place in Beth'a·ny
across the Jordan,
where John was
baptizing.
29 The next day he
beheld Jesus coming
toward him, and he
said: "See, the Lamb
of God that takes
away the sin of the
world!* 30 This is
the one about whom I
said, Behind me there
comes a man who has
advanced in front of
me, because he existed
before me. 31 Even I
did not know him, but
the reason why I came
baptizing in water
was that he might
be made manifest to
Israel." 32 John also
bore witness, saying:
"I viewed the spirit
coming down as a
dove out of heaven,
and it remained upon
him. 33 Even I
did not know him,

29* World (κόσμου, *ko'smou*), אAB; עולם, *'oh·lam'*, J17,22; earth (ארץ, *'e'rets*), J18.

ἀλλ' ὁ πέμψας με βαπτίζειν ἐν
but the (one) having sent me to be baptizing in
ὕδατι ἐκεῖνός μοι εἶπεν Ἐφ' ὃν ἂν
water that (one) to me said Upon whom likely
ἴδῃς τὸ πνεῦμα καταβαῖνον καὶ
you might see the spirit descending and
μένον ἐπ' αὐτόν, οὗτός ἐστιν ὁ
remaining upon him, this (one) is the (one)
βαπτίζων ἐν πνεύματι ἁγίῳ· 34 κἀγὼ
baptizing in spirit holy; and I
ἑώρακα, καὶ μεμαρτύρηκα ὅτι
have seen, and I have borne witness that
οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.
this (one) is the Son of the God.
35 Τῇ ἐπαύριον πάλιν ἱστήκει Ἰωάνης
To the morrow again had stood John
καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο, 36 καὶ
and out of the disciples of him two, and
ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι
having looked on to the Jesus walking about
λέγει Ἴδε ὁ ἀμνὸς τοῦ θεοῦ. 37 καὶ
he is saying See the Lamb of the God. And
ἤκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ
heard the two disciples of him speaking and
ἠκολούθησαν τῷ Ἰησοῦ. 38 στραφεὶς
they followed to the Jesus. Having turned
δὲ ὁ Ἰησοῦς καὶ θεασάμενος αὐτοὺς
but the Jesus and having viewed them
ἀκολουθοῦντας λέγει αὐτοῖς Τί
following he is saying to them What
ζητεῖτε; οἱ δὲ εἶπαν αὐτῷ
are seeking you? The (ones) but said to him
Ῥαββεί, ὃ λέγεται μεθερμηνευόμενον
Rabbi, which is being said being translated
Διδάσκαλε, ποῦ μένεις;
Teacher, where are you remaining?
39 λέγει αὐτοῖς Ἔρχεσθε καὶ
He is saying to them Be you coming and
ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν
you will see. They came therefore and saw
ποῦ μένει, καὶ παρ' αὐτῷ
where he is remaining, and beside him
ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα ἦν ὡς
they remained the day that; hour was as
δεκάτη. 40 Ἦν Ἀνδρέας ὁ ἀδελφὸς Σίμωνος
tenth. Was Andrew the brother of Simon
Πέτρου εἷς ἐκ τῶν δύο τῶν
Peter one out of the two the (ones)
ἀκουσάντων παρὰ Ἰωάνου καὶ ἀκολουθησάντων
having heard beside of John and having followed

but the very One who
sent me to baptize
in water said to me,
'Whoever it is upon
whom you see the
spirit coming down
and remaining, this is
the one that baptizes
in holy spirit.'
34 And I have seen
[it], and I have borne
witness that this one
is the Son of God."
35 Again the
next day John was
standing with two of
his disciples, 36 and
as he looked at Jesus
walking he said: "See,
the Lamb of God!"
37 And the two disci-
ples heard him speak,
and they followed
Jesus. 38 Then
Jesus turned and,
getting a view of them
following, he said to
them: "What are you
looking for?" They
said to him: "Rabbi,
(which means, when
translated, Teacher,)
where are you stay-
ing?" 39 He said to
them: "Come, and you
will see." Accordingly
they went and saw
where he was staying,
and they stayed with
him that day; it was
about the tenth hour.
40 Andrew the broth-
er of Simon Peter
was one of the two
that heard what John
said and followed

αὐτῷ· 41 εὑρίσκει οὗτος πρῶτον τὸν
to him; he is finding this (one) first the
ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει
brother the own Simon and he is saying
αὐτῷ Εὑρήκαμεν τὸν Μεσσίαν ὅ ἐστιν
to him We have found the Messiah which is
μεθερμηνευόμενον Χριστός. 42 ἤγαγεν αὐτὸν
being translated Christ. He led him
πρὸς τὸν Ἰησοῦν. ἐμβλέψας αὐτῷ ὁ
toward the Jesus. Having looked on to him the
Ἰησοῦς εἶπεν Σὺ εἶ Σίμων ὁ υἱὸς Ἰωάνου,
Jesus said You are Simon the son of John,
σὺ κληθήσῃ Κηφᾶς ὃ ἑρμηνεύεται
you will be called Cephas which is being translated
Πέτρος.
Peter.

43 Τῇ ἐπαύριον ἠθέλησεν ἐξελθεῖν εἰς
To the morrow he willed to go out into
τὴν Γαλιλαίαν. καὶ εὑρίσκει Φίλιππον καὶ
the Galilee. And he is finding Philip and
λέγει αὐτῷ ὁ Ἰησοῦς Ἀκολούθει μοι.
is saying to him the Jesus Be following to me.
44 ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαιδά,
Was but the Philip from Bethsaida,
ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.
out of the city of Andrew and of Peter.
45 εὑρίσκει Φίλιππος τὸν Ναθαναὴλ καὶ
He is finding Philip the Nathanael and
λέγει αὐτῷ Ὃν ἔγραψεν Μωυσῆς ἐν
he is saying to him Whom wrote Moses in
τῷ νόμῳ καὶ οἱ προφῆται εὑρήκαμεν,
the Law and the Prophets we have found,
Ἰησοῦν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ
Jesus son of the Joseph the (one) from
Ναζαρέτ. 46 καὶ εἶπεν αὐτῷ Ναθαναὴλ
Nazareth. And said to him Nathanael
Ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι;
Out of Nazareth is able anything good to be?
λέγει αὐτῷ ὁ Φίλιππος Ἔρχου καὶ
He is saying to him the Philip Be coming and
ἴδε. 47 εἶδεν Ἰησοῦς τὸν Ναθαναὴλ
see. Saw Jesus the Nathanael
ἐρχόμενον πρὸς αὐτὸν καὶ λέγει περὶ
coming toward him and he is saying about
αὐτοῦ Ἴδε ἀληθῶς Ἰσραηλείτης ἐν ᾧ
him See truly Israelite in whom
δόλος οὐκ ἔστιν. 48 λέγει αὐτῷ Ναθαναὴλ
deceit not is. Is saying to him Nathanael
Πόθεν με γινώσκεις; ἀπεκρίθη
Where from me are you knowing? Answered

[Jesus]. 41 First this
one found his own
brother, Simon, and
said to him: "We have
found the Mes·si'ah"
(which means, when
translated, Christ).
42 He led him to
Jesus. When Jesus
looked upon him he
said: "You are Simon
the son of John; you
will be called Ce'phas"
(which is translated
Peter).

43 The next day
he desired to depart
for Gal'i·lee. So Jesus
found Philip and
said to him: "Be my
follower." 44 Now
Philip was from
Beth·sa'i·da, from the
city of Andrew and
Peter. 45 Philip
found Na·than'a·el
and said to him: "We
have found the one of
whom Moses, in the
Law, and the Prophets
wrote, Jesus, the
son of Joseph, from
Naz'a·reth." 46 But
Na·than'a·el said to
him: "Can anything
good come out of
Naz'a·reth?" Philip
said to him: "Come
and see." 47 Jesus
saw Na·than'a·el com-
ing toward him and
said about him: "See,
an Israelite for a cer-
tainty, in whom there
is no deceit." 48 Na-
than'a·el said to him:
"How does it come
that you know me?"

Ἰησοῦς καὶ εἶπεν αὐτῷ Πρὸ τοῦ σε
Jesus and said to him Before the you
Φίλιππον φωνῆσαι ὄντα ὑπὸ τὴν συκῆν
Philip to sound being under the fig tree
εἶδόν σε. 49 ἀπεκρίθη αὐτῷ Ναθαναὴλ
I saw you. Answered to him Nathanael
Ῥαββεί, σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ
Rabbi, you are the Son of the God, you
βασιλεὺς εἶ τοῦ Ἰσραήλ. 50 ἀπεκρίθη
King are of the Israel. Answered
Ἰησοῦς καὶ εἶπεν αὐτῷ Ὅτι εἶπόν σοι
Jesus and said to him Because I said to you
ὅτι εἶδόν σε ὑποκάτω τῆς συκῆς
that I saw you down under the fig tree
πιστεύεις; μείζω τούτων
are you believing? Greater (ones) of these (things)
ὄψῃ. 51 καὶ λέγει αὐτῷ Ἀμὴν
you will see. And he is saying to him Amen
ἀμὴν λέγω ὑμῖν, ὄψεσθε τὸν
amen I am saying to YOU, YOU will see the
οὐρανὸν ἀνεῳγότα καὶ τοὺς ἀγγέλους
heaven having been opened and the angels
τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ
of the God ascending and descending upon
τὸν υἱὸν τοῦ ἀνθρώπου.
the Son of the man.

2 Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος
And to the day the third marriage
ἐγένετο ἐν Κανὰ τῆς Γαλιλαίας, καὶ ἦν
occurred in Cana of the Galilee, and was
ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ· 2 ἐκλήθη
the mother of the Jesus there; was called
δὲ καὶ ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ
but also the Jesus and the disciples of him
εἰς τὸν γάμον.
into the marriage.
3 καὶ ὑστερήσαντος οἴνου λέγει
And having become lacking of wine is saying
ἡ μήτηρ τοῦ Ἰησοῦ πρὸς
the mother of the Jesus toward
αὐτόν Οἶνον οὐκ ἔχουσιν. 4 καὶ
him Wine not they are having. And
λέγει αὐτῇ ὁ Ἰησοῦς Τί ἐμοὶ καὶ
is saying to her the Jesus What to me and
σοί, γύναι; οὔπω ἥκει ἡ ὥρα
to you, woman? Not yet is arriving the hour
μου. 5 λέγει ἡ μήτηρ αὐτοῦ τοῖς
of me. Is saying the mother of him to the

Jesus in answer
said to him: "Before
Philip called you,
while you were under
the fig tree, I saw
you." 49 Na·than'a·el
answered him: "Rabbi,
you are the Son of
God, you are King of
Israel." 50 Jesus in
answer said to him:
"Because I told you I
saw you underneath
the fig tree do you
believe? You will
see things greater
than these." 51 He
further said to him:
"Most truly I say to
YOU men, YOU will
see heaven opened
up and the angels of
God ascending and
descending to* the
Son of man."

2 Now on the third
day a marriage
feast took place in
Ca'na of Gal'i·lee, and
the mother of Jesus
was there. 2 Jesus
and his disciples were
also invited to the
marriage feast.
3 When the wine
ran short the mother
of Jesus said to him:
"They have no wine."
4 But Jesus said to
her: "What have I to
do with you,* woman?
My hour has not
yet come." 5 His
mother said to those

51* Or, "in the service of." 4* See App 5A.

διακόνοις "Οτι ἂν λέγῃ ὑμῖν
servants What likely he may be saying to you
ποιήσατε. 6 ἦσαν δὲ ἐκεῖ λίθιναι ὑδρίαι
do YOU. Were but there of stone water jars
ἓξ κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων
six according to the purification of the Jews
κείμεναι, χωροῦσαι ἀνὰ μετρητὰς δύο
lying, having place for up measures two
ἢ τρεῖς. 7 λέγει αὐτοῖς ὁ Ἰησοῦς
or three. Is saying to them the Jesus
Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν
Fill YOU the water jars of water; and they filled
αὐτὰς ἕως ἄνω. 8 καὶ λέγει
them until upper part. And he is saying
αὐτοῖς Ἀντλήσατε νῦν καὶ φέρετε
to them Draw YOU out now and be YOU bringing
τῷ ἀρχιτρικλίνῳ· οἱ
to the governor of the dining room; the (ones)
δὲ ἤνεγκαν. 9 ὡς δὲ ἐγεύσατο ὁ
but brought. As but tasted the
ἀρχιτρίκλινος τὸ ὕδωρ οἶνον
governor of the dining room the water wine
γεγενημένον, καὶ οὐκ ᾔδει
having become, and not he had known
πόθεν ἐστίν, οἱ δὲ διάκονοι ᾔδεισαν
wherefrom it is, the but servants had known
οἱ ἠντληκότες τὸ ὕδωρ,
the (ones) having drawn out the water,
φωνεῖ τὸν νυμφίον ὁ
he is sounding to the bridegroom the
ἀρχιτρίκλινος 10 καὶ λέγει
governor of the dining room and is saying
αὐτῷ Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον
to him Every man first the fine wine
τίθησιν, καὶ ὅταν μεθυσθῶσιν
is placing, and whenever they might become drunk
τὸν ἐλάσσω· σὺ τετήρηκας τὸν καλὸν οἶνον
the inferior; you have kept the fine wine
ἕως ἄρτι. 11 Ταύτην ἐποίησεν ἀρχὴν
until right now. This did beginning
τῶν σημείων ὁ Ἰησοῦς ἐν Κανὰ τῆς
of the signs the Jesus in Cana of the
Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ,
Galilee and he manifested the glory of him,
καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ.
and believed into him the disciples of him.
12 Μετὰ τοῦτο κατέβη εἰς
After this he went down into
Καφαρναοὺμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ
Capernaum he and the mother of him and

ministering: "What-
ever he tells YOU,
do." 6 As it was,
there were six stone
water jars sitting
there as required by
the purification rules
of the Jews, each
able to hold two or
three liquid measures.
7 Jesus said to them:
"Fill the water jars
with water." And they
filled them to the
brim. 8 And he said
to them: "Draw some
out now and take it
to the director of the
feast." So they took
it. 9 When, now, the
director of the feast
tasted the water that
had been turned into
wine but did not know
what its source was,
although those minis-
tering who had drawn
out the water knew,
the director of the
feast called the bride-
groom 10 and said
to him: "Every other
man puts out the fine
wine first, and when
people are intoxicated,
the inferior. You have
reserved the fine wine
until now." 11 Jesus
performed this in
Ca'na of Gal'i·lee as
[the] beginning of his
signs, and he made
his glory manifest;
and his disciples put
their faith in him.
12 After this he
and his mother and
brothers and his
disciples went down
to Ca·per'na·um,

οἱ ἀδελφοὶ καὶ οἱ μαθηταὶ αὐτοῦ, καὶ ἐκεῖ
the brothers and the disciples of him, and there
ἔμειναν οὐ πολλὰς ἡμέρας.
they remained not many days.
13 Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν
And near was the passover of the
Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ
Jews, and went up into Jerusalem the
Ἰησοῦς. 14 καὶ εὗρεν ἐν τῷ ἱερῷ
Jesus. And he found in the temple
τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ
the (ones) selling cattle and sheep and
περιστερὰς καὶ τοὺς κερματιστὰς καθημένους,
doves and the coin dealers sitting,
15 καὶ ποιήσας φραγέλλιον ἐκ σχοινίων
and having made whip out of ropes
πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ τά τε
all (them) he ejected out of the temple the and
πρόβατα καὶ τοὺς βόας, καὶ τῶν
sheep and the cattle, and of the
κολλυβιστῶν ἐξέχεεν τὰ κέρματα καὶ
money changers he poured out the coins and
τὰς τραπέζας ἀνέτρεψεν, 16 καὶ
the tables he overturned, and
τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν
to the (ones) the doves selling he said
Ἄρατε ταῦτα ἐντεῦθεν, μὴ
Lift YOU up these (things) from here, not
ποιεῖτε τὸν οἶκον τοῦ πατρός μου
be YOU making the house of the Father of me
οἶκον ἐμπορίου. 17 Ἐμνήσθησαν οἱ
house of merchandise. Called to mind the
μαθηταὶ αὐτοῦ ὅτι γεγραμμένον ἐστίν
disciples of him that having been written it is
Ὁ ζῆλος τοῦ οἴκου σου καταφάγεταί
The zeal of the house of you will eat down
με.
me.
18 Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ
Answered therefore the Jews and
εἶπαν αὐτῷ Τί σημεῖον δεικνύεις
said to him What sign are you showing
ἡμῖν, ὅτι ταῦτα ποιεῖς;
to us, because these (things) you are doing?
19 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς
Answered Jesus and said to them
Λύσατε τὸν ναὸν τοῦτον καὶ
Loose YOU the divine habitation this and
ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.
in three days I shall raise up it.

but they did not stay
there many days.
13 Now the
passover of the Jews
was near, and Jesus
went up to Jerusalem.
14 And he found
in the temple those
selling cattle and
sheep and doves and
the money brokers in
their seats. 15 So,
after making a whip
of ropes, he drove
all those with the
sheep and cattle out
of the temple, and he
poured out the coins
of the money changers
and overturned their
tables. 16 And he
said to those selling
the doves: "Take these
things away from
here! Stop making
the house of my
Father a house of
merchandise!" 17 His
disciples called to
mind that it is writ-
ten: "The zeal for your
house will eat me up."
18 Therefore, in
answer, the Jews said
to him: "What sign
have you to show us,
since you are doing
these things?" 19 In
answer Jesus said
to them: "Break
down this temple,
and in three days
I will raise it up."

20 εἶπαν οὖν οἱ Ἰουδαῖοι Τεσσεράκοντα
Said therefore the Jews Forty
καὶ ἓξ ἔτεσιν οἰκοδομήθη ὁ ναὸς
and six to years was built the divine habitation
οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς
this, and you in three days will raise up
αὐτόν; 21 ἐκεῖνος δὲ ἔλεγεν περὶ
it? That (One) but was saying about
τοῦ ναοῦ τοῦ σώματος αὐτοῦ.
the divine habitation of the body of him.
22 Ὅτε οὖν ἠγέρθη
When therefore he was raised up
ἐκ νεκρῶν, ἐμνήσθησαν
out of dead (ones), called to mind
οἱ μαθηταὶ αὐτοῦ ὅτι τοῦτο ἔλεγεν,
the disciples of him that this (thing) he was saying,
καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ
and they believed the Scripture and to the word
ὃν εἶπεν ὁ Ἰησοῦς.
which said the Jesus.
23 Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν
As but he was in the Jerusalem in
τῷ πάσχα ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν
the passover in the festival, many believed
εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ
into the name of him, beholding of him the
σημεῖα ἃ ἐποίει· 24 αὐτὸς δὲ
signs which he was doing; he but
Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς
Jesus not was entrusting himself to them
διὰ τὸ αὐτὸν γινώσκειν πάντας
through the him to be knowing all (them)
25 καὶ ὅτι οὐ χρείαν εἶχεν
and because not need he was having
ἵνα τις μαρτυρήσῃ περὶ
in order that anyone should bear witness about
τοῦ ἀνθρώπου, αὐτὸς γὰρ ἐγίνωσκεν τί
the man, he for was knowing what
ἦν ἐν τῷ ἀνθρώπῳ.
was in the man.
3 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων,
Was but man out of the Pharisees,
Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν
Nicodemus name to him, ruler of the
Ἰουδαίων· 2 οὗτος ἦλθεν πρὸς αὐτὸν
Jews; this (one) came toward him
νυκτὸς καὶ εἶπεν αὐτῷ Ῥαββεί, οἴδαμεν
of night and he said to him Rabbi, we have known
ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος·
that from God you have come teacher;

20 Therefore the Jews
said: "This temple
was built in forty-six
years, and will you
raise it up in three
days?" 21 But he
was talking about the
temple of his body.
22 When, though, he
was raised up from
the dead, his disciples
called to mind that
he used to say this;
and they believed the
Scripture and the
saying that Jesus said.
23 However, when
he was in Jerusalem
at the passover, at
its festival, many
people put their faith
in his name, viewing
his signs that he was
performing. 24 But
Jesus himself was not
entrusting himself
to them because of
his knowing them
all 25 and because
he was in no need
to have anyone bear
witness about man,
for he himself knew
what was in man.

3 Now there was a
man of the Phar-
isees, Nic·o·de'mus
was his name, a ruler
of the Jews. 2 This
one came to him in
the night and said to
him: "Rabbi, we know
that you as a teacher
have come from God;

οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα
no one for is able these the signs
ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ
to be doing which you are doing, if ever not
ᾖ ὁ θεὸς μετ' αὐτοῦ. 3 ἀπεκρίθη
may be the God with him. Answered
Ἰησοῦς καὶ εἶπεν αὐτῷ Ἀμὴν ἀμὴν
Jesus and said to him Amen amen
λέγω σοι, ἐὰν μή τις
I am saying to you, If ever not anyone
γεννηθῇ ἄνωθεν, οὐ δύναται
should be generated from above, not he is able
ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ.
to see the kingdom of the God.
4 λέγει πρὸς αὐτὸν ὁ Νικόδημος Πῶς
Is saying toward him the Nicodemus How
δύναται ἄνθρωπος γεννηθῆναι γέρων ὤν;
is able man to be generated old being?
μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς
Not he is able into the cavity of the mother
αὐτοῦ δεύτερον εἰσελθεῖν καὶ
of him second [time] to enter and
γεννηθῆναι; 5 ἀπεκρίθη ὁ Ἰησοῦς Ἀμὴν
to be generated? Answered the Jesus Amen
ἀμὴν λέγω σοι, ἐὰν μή τις
amen I am saying to you, If ever not anyone
γεννηθῇ ἐξ ὕδατος καὶ πνεύματος,
should be generated out of water and spirit,
οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν
not he is able to enter into the kingdom
τοῦ θεοῦ. 6 τὸ γεγεννημένον
of the God. The (thing) having been generated
ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ
out of the flesh flesh is, and the (thing)
γεγεννημένον ἐκ τοῦ
having been generated out of the
πνεύματος πνεῦμά ἐστιν. 7 μὴ
spirit spirit is. Not
θαυμάσῃς ὅτι εἶπόν σοι
you should wonder because I said to you
Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.
It is necessary you to be generated from above.
8 τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ
The spirit where it is willing is blowing, and
τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ
the sound of it you are hearing, but not
οἶδας πόθεν ἔρχεται καὶ ποῦ
you have known wherefrom it is coming and where
ὑπάγει· οὕτως ἐστὶν πᾶς ὁ
it is going under; thus is everyone the

for no one can per-
form these signs that
you perform unless
God is with him."
3 In answer Jesus
said to him: "Most
truly I say to you,
Unless anyone is born
again, he cannot see
the kingdom of God."
4 Nic·o·de'mus said to
him: "How can a man
be born when he is
old? He cannot enter
into the womb of
his mother a second
time and be born,
can he?" 5 Jesus
answered: "Most truly
I say to you, Unless
anyone is born from
water and spirit, he
cannot enter into
the kingdom of God.
6 What has been born
from the flesh is flesh,
and what has been
born from the spirit
is spirit. 7 Do not
marvel because I told
you, You people must
be born again. 8 The
wind blows where it
wants to, and you
hear the sound of it,
but you do not know
where it comes from
and where it is going.
So is everyone that

γεγεννημένος ἐκ τοῦ πνεύματος.
having been generated out of the spirit.
9 ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ
Answered Nicodemus and he said to him
Πῶς δύναται ταῦτα γενέσθαι;
How is able these (things) to occur?
10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Σὺ
Answered Jesus and said to him You
εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ
are the teacher of the Israel and
ταῦτα οὐ γινώσκεις; 11 ἀμὴν
these (things) not you are knowing? Amen
ἀμὴν λέγω σοι ὅτι ὃ οἴδαμεν
amen I am saying to you that which we have known
λαλοῦμεν καὶ ὃ ἑωράκαμεν
we are speaking and which we have seen
μαρτυροῦμεν, καὶ τὴν μαρτυρίαν
we are bearing witness of, and the witness
ἡμῶν οὐ λαμβάνετε. 12 εἰ τὰ
of us not YOU are receiving. If the
ἐπίγεια εἶπον ὑμῖν καὶ οὐ
earthly (things) I said to YOU and not
πιστεύετε, πῶς ἐὰν εἴπω ὑμῖν
YOU are believing, how if ever I should say to YOU
τὰ ἐπουράνια πιστεύσετε; 13 καὶ
the heavenly (things) YOU will believe? And
οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ
no one has ascended into the heaven if not
ὁ ἐκ τοῦ οὐρανοῦ καταβάς,
the (one) out of the heaven having descended,
ὁ υἱὸς τοῦ ἀνθρώπου. 14 καὶ καθὼς
the Son of the man. And according as
Μωυσῆς ὕψωσεν τὸν ὄφιν ἐν τῇ
Moses put high up the serpent in the
ἐρήμῳ, οὕτως ὑψωθῆναι
desolate [place], thus to be put on high up
δεῖ τὸν υἱὸν τοῦ ἀνθρώπου,
it is necessary the Son of the man,
15 ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ
in order that everyone the believing in him
ἔχῃ ζωὴν αἰώνιον.
may have life everlasting.

16 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν
Thus for loved the God the
κόσμον ὥστε τὸν υἱὸν τὸν μονογενῆ
world as-and the Son the only-begotten
ἔδωκεν, ἵνα πᾶς ὁ πιστεύων
he gave, in order that everyone the believing

has been born from
the spirit."
9 In answer
Nic·o·de'mus said to
him: "How can these
things come about?"
10 In answer Jesus
said to him: "Are you
a teacher of Israel and
yet do not know these
things? 11 Most
truly I say to you,
What we know we
speak and what we
have seen we bear
witness of, but YOU
people do not receive
the witness we give.
12 If I have told YOU
earthly things and yet
YOU do not believe,
how will YOU believe
if I tell YOU heavenly
things? 13 Moreover,
no man has ascended
into heaven but he
that descended from
heaven, the Son of
man. 14 And just
as Moses lifted up
the serpent in the
wilderness, so the Son
of man must be lifted
up, 15 that everyone
believing in him may
have everlasting life.

16 "For God loved
the world* so much
that he gave his
only-begotten Son, in
order that everyone
exercising faith

16* World (κόσμον, ko'smon), ℵAB; mun'dum, Vg; עולם, 'oh·lam', J17,18,22.

εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχῃ
into him not might be destroyed but may have
ζωὴν αἰώνιον. 17 οὐ γὰρ ἀπέστειλεν ὁ
life everlasting. Not for sent forth the
θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα
God the Son into the world in order that
κρίνῃ τὸν κόσμον, ἀλλ' ἵνα
he should judge the world, but in order that
σωθῇ ὁ κόσμος δι' αὐτοῦ.
should be saved the world through him.
18 ὁ πιστεύων εἰς αὐτὸν οὐ
The (one) believing into him not
κρίνεται. ὁ μὴ πιστεύων ἤδη
is being judged. The (one) not believing already
κέκριται, ὅτι μὴ πεπίστευκεν εἰς
has been judged, because not he has believed into
τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.
the name of the only-begotten Son of the God.
19 αὕτη δέ ἐστιν ἡ κρίσις ὅτι τὸ φῶς
This but is the judgment that the light
ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ
has come into the world and loved the
ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς,
men rather the darkness than the light,
ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.
was for of them wicked the works.
20 πᾶς γὰρ ὁ φαῦλα
Everyone for the (one) vile (things)
πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται
practicing is hating the light and not he is coming
πρὸς τὸ φῶς, ἵνα μὴ
toward the light, in order that not
ἐλεγχθῇ τὰ ἔργα αὐτοῦ· 21 ὁ
might be reproved the works of him; the (one)
δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ
but doing the truth is coming toward the
φῶς, ἵνα φανερωθῇ αὐτοῦ
light, in order that should be made manifest of him
τὰ ἔργα ὅτι ἐν θεῷ ἐστιν εἰργασμένα.
the works that in God it is having been worked.

22 Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς
After these (things) came the Jesus
καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν
and the disciples of him into the Judean
γῆν, καὶ ἐκεῖ διέτριβεν μετ' αὐτῶν
earth, and there he was spending time with them
καὶ ἐβάπτιζεν. 23 ἦν δὲ καὶ ὁ
and he was baptizing. Was but also the

in him might not
be destroyed but
have everlasting life.
17 For God sent
forth his Son into the
world,* not for him to
judge the world, but
for the world to be
saved through him.
18 He that exercises
faith in him is not to
be judged. He that
does not exercise
faith has been judged
already, because he
has not exercised
faith in the name of
the only-begotten
Son of God. 19 Now
this is the basis for
judgment, that the
light has come into
the world* but men
have loved the dark-
ness rather than the
light, for their works
were wicked. 20 For
he that practices
vile things hates the
light and does not
come to the light, in
order that his works
may not be reproved.
21 But he that does
what is true comes
to the light, in order
that his works may
be made manifest as
having been worked in
harmony with God."
22 After these
things Jesus and his
disciples went into
Ju·de'an country,
and there he spent
some time with them
and did baptizing.
23 But John also was

17*, 19* World (κόσμον, ko'smon), ℵAB; mun'dum, Vg; עולם, 'oh·lam', J17,18,22.

'Ιωάνης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλείμ,
John baptizing in Aenon near the Salim,
ὅτι ὕδατα πολλὰ ἦν ἐκεῖ, καὶ
because waters many was there, and
παρεγίνοντο καὶ
they were coming to be alongside and
ἐβαπτίζοντο· 24 οὔπω γὰρ ἦν
they were being baptized; not yet for was
βεβλημένος εἰς τὴν φυλακὴν 'Ιωάνης.
having been thrown into the prison John.
25 Ἐγένετο οὖν ζήτησις ἐκ τῶν
Occurred therefore seeking out of the
μαθητῶν 'Ιωάνου μετὰ 'Ιουδαίου περὶ
disciples of John with Jew about
καθαρισμοῦ. 26 καὶ ἦλθαν πρὸς τὸν
purification. And they came toward the
'Ιωάνην καὶ εἶπαν αὐτῷ 'Ραββεί, ὃς ἦν
John and said to him Rabbi, who was
μετὰ σοῦ πέραν τοῦ 'Ιορδάνου, ᾧ
with you other side of the Jordan, to whom
σὺ μεμαρτύρηκας, ἴδε οὗτος
you have borne witness, see this (one)
βαπτίζει καὶ πάντες ἔρχονται πρὸς
is baptizing and all (they) are coming toward
αὐτόν. 27 ἀπεκρίθη 'Ιωάνης καὶ εἶπεν Οὐ
him. Answered John and said Not
δύναται ἄνθρωπος λαμβάνειν οὐδὲν ἐὰν
is able man to be receiving nothing if ever
μὴ ᾖ δεδομένον αὐτῷ ἐκ
not it may be having been given to him out of
τοῦ οὐρανοῦ. 28 αὐτοὶ ὑμεῖς μοι
the heaven. Very (ones) you to me
μαρτυρεῖτε ὅτι εἶπον ἐγώ Οὐκ
you are bearing witness that said I Not
εἰμὶ ἐγὼ ὁ χριστός, ἀλλ' ὅτι
am I the Christ, but that
'Απεσταλμένος εἰμὶ ἔμπροσθεν
Having been sent forth I am in front
ἐκείνου. 29 ὁ ἔχων τὴν νύμφην
of that (one). The (one) having the bride
νυμφίος ἐστίν· ὁ δὲ φίλος τοῦ
bridegroom is; the but friend of the
νυμφίου, ὁ ἑστηκὼς καὶ ἀκούων
bridegroom, the (one) having stood and hearing
αὐτοῦ, χαρᾷ χαίρει διὰ τὴν φωνὴν
of him, to joy he is rejoicing through the voice
τοῦ νυμφίου. αὕτη οὖν ἡ χαρὰ ἡ
of the bridegroom. This therefore the joy the
ἐμὴ πεπλήρωται. 30 ἐκεῖνον
mine has been fulfilled. That (one)

baptizing in Ae'non
near Sa'lim, because
there was a great
quantity of water
there, and people kept
coming and being
baptized; 24 for
John had not yet been
thrown into prison.
25 Therefore a
dispute arose on the
part of the disciples of
John with a Jew con-
cerning purification.
26 So they came to
John and said to him:
"Rabbi, the man that
was with you across
the Jordan, to whom
you have borne wit-
ness, see, this one is
baptizing and all are
going to him." 27 In
answer John said: "A
man cannot receive a
single thing unless it
has been given him
from heaven. 28 You
yourselves bear me
witness that I said,
I am not the Christ,
but, I have been sent
forth in advance of
that one. 29 He
that has the bride
is the bridegroom.
However, the friend
of the bridegroom,
when he stands and
hears him, has a
great deal of joy on
account of the voice
of the bridegroom.
Therefore this joy of
mine has been made
full. 30 That one

δεῖ αὐξάνειν, ἐμὲ δὲ
it is necessary to be increasing, me but
ἐλαττοῦσθαι.
to be decreasing.
31 Ὁ ἄνωθεν ἐρχόμενος ἐπάνω
The (one) from above coming up above
πάντων ἐστίν. ὁ ὢν ἐκ τῆς
all (ones) is. The (one) being out of the
γῆς ἐκ τῆς γῆς ἐστὶν καὶ ἐκ τῆς γῆς
earth out of the earth is and out of the earth
λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ
he is speaking; the (one) out of the heaven
ἐρχόμενος ἐπάνω πάντων ἐστίν· 32 ὃ
coming up above all (ones) is; which
ἑώρακεν καὶ ἤκουσεν τοῦτο
he has seen and he heard this
μαρτυρεῖ, καὶ τὴν μαρτυρίαν αὐτοῦ
he is bearing witness of, and the witness of him
οὐδεὶς λαμβάνει. 33 ὁ λαβὼν
no one is receiving. The (one) having received
αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ
of him the witness sealed that the
θεὸς ἀληθής ἐστιν. 34 ὃν γὰρ ἀπέστειλεν
God true is. Whom for sent forth
ὁ θεὸς τὰ ῥήματα τοῦ θεοῦ λαλεῖ, οὐ
the God the sayings of the God is speaking, not
γὰρ ἐκ μέτρου δίδωσιν τὸ πνεῦμα.
for out of measure he is giving the spirit.
35 ὁ πατὴρ ἀγαπᾷ τὸν υἱόν, καὶ πάντα
The Father is loving the Son, and all (things)
δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. 36 ὁ
has given in the hand of him. The (one)
πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν
believing into the Son is having life
αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ
everlasting; the (one) but disobeying to the Son
οὐκ ὄψεται ζωήν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ
not will see life, but the wrath of the God
μένει ἐπ' αὐτόν.
is remaining upon him.
4 Ὡς οὖν ἔγνω ὁ κύριος ὅτι ἤκουσαν
As therefore knew the Lord that heard
οἱ Φαρισαῖοι ὅτι 'Ιησοῦς πλείονας μαθητὰς
the Pharisees that Jesus more disciples
ποιεῖ καὶ βαπτίζει ἢ 'Ιωάνης, —
is making and is baptizing than John, —
2 καίτοιγε 'Ιησοῦς αὐτὸς οὐκ
although indeed Jesus he not
ἐβάπτιζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ, —
was baptizing but the disciples of him, —

must go on increasing,
but I must go on
decreasing."
31 He that comes
from above is over
all others. He that
is from the earth is
from the earth and
speaks of things of
the earth. He that
comes from heaven
is over all others.
32 What he has seen
and heard, of this he
bears witness, but
no man is accepting
his witness. 33 He
that has accepted his
witness has put his
seal to it that God is
true. 34 For the one
whom God sent forth
speaks the sayings
of God, for he does
not give the spirit by
measure. 35 The
Father loves the Son
and has given all
things into his hand.
36 He that exercises
faith in the Son has
everlasting life; he
that disobeys the
Son will not see life,
but the wrath of God
remains upon him.

4 When, now, the
Lord became aware
that the Pharisees had
heard that Jesus was
making and baptizing
more disciples than
John— 2 although,
indeed, Jesus himself
did no baptizing but
his disciples did—

3 ἀφῆκεν τὴν Ἰουδαίαν καὶ ἀπῆλθεν
he let go off the Judea and he went away

πάλιν εἰς τὴν Γαλιλαίαν. 4 Ἔδει
again into the Galilee. It was necessary

δὲ αὐτὸν διέρχεσθαι διὰ τῆς
but him to be traversing through the

Σαμαρίας. 5 ἔρχεται οὖν εἰς πόλιν
Samaria. He is coming therefore into city

τῆς Σαμαρίας λεγομένην Συχὰρ πλησίον τοῦ
of the Samaria being said Sychar near the

χωρίου ὃ ἔδωκεν Ἰακὼβ τῷ Ἰωσὴφ
piece of ground which gave Jacob to Joseph

τῷ υἱῷ αὐτοῦ· 6 ἦν δὲ ἐκεῖ πηγὴ
to the son of him; was but there fountain

τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς
of the Jacob. The therefore Jesus

κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο
having labored out of the journey was sitting

οὕτως ἐπὶ τῇ πηγῇ· ὥρα ἦν ὡς ἕκτη.
thus upon the fountain; hour was as sixth.

7 ἔρχεται γυνὴ ἐκ τῆς Σαμαρίας
Is coming woman out of the Samaria

ἀντλῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς
to draw water. Is saying to her the Jesus

Δός μοι πεῖν· 8 οἱ γὰρ μαθηταὶ αὐτοῦ
Give to me to drink; the for disciples of him

ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα
had gone off into the city, in order that

τροφὰς ἀγοράσωσιν. 9 λέγει οὖν
foodstuffs they might buy. Is saying therefore

αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις Πῶς σὺ
to him the woman the Samaritan How you

Ἰουδαῖος ὢν παρ' ἐμοῦ πεῖν
Jew being beside of me to drink

αἰτεῖς γυναικὸς Σαμαρείτιδος οὔσης;
you are asking of woman Samaritan being?

οὐ γὰρ συνχρῶνται Ἰουδαῖοι
Not for are using together Jews

Σαμαρείταις. 10 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
to Samaritans. Answered Jesus and said

αὐτῇ Εἰ ᾔδεις τὴν δωρεὰν τοῦ θεοῦ
to her If you had known the free gift of the God

καὶ τίς ἐστιν ὁ λέγων σοι Δός
and who is the (one) saying to you Give

μοι πεῖν, σὺ ἂν ᾔτησας αὐτὸν καὶ
to me to drink, you likely asked him and

ἔδωκεν ἂν σοι ὕδωρ ζῶν.
he gave likely to you water living.

3 he left Ju·de'a and
departed again for
Gal'i·lee. 4 But it
was necessary for him
to go through Sa·mar'-
i·a. 5 Accordingly
he came to a city
of Sa·mar'i·a called
Sy'char* near the field
that Jacob gave to
Joseph his son. 6 In
fact, Jacob's fountain
was there. Now Jesus,
tired out from the
journey, was sitting at
the fountain just as
he was. The hour was
about the sixth.*
7 A woman of
Sa·mar'i·a came to
draw water. Jesus
said to her: "Give me
a drink." 8 (For his
disciples had gone off
into the city to buy
foodstuffs.) 9 There-
fore the Sa·mar'i·tan
woman said to him:
"How is it that you,
despite being a Jew,
ask me for a drink,
when I am a Sa·mar'-
i·tan woman?" (For
Jews have no dealings
with Sa·mar'i·tans.)
10 In answer Jesus
said to her: "If you
had known the free
gift of God and
who it is that says
to you, 'Give me a
drink,' you would
have asked him, and
he would have given
you living water."

5* Sy'chem, Sys. See Acts 7:16 footnote. 6* That is, about 12 noon.

11 λέγει αὐτῷ Κύριε, οὔτε
She is saying to him Lord, not and

ἄντλημα ἔχεις καὶ τὸ φρέαρ
means of drawing you are having and the well

ἐστὶν βαθύ· πόθεν οὖν ἔχεις
is deep; wherefrom therefore you are having

τὸ ὕδωρ τὸ ζῶν; 12 μὴ σὺ μείζων
the water the living? Not you greater

εἶ τοῦ πατρὸς ἡμῶν Ἰακώβ, ὃς ἔδωκεν
are of the father of us Jacob, who gave

ἡμῖν τὸ φρέαρ καὶ αὐτὸς ἐξ αὐτοῦ
to us the well and he out of it

ἔπιεν καὶ οἱ υἱοὶ αὐτοῦ καὶ τὰ
drank also the sons of him and the

θρέμματα αὐτοῦ; 13 ἀπεκρίθη Ἰησοῦς
nourished ones of him? Answered Jesus

καὶ εἶπεν αὐτῇ Πᾶς ὁ πίνων ἐκ
and said to her Everyone the drinking out of

τοῦ ὕδατος τούτου διψήσει πάλιν·
the water this will get thirsty again;

14 ὃς δ' ἂν πίῃ ἐκ τοῦ
who but likely should drink out of the

ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ
water of which I shall give to him, not not

διψήσει εἰς τὸν αἰῶνα, ἀλλὰ τὸ ὕδωρ
will get thirsty into the age, but the water

ὃ δώσω αὐτῷ γενήσεται ἐν αὐτῷ
which I shall give to him will become in him

πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον.
fountain of water bubbling up into life everlasting.

15 λέγει πρὸς αὐτὸν ἡ γυνή Κύριε,
Is saying toward him the woman Lord,

δός μοι τοῦτο τὸ ὕδωρ, ἵνα μὴ
give to me this the water, in order that not

διψῶ μηδὲ διέρχωμαι
I may get thirsty not-but I may come through

ἐνθάδε ἀντλεῖν.
here to be drawing.

16 λέγει αὐτῇ Ὕπαγε
He is saying to her Be going under

φώνησόν σου τὸν ἄνδρα
sound to of you the male person

καὶ ἐλθὲ ἐνθάδε. 17 ἀπεκρίθη ἡ γυνὴ
and come here. Answered the woman

καὶ εἶπεν αὐτῷ Οὐκ ἔχω ἄνδρα.
and said to him Not I am having male person.

λέγει αὐτῇ ὁ Ἰησοῦς Καλῶς εἶπες ὅτι
Is saying to her the Jesus Finely you said that

Ἄνδρα οὐκ ἔχω· 18 πέντε γὰρ
Male person not I am having; five for

11 She said to him:
"Sir, you have not
even a bucket for
drawing water, and
the well is deep. From
what source, therefore,
do you have this
living water? 12 You
are not greater than
our forefather Jacob,
who gave us the well
and who himself
together with his sons
and his cattle drank
out of it, are you?"
13 In answer Jesus
said to her: "Everyone
drinking from this
water will get thirsty
again. 14 Whoever
drinks from the water
that I will give him
will never get thirsty
at all, but the water
that I will give him
will become in him
a fountain of water
bubbling up to impart
everlasting life."
15 The woman said
to him: "Sir, give me
this water, so that
I may neither thirst
nor keep coming over
to this place to draw
water."
16 He said to
her: "Go, call your
husband and come to
this place." 17 In
answer the woman
said: "I do not have
a husband." Jesus
said to her: "You said
well, 'A husband I do
not have.' 18 For

ἄνδρας ἔσχες, καὶ νῦν ὃν
male persons you had, and now whom
ἔχεις οὐκ ἔστιν σου ἀνήρ·
you are having not is of you male person;
τοῦτο ἀληθὲς εἴρηκας. 19 λέγει
this (thing) true you have said. Is saying
αὐτῷ ἡ γυνή Κύριε, θεωρῶ ὅτι
to him the woman Lord, I am beholding that
προφήτης εἶ σύ. 20 οἱ πατέρες ἡμῶν ἐν
prophet are you. The fathers of us in
τῷ ὄρει τούτῳ προσεκύνησαν· καὶ ὑμεῖς
the mountain this worshiped; and you
λέγετε ὅτι ἐν Ἱεροσολύμοις ἐστὶν ὁ
are saying that in Jerusalem is the
τόπος ὅπου προσκυνεῖν δεῖ.
place where to be worshiping it is necessary.
21 λέγει αὐτῇ ὁ Ἰησοῦς Πίστευέ
Is saying to her the Jesus Be believing
μοι, γύναι, ὅτι ἔρχεται ὥρα ὅτε οὔτε
to me, woman, that is coming hour when neither
ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἱεροσολύμοις
in the mountain this nor in Jerusalem
προσκυνήσετε τῷ πατρί. 22 ὑμεῖς
YOU will worship to the Father. YOU
προσκυνεῖτε ὃ οὐκ οἴδατε, ἡμεῖς
are worshiping which not YOU have known, we
προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ
are worshiping which we have known, because the
σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν· 23 ἀλλὰ
salvation out of the Jews is; but
ἔρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ
is coming hour and now is, when the
ἀληθινοὶ προσκυνηταὶ προσκυνήσουσιν τῷ
true worshipers will worship to the
πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ, καὶ γὰρ ὁ
Father in spirit and to truth, and for the
πατὴρ τοιούτους ζητεῖ τοὺς
Father such (ones) is seeking the (ones)
προσκυνοῦντας αὐτόν· 24 πνεῦμα ὁ θεός,
worshiping him; spirit the God,
καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν
and the (ones) worshiping him in
πνεύματι καὶ ἀληθείᾳ δεῖ
spirit and to truth it is necessary
προσκυνεῖν. 25 λέγει αὐτῷ ἡ γυνή
to be worshiping. Is saying to him the woman
Οἶδα ὅτι Μεσσίας ἔρχεται, ὁ
I have known that Messiah is coming, the (one)
λεγόμενος Χριστός· ὅταν ἔλθῃ
being said Christ; whenever should come

you have had five
husbands, and the
[man] you now have
is not your husband.
This you have said
truthfully." 19 The
woman said to him:
"Sir, I perceive
you are a prophet.
20 Our forefathers
worshiped in this
mountain; but YOU
people say that in
Jerusalem is the place
where persons ought
to worship." 21 Jesus
said to her: "Believe
me, woman, The hour
is coming when nei-
ther in this mountain
nor in Jerusalem will
YOU people worship
the Father. 22 YOU
worship what YOU do
not know; we worship
what we know,
because salvation
originates with the
Jews. 23 Neverthe-
less, the hour is
coming, and it is now,
when the true wor-
shipers will worship
the Father with spirit
and truth, for, indeed,
the Father is looking
for suchlike ones to
worship him. 24 God
is a Spirit, and those
worshiping him must
worship with spirit
and truth." 25 The
woman said to him: "I
know that Mes·si′ah is
coming, who is called
Christ. Whenever
that one arrives,

ἐκεῖνος, ἀναγγελεῖ ἡμῖν ἅπαντα.
that (one), he will announce up to us all (things).
26 λέγει αὐτῇ ὁ Ἰησοῦς Ἐγώ εἰμι,
Is saying to her the Jesus I am,
ὁ λαλῶν σοι.
the (one) speaking to you.
27 Καὶ ἐπὶ τούτῳ ἦλθαν οἱ μαθηταὶ
And upon this [time] came the disciples
αὐτοῦ, καὶ ἐθαύμαζον ὅτι μετὰ
of him, and they were wondering because with
γυναικὸς ἐλάλει· οὐδεὶς μέντοι εἶπεν
woman he was speaking; no one of course said
Τί ζητεῖς; ἤ Τί λαλεῖς
What are you seeking? or Why are you speaking
μετ' αὐτῆς; 28 ἀφῆκεν οὖν τὴν
with her? Let go off therefore the
ὑδρίαν αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς
water jar of her the woman and went away into
τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις
the city and is saying to the men
29 Δεῦτε ἴδετε ἄνθρωπον ὃς εἶπέ μοι
Hither see YOU man who said to me
πάντα ἃ ἐποίησα· μήτι οὗτός
all (things) which I did; not what this
ἐστιν ὁ χριστός; 30 ἐξῆλθον ἐκ
is the Christ? They came forth out of
τῆς πόλεως καὶ ἤρχοντο πρὸς αὐτόν.
the city and they were coming toward him.
31 Ἐν τῷ μεταξὺ ἠρώτων αὐτὸν
In the between were requesting him
οἱ μαθηταὶ λέγοντες Ῥαββεί, φάγε.
the disciples saying Rabbi, eat.
32 ὁ δὲ εἶπεν αὐτοῖς Ἐγὼ βρῶσιν
The (one) but said to them I food
ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.
am having to eat which YOU not have known.
33 ἔλεγον οὖν οἱ μαθηταὶ πρὸς
Were saying therefore the disciples toward
ἀλλήλους Μή τις ἤνεγκεν αὐτῷ φαγεῖν;
one another Not anyone brought to him to eat?
34 λέγει αὐτοῖς ὁ Ἰησοῦς Ἐμὸν βρῶμά
Is saying to them the Jesus My food
ἐστιν ἵνα ποιήσω τὸ θέλημα
is in order that I should do the will
τοῦ πέμψαντός με καὶ τελειώσω
of the (one) having sent me and I should finish
αὐτοῦ τὸ ἔργον. 35 οὐχ ὑμεῖς λέγετε
of him the work. Not YOU are saying
ὅτι Ἔτι τετράμηνός ἐστιν καὶ ὁ θερισμὸς
that Yet four months it is and the harvest

he will declare all
things to us openly."
26 Jesus said to her:
"I who am speaking to
you am he."
27 Now at this
point his disciples ar-
rived, and they began
to wonder because he
was speaking with a
woman. Of course, no
one said: "What are
you looking for?" or,
"Why do you talk with
her?" 28 The woman,
therefore, left her
water jar and went off
into the city and told
the men: 29 "Come
here, see a man that
told me all the things
I did. This is not
perhaps the Christ, is
it?" 30 They went
out of the city and
began coming to him.
31 Meanwhile the
disciples were urging
him, saying: "Rabbi,
eat." 32 But he
said to them: "I have
food to eat of which
YOU do not know."
33 Therefore the
disciples began saying
to one another: "No
one has brought him
anything to eat, has
he?" 34 Jesus said
to them: "My food
is for me to do the
will of him that sent
me and to finish his
work. 35 Do YOU
not say that there
are yet four months
before the harvest

ἔρχεται; ἰδοὺ λέγω ὑμῖν, ἐπάρατε
is coming? Look! I am saying to YOU, lift YOU up
τοὺς ὀφθαλμοὺς ὑμῶν καὶ θεάσασθε τὰς
the eyes of YOU and view YOU the
χώρας ὅτι λευκαί εἰσιν πρὸς θερισμόν·
fields that white they are toward harvest;
ἤδη 36 ὁ θερίζων μισθὸν
already the (one) harvesting reward
λαμβάνει καὶ συνάγει καρπὸν εἰς
is receiving and is leading together fruit into
ζωὴν αἰώνιον, ἵνα ὁ σπείρων
life everlasting, in order that the (one) sowing
ὁμοῦ χαίρῃ καὶ ὁ θερίζων.
together may rejoice also the (one) harvesting.
37 ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν
In for this (thing) the word is
ἀληθινὸς ὅτι ἄλλος ἐστὶν ὁ σπείρων
true that another is the (one) sowing
καὶ ἄλλος ὁ θερίζων· 38 ἐγὼ
and another the (one) harvesting; I
ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς
sent off YOU to be harvesting which not YOU
κεκοπιάκατε· ἄλλοι κεκοπιάκασιν, καὶ ὑμεῖς
have labored; others have labored, and YOU
εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.
into the labor of them YOU have entered.
39 Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ
Out of but of the city that many
ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαρειτῶν
believed into him of the Samaritans
διὰ τὸν λόγον τῆς γυναικὸς μαρτυρούσης
through the word of the woman bearing witness
ὅτι Εἶπέν μοι πάντα ἃ ἐποίησα.
that He said to me all (things) which I did.
40 ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ
As therefore came toward him the
Σαμαρεῖται, ἠρώτων αὐτὸν μεῖναι
Samaritans, were requesting him to remain
παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο ἡμέρας.
beside them; and he remained there two days.
41 καὶ πολλῷ πλείους ἐπίστευσαν διὰ
And to much more (ones) believed through
τὸν λόγον αὐτοῦ, 42 τῇ τε γυναικὶ
the word of him, to the and woman
ἔλεγον ὅτι Οὐκέτι διὰ τὴν σὴν
they were saying that Not yet through the your
λαλιὰν πιστεύομεν· αὐτοὶ γὰρ
speech we are believing; very for
ἀκηκόαμεν, καὶ οἴδαμεν ὅτι οὗτός
we have heard, and we have known that this (one)

comes? Look! I say
to YOU: Lift up YOUR
eyes and view the
fields, that they are
white for harvesting.
Already 36 the reap-
er is receiving wages
and gathering fruit
for everlasting life, so
that the sower and
the reaper may rejoice
together. 37 In this
respect, indeed, the
saying is true, One is
the sower and another
the reaper. 38 I dis-
patched YOU to reap
what YOU have spent
no labor on. Others
have labored, and YOU
have entered into the
benefit of their labor."
39 Now many of
the Sa·mar′i·tans out
of that city put faith
in him on account
of the word of the
woman who said in
witness: "He told me
all the things I did."
40 Therefore when
the Sa·mar′i·tans came
to him, they began
asking him to stay
with them; and he
stayed there two days.
41 Consequently
many more believed
on account of what
he said, 42 and they
began to say to the
woman: "We do not
believe any longer on
account of your talk;
for we have heard
for ourselves and we
know that this man

ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.
is truly the savior of the world.
43 Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν
After but the two days he went out
ἐκεῖθεν εἰς τὴν Γαλιλαίαν· 44 αὐτὸς γὰρ
from there into the Galilee; he for
Ἰησοῦς ἐμαρτύρησεν ὅτι προφήτης ἐν τῇ
Jesus bore witness that prophet in the
ἰδίᾳ πατρίδι τιμὴν οὐκ ἔχει. 45 ὅτε
own father (place) honor not is having. When
οὖν ἦλθεν εἰς τὴν Γαλιλαίαν, ἐδέξαντο
therefore he came into the Galilee, received
αὐτὸν οἱ Γαλιλαῖοι, πάντα ἑωρακότες
him the Galileans, all (things) having seen
ὅσα ἐποίησεν ἐν Ἰεροσολύμοις
as many (things) as he did in Jerusalem
ἐν τῇ ἑορτῇ, καὶ αὐτοὶ γὰρ ἦλθον εἰς τὴν
in the festival, and they for came into the
ἑορτήν.
festival.
46 Ἦλθεν οὖν πάλιν εἰς τὴν Κανὰ
He came therefore again into the Cana
τῆς Γαλιλαίας, ὅπου ἐποίησεν τὸ ὕδωρ
of the Galilee, where he made the water
οἶνον. Καὶ ἦν τις βασιλικὸς οὗ ὁ
wine. And was some royal [man] of whom the
υἱὸς ἠσθένει ἐν Καφαρναούμ· 47 οὗτος
son was sick in Capernaum; this (one)
ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ
having heard that Jesus is arriving out of
τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν ἀπῆλθεν
the Judea into the Galilee went off
πρὸς αὐτὸν καὶ ἠρώτα ἵνα
toward him and was requesting in order that
καταβῇ καὶ ἰάσηται αὐτοῦ
he should come down and he should heal of him
τὸν υἱόν, ἤμελλεν γὰρ ἀποθνήσκειν.
the son, he was about for to be dying.
48 εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν
Said therefore the Jesus toward him
Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε,
If ever not signs and portents YOU should see,
οὐ μὴ πιστεύσητε. 49 λέγει πρὸς
not not YOU would believe. Is saying toward
αὐτὸν ὁ βασιλικός Κύριε, κατάβηθι πρὶν
him the royal [man] Lord, come down before
ἀποθανεῖν τὸ παιδίον μου. 50 λέγει
to die the little boy of me. Is saying
αὐτῷ ὁ Ἰησοῦς Πορεύου· ὁ υἱός σου
to him the Jesus Be going; the son of you

is for a certainty the
savior of the world."
43 After the two
days he left there for
Gal′i·lee. 44 Jesus
himself, however,
bore witness that in
his own homeland a
prophet has no honor.
45 When, therefore,
he arrived in Gal′i·lee,
the Gal·i·le′ans
received him, because
they had seen all the
things he did in Jeru-
salem at the festival,
for they also had gone
to the festival.
46 Accordingly he
came again to Ca′na of
Gal′i·lee, where he had
turned the water into
wine. Now there was
a certain attendant
of the king whose son
was sick in Ca·per′-
na·um. 47 When this
man heard that Jesus
had come out of Ju-
de′a into Gal′i·lee, he
went off to him and
began asking him to
come down and heal
his son, for he was
at the point of dying.
48 However, Jesus
said to him: "Unless
YOU people see signs
and wonders, YOU will
by no means believe."
49 The attendant of
the king said to him:
"Lord, come down
before my young
child dies." 50 Jesus
said to him: "Go
your way; your son

ζῇ. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ
is living. Believed the man to the word
ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο.
which said to him the Jesus and he was going.
51 ἤδη δὲ αὐτοῦ καταβαίνοντος οἱ
Already but of him going down the
δοῦλοι αὐτοῦ ὑπήντησαν αὐτῷ λέγοντες ὅτι
slaves of him met him saying that
ὁ παῖς αὐτοῦ ζῇ. 52 ἐπύθετο οὖν
the boy of him is living. He inquired therefore
τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον
the hour beside of them in which more trim
ἔσχεν· εἶπαν οὖν αὐτῷ ὅτι Ἐχθὲς
he had; they said therefore to him that Yesterday
ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός.
hour seventh let go off him the fever.
53 ἔγνω οὖν ὁ πατὴρ ὅτι ἐκείνῃ τῇ
Knew therefore the father that to that the
ὥρᾳ ἐν ᾗ εἶπεν αὐτῷ ὁ Ἰησοῦς Ὁ
hour in which said to him the Jesus The
υἱός σου ζῇ, καὶ ἐπίστευσεν αὐτὸς καὶ
son of you is living, and he believed he and
ἡ οἰκία αὐτοῦ ὅλη. 54 Τοῦτο δὲ πάλιν
the household of him whole. This but again
δεύτερον σημεῖον ἐποίησεν ὁ Ἰησοῦς
second sign did the Jesus
ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν
having come out of the Judea into the
Γαλιλαίαν.
Galilee.

5 Μετὰ ταῦτα ἦν ἑορτὴ τῶν
After these (things) was festival of the
Ἰουδαίων, καὶ ἀνέβη Ἰησοῦς εἰς
Jews, and went up Jesus into
Ἱεροσόλυμα. 2 Ἔστιν δὲ ἐν τοῖς
Jerusalem. Is but in the
Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα
Jerusalem upon the sheep [gate] pool
ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθζαθά, πέντε
the being said upon in Hebrew Bethzatha, five
στοὰς ἔχουσα· 3 ἐν ταύταις κατέκειτο
colonnades having; in these was lying down
πλῆθος τῶν ἀσθενούντων,
multitude of the (ones) being sick,
τυφλῶν, χωλῶν, ξηρῶν.
of blind (ones), of lame (ones), of withered (ones).
5 ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα
Was but some man there thirty

lives." The man
believed the word
that Jesus spoke to
him and went his
way. 51 But already
while he was on his
way down his slaves
met him to say that
his boy was living.
52 Therefore he began
to inquire of them
the hour in which he
got better in health.
Accordingly they said
to him: "Yesterday
at the seventh hour
the fever left him."
53 Therefore the
father knew it was in
the very hour that Je-
sus said to him: "Your
son lives." And he and
his whole household
believed. 54 Again
this was the second
sign Jesus performed
when he came out of
Ju·de'a into Gal'i·lee.

5 After these things
there was a festival
of the Jews, and Jesus
went up to Jerusalem.
2 Now in Jerusalem
at the sheepgate
there is a pool
designated in Hebrew
Beth·za'tha, with five
colonnades. 3 In
these a multitude of
the sick, blind, lame
and those with with-
ered members, was
lying down. 4 ——*
5 But a certain
man was there who

4* $P^{66,75}$ℵBDVgSy^{c} and the Westcott and Hort Greek text omit this verse.

καὶ ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ αὐτοῦ·
and eight years having in the sickness of him;
6 τοῦτον ἰδὼν ὁ Ἰησοῦς
this (one) having seen the Jesus
κατακείμενον, καὶ γνοὺς ὅτι πολὺν
lying down, and having known that much
ἤδη χρόνον ἔχει, λέγει αὐτῷ
already time he is having, he is saying to him
Θέλεις ὑγιὴς γενέσθαι;
Are you willing sound in health to become?
7 ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν
Answered to him the being infirm (one)
Κύριε, ἄνθρωπον οὐκ ἔχω ἵνα
Lord, man not I am having in order that
ὅταν ταραχθῇ τὸ ὕδωρ
whenever should be disturbed the water
βάλῃ με εἰς τὴν κολυμβήθραν· ἐν
should thrust me into the pool; in
ᾧ δὲ ἔρχομαι ἐγὼ ἄλλος πρὸ
which [time] but am coming I another before
ἐμοῦ καταβαίνει. 8 λέγει αὐτῷ ὁ
me is stepping down. Is saying to him the
Ἰησοῦς Ἔγειρε ἆρον τὸν κράβαττόν
Jesus Be rising up lift up the cot
σου καὶ περιπάτει. 9 καὶ εὐθέως
of you and be walking about. And immediately
ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ
became sound in health the man, and
ἦρε τὸν κράβαττον αὐτοῦ καὶ
lifted up the cot of him and
περιεπάτει.
was walking about.
Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.
Was but sabbath in that the day.
10 ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ
Were saying therefore the Jews to the (one)
τεθεραπευμένῳ Σάββατόν ἐστιν, καὶ οὐκ
having been cured Sabbath it is, and not
ἔξεστίν σοι ἆραι τὸν κράβαττον.
it is lawful to you to lift up the cot.
11 ὃς δὲ ἀπεκρίθη αὐτοῖς Ὁ
Who but answered to them The (one)
ποιήσας με ὑγιῆ ἐκεῖνός μοι
having made me sound in health that (one) to me
εἶπεν Ἆρον τὸν κράβαττόν σου καὶ
said Lift up the cot of you and
περιπάτει. 12 ἠρώτησαν αὐτόν Τίς
be walking about. They questioned him Who
ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι
is the man the (one) having said to you

had been in his sick-
ness for thirty-eight
years. 6 Seeing this
man lying down, and
being aware that he
had already been
[sick] a long time,
Jesus said to him: "Do
you want to become
sound in health?"
7 The sick man
answered him: "Sir, I
do not have a man to
put me into the pool
when the water is
disturbed; but while
I am coming another
steps down ahead of
me." 8 Jesus said to
him: "Get up, pick up
your cot and walk."
9 With that the man
immediately became
sound in health, and
he picked up his cot
and began to walk.

Now on that day
it was a sabbath.
10 Therefore the
Jews began to say
to the cured man:
"It is Sabbath, and
it is not lawful for
you to carry the cot."
11 But he answered
them: "The very one
that made me sound
in health said to me,
'Pick up your cot and
walk.'" 12 They
asked him: "Who is
the man that told you,

Ἆρον καὶ περιπάτει; 13 ὁ δὲ
Lift up and be walking about? The (one) but

ἰαθεὶς οὐκ ᾔδει τίς ἐστιν,
having been healed not had known who it is,

ὁ γὰρ Ἰησοῦς ἐξένευσεν ὄχλου ὄντος ἐν
the for Jesus inclined out of crowd being in

τῷ τόπῳ.
the place.

14 Μετὰ ταῦτα εὑρίσκει
After these (things) is finding

αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ καὶ εἶπεν
him the Jesus in the temple and said

αὐτῷ Ἴδε ὑγιὴς γέγονας
to him See sound in health you have become

μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρόν
not yet be sinning, in order that not worse

σοί τι γένηται. 15 ἀπῆλθεν
to you something should happen. Went away

ὁ ἄνθρωπος καὶ εἶπεν τοῖς Ἰουδαίοις ὅτι
the man and said to the Jews that

Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν
Jesus is the (one) having made him

ὑγιῆ. 16 καὶ διὰ τοῦτο
sound in health. And through this

ἐδίωκον οἱ Ἰουδαῖοι τὸν Ἰησοῦν
were persecuting the Jews the Jesus

ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.
because these (things) he was doing in sabbath.

17 ὁ δὲ ἀπεκρίνατο αὐτοῖς Ὁ
The (one) but answered to them The

πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ
Father of me until right now is working, and I

ἐργάζομαι. 18 διὰ τοῦτο οὖν
am working. Through this therefore

μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι
rather were seeking him the Jews

ἀποκτεῖναι ὅτι οὐ μόνον ἔλυε τὸ
to kill because not only was loosing the

σάββατον ἀλλὰ καὶ πατέρα ἴδιον
sabbath but also Father own

ἔλεγε τὸν θεόν, ἴσον ἑαυτὸν ποιῶν
he was saying the God, equal himself making

τῷ θεῷ.
to the God.

19 Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ
Answered therefore the Jesus and

ἔλεγεν αὐτοῖς Ἀμὴν ἀμὴν λέγω
was saying to them Amen amen I am saying

ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ'
to you, not is able the Son to be doing from

'Pick it up and walk'?"
13 But the healed
man did not know
who he was, for Jesus
had turned aside,
there being a crowd in
the place.
14 After these
things Jesus found
him in the temple and
said to him: "See, you
have become sound
in health. Do not sin
anymore, in order
that something worse
does not happen to
you." 15 The man
went away and told
the Jews it was Jesus
that made him sound
in health. 16 So
on this account the
Jews went persecuting
Jesus, because he was
doing these things
during Sabbath.
17 But he answered
them: "My Father
has kept working
until now, and I keep
working." 18 On this
account, indeed, the
Jews began seeking
all the more to kill
him, because not only
was he breaking the
Sabbath but he was
also calling God his
own Father, making
himself equal to God.
19 Therefore, in
answer, Jesus went
on to say to them:
"Most truly I say to
you, The Son cannot
do a single thing of

ἑαυτοῦ οὐδὲν ἂν μή τι
himself nothing [if] ever not something

βλέπῃ τὸν πατέρα ποιοῦντα· ἃ
he may see the Father doing; what (things)

γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ
for likely that (one) may do, these (things) also

ὁ υἱὸς ὁμοίως ποιεῖ. 20 ὁ γὰρ πατὴρ
the Son likewise is doing. The for Father

φιλεῖ τὸν υἱὸν καὶ πάντα
is having affection for the Son and all (things)

δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ, καὶ
he is showing to him which he is doing, and

μείζονα τούτων δείξει αὐτῷ ἔργα,
greater of these he will show to him works,

ἵνα ὑμεῖς θαυμάζητε. 21 ὥσπερ
in order that you may wonder. As-even

γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ
for the Father is raising up the dead (ones) and

ζωοποιεῖ, οὕτως καὶ ὁ υἱὸς οὓς
is making alive, thus also the Son which (ones)

θέλει ζωοποιεῖ. 22 οὐδὲ γὰρ
he is willing he is making alive. Neither for

ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν
the Father is judging anyone, but the

κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ,
judgment all he has given to the Son,

23 ἵνα πάντες τιμῶσι τὸν υἱὸν
in order that all they may honor the Son

καθὼς τιμῶσι τὸν πατέρα.
according as they are honoring the Father.

ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ
The (one) not honoring the Son not is honoring

τὸν πατέρα τὸν πέμψαντα αὐτόν. 24 Ἀμὴν
the Father the (one) having sent him. Amen

ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον
amen I am saying to you that the (one) the word

μου ἀκούων καὶ πιστεύων τῷ
of me hearing and believing to the (one)

πέμψαντί με ἔχει ζωὴν αἰώνιον, καὶ
having sent me is having life everlasting, and

εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ
into judgment not he is coming but

μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.
he has gone over out of the death into the life.

25 ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι
Amen amen I am saying to you that

ἔρχεται ὥρα καὶ νῦν ἐστιν ὅτε οἱ
is coming hour and now it is when the

νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ
dead (ones) will hear of the voice of the

his own initiative, but
only what he beholds
the Father doing.
For whatever things
that One does, these
things the Son also
does in like manner.
20 For the Father has
affection for the Son
and shows him all
the things he himself
does, and he will show
him works greater
than these, in order
that you may marvel.
21 For just as the
Father raises the dead
up and makes them
alive, so the Son also
makes those alive
whom he wants to.
22 For the Father
judges no one at all,
but he has committed
all the judging to the
Son, 23 in order that
all may honor the Son
just as they honor the
Father. He that does
not honor the Son
does not honor the
Father who sent him.
24 Most truly I say
to you, He that hears
my word and believes
him that sent me has
everlasting life, and
he does not come
into judgment but
has passed over from
death to life.
25 "Most truly I say
to you, The hour is
coming, and it is now,
when the dead will
hear the voice of the

υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες
Son of the God and the (ones) having heard
ζήσουσιν. 26 ὥσπερ γὰρ ὁ πατὴρ ἔχει
will live. As-even for the Father is having
ζωὴν ἐν ἑαυτῷ, οὕτως καὶ τῷ υἱῷ ἔδωκεν
life in himself, thus also to the Son he gave
ζωὴν ἔχειν ἐν ἑαυτῷ· 27 καὶ ἐξουσίαν
life to be having in himself; and authority
ἔδωκεν αὐτῷ κρίσιν ποιεῖν, ὅτι
he gave to him judgment to be doing, because
υἱὸς ἀνθρώπου ἐστίν. 28 μὴ
Son of man he is. Not
θαυμάζετε τοῦτο, ὅτι ἔρχεται
be YOU wondering at this, because is coming
ὥρα ἐν ᾗ πάντες οἱ ἐν τοῖς
hour in which all the (ones) in the
μνημείοις ἀκούσουσιν τῆς φωνῆς
memorial tombs will hear of the voice
αὐτοῦ 29 καὶ ἐκπορεύσονται οἱ τὰ
of him and will come out the (ones) the
ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν
good (things) having done into resurrection
ζωῆς, οἱ τὰ φαῦλα
of life, the (ones) the vile (things)
πράξαντες εἰς ἀνάστασιν κρίσεως.
having practiced into resurrection of judgment.
30 Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ
Not am able I to be doing from myself
οὐδέν· καθὼς ἀκούω κρίνω,
nothing; according as I am hearing I am judging,
καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν,
and the judgment the mine righteous it is,
ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν
because not I am seeking the will the mine
ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.
but the will of the (one) having sent me.
31 Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ,
If ever I may witness about myself,
ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής·
the witness of me not is true;
32 ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ
another is the (one) witnessing about
ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ
me, and I have known that true is the
μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.
witness which he is witnessing about me.
33 ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάνην, καὶ
YOU have sent forth toward John, and
μεμαρτύρηκε τῇ ἀληθείᾳ· 34 ἐγὼ
he has borne witness to the truth; I

Son of God and those
who have given heed
will live. 26 For
just as the Father
has life in himself,
so he has granted
also to the Son to
have life in himself.
27 And he has given
him authority to do
judging, because Son
of man he is. 28 Do
not marvel at this,
because the hour is
coming in which all
those in the memorial
tombs will hear his
voice 29 and come
out, those who did
good things to a
resurrection of life,
those who practiced
vile things to a resur-
rection of judgment.
30 I cannot do a
single thing of my
own initiative; just as
I hear, I judge; and
the judgment that I
render is righteous,
because I seek, not my
own will, but the will
of him that sent me.
31 "If I alone bear
witness about myself,
my witness is not
true. 32 There is
another that bears
witness about me,
and I know that the
witness which he
bears about me is
true. 33 YOU have
dispatched men to
John, and he has
borne witness to the
truth. 34 However, I

δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν
but not beside of man the witness
λαμβάνω, ἀλλὰ ταῦτα λέγω
am receiving, but these (things) I am saying
ἵνα ὑμεῖς σωθῆτε.
in order that YOU might be saved.
35 ἐκεῖνος ἦν ὁ λύχνος ὁ καιόμενος
That (one) was the lamp the burning
καὶ φαίνων, ὑμεῖς δὲ ἠθελήσατε ἀγαλλιαθῆναι
and shining, YOU but willed to exult
πρὸς ὥραν ἐν τῷ φωτὶ αὐτοῦ· 36 ἐγὼ
toward hour in the light of him; I
δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ
but am having the witness greater of the
Ἰωάνου, τὰ γὰρ ἔργα ἃ δέδωκέν μοι
John, the for works which has given to me
ὁ πατὴρ ἵνα τελειώσω αὐτά,
the Father in order that I might finish them,
αὐτὰ τὰ ἔργα ἃ ποιῶ, μαρτυρεῖ
they the works which I am doing, is witness
περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν,
about me that the Father me has sent forth,
37 καὶ ὁ πέμψας με πατὴρ ἐκεῖνος
and the having sent me Father that (one)
μεμαρτύρηκεν περὶ ἐμοῦ. οὔτε φωνὴν
has borne witness about me. Neither voice
αὐτοῦ πώποτε ἀκηκόατε οὔτε εἶδος
of him at any time YOU have heard nor figure
αὐτοῦ ἑωράκατε, 38 καὶ τὸν λόγον αὐτοῦ
of him YOU have seen, and the word of him
οὐκ ἔχετε ἐν ὑμῖν μένοντα, ὅτι
not YOU are having in YOU remaining, because
ὃν ἀπέστειλεν ἐκεῖνος τούτῳ ὑμεῖς
whom sent forth that (one) to this (one) YOU
οὐ πιστεύετε.
not are believing.
39 ἐραυνᾶτε τὰς γραφάς,
YOU are searching the Scriptures,
ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς
because YOU are thinking in them
ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν
life everlasting to be having; and those are
αἱ μαρτυροῦσαι περὶ ἐμοῦ· 40 καὶ
the (ones) bearing witness about me; and
οὐ θέλετε ἐλθεῖν πρός με ἵνα
not YOU are willing to come toward me in order that
ζωὴν ἔχητε. 41 Δόξαν παρὰ ἀνθρώπων
life YOU may have. Glory beside of men
οὐ λαμβάνω, 42 ἀλλὰ ἔγνωκα ὑμᾶς
not I am receiving, but I have known YOU

do not accept the
witness from man,
but I say these
things that YOU may
be saved. 35 That
man was a burning
and shining lamp,
and YOU for a short
time were willing to
rejoice greatly in his
light. 36 But I have
the witness greater
than that of John, for
the very works that
my Father assigned
me to accomplish,
the works themselves
that I am doing, bear
witness about me that
the Father dispatched
me. 37 Also, the
Father who sent me
has himself borne
witness about me. YOU
have neither heard
his voice at any time
nor seen his figure;
38 and YOU do not
have his word remain-
ing in YOU, because
the very one whom he
dispatched YOU do not
believe.
39 "YOU are search-
ing the Scriptures, be-
cause YOU think that
by means of them YOU
will have everlasting
life; and these are
the very ones that
bear witness about
me. 40 And yet
YOU do not want to
come to me that YOU
may have life. 41 I
do not accept glory
from men, 42 but I
well know that YOU

ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε
that the love of the God not you are having
ἐν ἑαυτοῖς. 43 ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι
in selves. I have come in the name
τοῦ πατρός μου καὶ οὐ λαμβάνετέ
of the Father of me and not you are receiving
με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι
me; if ever another should come in the name
τῷ ἰδίῳ, ἐκεῖνον λήμψεσθε. 44 πῶς
to the own, that (one) you will receive. How
δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρ'
are able you to believe, glory beside
ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν
of one another receiving, and the glory
τὴν παρὰ τοῦ μόνου θεοῦ οὐ
the (one) beside of the only God not
ζητεῖτε; 45 μὴ δοκεῖτε ὅτι ἐγὼ
you are seeking? Not be thinking you that I
κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν
shall accuse you toward the Father; is
ὁ κατηγορῶν ὑμῶν Μωυσῆς, εἰς
the (one) accusing you Moses, into
ὃν ὑμεῖς ἠλπίκατε. 46 εἰ γὰρ
whom you have hoped. If for
ἐπιστεύετε Μωυσεῖ, ἐπιστεύετε
you were believing to Moses, you were believing
ἂν ἐμοί, περὶ γὰρ ἐμοῦ ἐκεῖνος
likely to me, about for of me that (one)
ἔγραψεν. 47 εἰ δὲ τοῖς ἐκείνου
wrote. If but to the of that (one)
γράμμασιν οὐ πιστεύετε, πῶς τοῖς
writings not you are believing, how to the
ἐμοῖς ῥήμασιν πιστεύσετε;
my sayings you will believe?
6 Μετὰ ταῦτα ἀπῆλθεν ὁ Ἰησοῦς
After these (things) went off the Jesus
πέραν τῆς θαλάσσης τῆς Γαλιλαίας
other side of the sea of the Galilee
τῆς Τιβεριάδος. 2 ἠκολούθει δὲ αὐτῷ
of the Tiberias. Was following but to him
ὄχλος πολύς, ὅτι ἐθεώρουν τὰ
crowd much, because they were viewing the
σημεῖα ἃ ἐποίει ἐπὶ τῶν
signs which he was doing upon the (ones)
ἀσθενούντων. 3 ἀνῆλθεν δὲ εἰς τὸ ὄρος
being sick. Went up but into the mountain
Ἰησοῦς, καὶ ἐκεῖ ἐκάθητο μετὰ τῶν
Jesus, and there was sitting with the
μαθητῶν αὐτοῦ. 4 ἦν δὲ ἐγγὺς τὸ πάσχα,
disciples of him. Was but near the passover,

do not have the love
of God in YOU. 43 I
have come in the
name of my Father,
but YOU do not receive
me; if someone else
arrived in his own
name, YOU would
receive that one.
44 How can YOU
believe, when YOU are
accepting glory from
one another and YOU
are not seeking the
glory that is from the
only God? 45 Do
not think that I will
accuse YOU to the
Father; there is one
that accuses YOU,
Moses, in whom YOU
have put YOUR hope.
46 In fact, if YOU
believed Moses YOU
would believe me, for
that one wrote about
me. 47 But if YOU
do not believe the
writings of that one,
how will YOU believe
my sayings?"
6 After these things
Jesus departed
across the sea of
Gal'i·lee, or Ti·be'ri·as.
2 But a great crowd
kept following him,
because they were
beholding the signs he
was performing upon
those who were ill.
3 So Jesus went up
into a mountain, and
there he was sitting
with his disciples.
4 Now the passover,

ἡ ἑορτὴ τῶν Ἰουδαίων. 5 ἐπάρας
the festival of the Jews. Having lifted up
οὖν τοὺς ὀφθαλμοὺς ὁ Ἰησοῦς καὶ
therefore the eyes the Jesus and
θεασάμενος ὅτι πολὺς ὄχλος ἔρχεται
having viewed that much crowd is coming
πρὸς αὐτὸν λέγει πρὸς Φίλιππον
toward him he is saying toward Philip
Πόθεν ἀγοράσωμεν ἄρτους ἵνα
Wherefrom might we buy loaves in order that
φάγωσιν οὗτοι; 6 τοῦτο δὲ ἔλεγεν
might eat these? This but he was saying
πειράζων αὐτόν, αὐτὸς γὰρ ᾔδει τί
testing him, he for had known what
ἔμελλεν ποιεῖν. 7 ἀπεκρίθη αὐτῷ
he was about to be doing. Answered to him
Φίλιππος Διακοσίων δηναρίων ἄρτοι οὐκ
Philip Of two hundred denarii loaves not
ἀρκοῦσιν αὐτοῖς ἵνα ἕκαστος
are enough to them in order that each one
βραχὺ λάβῃ. 8 λέγει αὐτῷ
short [piece] might receive. He is saying to him
εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ
one out of the disciples of him, Andrew the
ἀδελφὸς Σίμωνος Πέτρου 9 Ἔστιν παιδάριον
brother of Simon Peter Is little boy
ὧδε ὃς ἔχει πέντε ἄρτους κριθίνους καὶ
here who is having five loaves of barley and
δύο ὀψάρια· ἀλλὰ ταῦτα τί ἐστιν εἰς
two small fishes; but these what is into
τοσούτους;
so many?
10 εἶπεν ὁ Ἰησοῦς Ποιήσατε τοὺς
Said the Jesus Make YOU the
ἀνθρώπους ἀναπεσεῖν. ἦν δὲ χόρτος
men to fall upward. Was but grass
πολὺς ἐν τῷ τόπῳ. ἀνέπεσαν οὖν οἱ
much in the place. Fell upward therefore the
ἄνδρες τὸν ἀριθμὸν ὡς πεντακισχίλιοι.
male persons the number as five thousand.
11 ἔλαβεν οὖν τοὺς ἄρτους ὁ Ἰησοῦς
Received therefore the loaves the Jesus
καὶ εὐχαριστήσας διέδωκεν τοῖς
and having thanked distributed to the (ones)
ἀνακειμένοις, ὁμοίως καὶ ἐκ τῶν
lying upward, likewise also out of the
ὀψαρίων ὅσον ἤθελον. 12 ὡς δὲ
small fishes as much as they willed. As but
ἐνεπλήσθησαν λέγει τοῖς μαθηταῖς
they were filled within he is saying to the disciples

the festival of the
Jews, was near.
5 When, therefore,
Jesus raised his eyes
and observed that
a great crowd was
coming to him, he
said to Philip: "Where
shall we buy loaves
for these to eat?"
6 However, he was
saying this to test
him, for he himself
knew what he was
about to do. 7 Philip
answered him: "Two
hundred de·nar'i·i
worth of loaves is not
enough for them, so
that each one may get
a little." 8 One of
his disciples, Andrew
the brother of Simon
Peter, said to him:
9 "Here is a little boy
that has five barley
loaves and two small
fishes. But what
are these among so
many?"
10 Jesus said:
"HAVE the men recline
as at meal." Now there
was a lot of grass in
the place. Therefore
the men reclined,
about five thousand in
number. 11 So Jesus
took the loaves and,
after giving thanks,
he distributed them
to those reclining,
likewise also as much
of the small fishes
as they wanted.
12 But when they
had their fill he
said to his disciples:

αὐτοῦ Συναγάγετε τὰ περισσεύσαντα
of him Lead you together the having overabounded
κλάσματα, ἵνα μή τι
fragments, in order that not anything
ἀπόληται. 13 συνήγαγον οὖν, καὶ
should be lost. They led together therefore, and
ἐγέμισαν δώδεκα κοφίνους κλασμάτων ἐκ
filled twelve baskets of fragments out of
τῶν πέντε ἄρτων τῶν κριθίνων ἃ
the five loaves of the barley which
ἐπερίσσευσαν τοῖς βεβρωκόσιν.
overabounded to the (ones) having taken food.
14 Οἱ οὖν ἄνθρωποι ἰδόντες ἃ
The therefore men having seen what
ἐποίησεν σημεῖα ἔλεγον ὅτι Οὗτός ἐστιν
he did signs were saying that This is
ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς
truly the prophet the (one) coming into
τὸν κόσμον. 15 Ἰησοῦς οὖν γνοὺς
the world. Jesus therefore having known
ὅτι μέλλουσιν ἔρχεσθαι καὶ ἁρπάζειν
that they are about to be coming and to be snatching
αὐτὸν ἵνα ποιήσωσιν βασιλέα
him in order that they might make king
ἀνεχώρησεν πάλιν εἰς τὸ ὄρος αὐτὸς
he withdrew again into the mountain he
μόνος.
alone.
16 Ὡς δὲ ὀψία ἐγένετο κατέβησαν οἱ
As but evening occurred went down the
μαθηταὶ αὐτοῦ ἐπὶ τὴν θάλασσαν, 17 καὶ
disciples of him upon the sea, and
ἐμβάντες εἰς πλοῖον ἤρχοντο
having entered into boat they were coming
πέραν τῆς θαλάσσης εἰς Καφαρναούμ.
other side of the sea into Capernaum.
καὶ σκοτία ἤδη ἐγεγόνει καὶ οὔπω
And darkness already had occurred and not yet
ἐληλύθει πρὸς αὐτοὺς ὁ Ἰησοῦς, 18 ἥ
had come toward them the Jesus, the
τε θάλασσα ἀνέμου μεγάλου πνέοντος
and sea of wind great blowing
διεγείρετο. 19 ἐληλακότες
was being thoroughly roused. Having impelled
οὖν ὡς σταδίους εἴκοσι πέντε ἢ
therefore as stades twenty- five or
τριάκοντα θεωροῦσιν τὸν Ἰησοῦν
thirty they are beholding the Jesus
περιπατοῦντα ἐπὶ τῆς θαλάσσης καὶ ἐγγὺς
walking about upon the sea and near

"Gather together the
fragments that remain
over, so that nothing
is wasted." 13 There-
fore they gathered
them together, and
they filled twelve bas-
kets with fragments
from the five barley
loaves, which were left
over by those who had
eaten.
14 Hence when the
men saw the signs
he performed, they
began to say: "This
is for a certainty the
prophet that was to
come into the world."
15 Therefore Jesus,
knowing they were
about to come and
seize him to make
him king, withdrew
again into the moun-
tain all alone.
16 When evening
fell, his disciples
went down to the sea,
17 and, boarding a
boat, they set out
across the sea for
Ca·per′na·um. Well,
by now it had grown
dark and Jesus had
not yet come to
them. 18 Also, the
sea began to be stirred
up because a strong
wind was blowing.
19 However, when
they had rowed about
three or four miles,
they beheld Jesus
walking upon the
sea and getting near

τοῦ πλοίου γινόμενον, καὶ ἐφοβήθησαν.
the boat coming to be, and they got fearful.
20 ὁ δὲ λέγει αὐτοῖς Ἐγώ εἰμι, μὴ
The (one) but is saying to them I am, not
φοβεῖσθε. 21 ἤθελον οὖν
be you fearing. They were willing therefore
λαβεῖν αὐτὸν εἰς τὸ πλοῖον, καὶ εὐθέως
to receive him into the boat, and immediately
ἐγένετο τὸ πλοῖον ἐπὶ τῆς γῆς εἰς
came to be the boat upon the earth into
ἣν ὑπῆγον.
which they were going under.
22 Τῇ ἐπαύριον ὁ ὄχλος ὁ
To the morrow the crowd the (one)
ἑστηκὼς πέραν τῆς θαλάσσης εἶδον
having stood other side of the sea saw
ὅτι πλοιάριον ἄλλο οὐκ ἦν ἐκεῖ εἰ μὴ
that little boat other not was there if not
ἕν, καὶ ὅτι οὐ συνεισῆλθεν τοῖς μαθηταῖς
one, and that not he entered with the disciples
αὐτοῦ ὁ Ἰησοῦς εἰς τὸ πλοῖον ἀλλὰ μόνοι
of him the Jesus into the boat but alone
οἱ μαθηταὶ αὐτοῦ ἀπῆλθον· 23 ἀλλὰ ἦλθεν
the disciples of him went away; but came
πλοῖα ἐκ Τιβεριάδος ἐγγὺς τοῦ τόπου
boats out of Tiberias near the place
ὅπου ἔφαγον τὸν ἄρτον εὐχαριστήσαντος
where they ate the bread having given thanks
τοῦ κυρίου. 24 ὅτε οὖν εἶδεν ὁ
of the Lord. When therefore saw the
ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ οὐδὲ οἱ
crowd that Jesus not is there nor the
μαθηταὶ αὐτοῦ, ἐνέβησαν αὐτοὶ εἰς τὰ
disciples of him, went in they into the
πλοιάρια καὶ ἦλθον εἰς Καφαρναοὺμ
little boats and came into Capernaum
ζητοῦντες τὸν Ἰησοῦν.
seeking the Jesus.
25 καὶ εὑρόντες αὐτὸν πέραν
And having found him other side
τῆς θαλάσσης εἶπον αὐτῷ
of the sea they said to him
Ῥαββεί, πότε ὧδε γέγονας;
Rabbi, when here have you come to be?
26 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν
Answered to them the Jesus and said
Ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ
Amen amen I am saying to you, you are seeking
με οὐχ ὅτι εἴδετε σημεῖα ἀλλ᾽ ὅτι
me not because you saw signs but because

the boat; and they be-
came fearful. 20 But
he said to them: "It
is I; have no fear!"
21 Therefore they
were willing to take
him into the boat, and
directly the boat was
at the land to which
they were trying to go.
22 The next day
the crowd that was
standing on the other
side of the sea saw
that there was no
boat there except a
little one, and that
Jesus had not entered
into the boat with his
disciples but that only
his disciples had left;
23 but boats from
Ti·be′ri·as arrived near
the place where they
ate the bread after
the Lord had given
thanks. 24 Therefore
when the crowd saw
that neither Jesus was
there nor his disciples,
they boarded their
little boats and came
to Ca·per′na·um to
look for Jesus.
25 So when they
found him across the
sea they said to him:
"Rabbi, when did you
get here?" 26 Jesus
answered them and
said: "Most truly I
say to you, You are
looking for me, not
because you saw
signs, but because

ἐφάγετε ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε·
you ate out of the loaves and you got satisfied;
27 ἐργάζεσθε μὴ τὴν βρῶσιν τὴν
be you working for not the food the (one)
ἀπολλυμένην ἀλλὰ τὴν βρῶσιν τὴν
being destroyed but the food the (one)
μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς
remaining into life everlasting, which the Son
τοῦ ἀνθρώπου ὑμῖν δώσει, τοῦτον γὰρ
of the man to you will give, this (one) for
ὁ πατὴρ ἐσφράγισεν ὁ θεός.
the Father sealed the God.
28 εἶπον οὖν πρὸς αὐτόν
They said therefore toward him
Τί ποιῶμεν ἵνα
What may we be doing in order that
ἐργαζώμεθα τὰ ἔργα τοῦ
we may be working the works of the
θεοῦ; 29 ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν
God? Answered the Jesus and said
αὐτοῖς Τοῦτό ἐστιν τὸ ἔργον τοῦ θεοῦ
to them This is the work of the God
ἵνα πιστεύητε εἰς ὃν
in order that you may believe into whom
ἀπέστειλεν ἐκεῖνος. 30 εἶπον οὖν
sent forth that (one). They said therefore
αὐτῷ Τί οὖν ποιεῖς σὺ σημεῖον,
to him What therefore are doing you sign,
ἵνα ἴδωμεν καὶ πιστεύσωμέν
in order that we might see and we might believe
σοι; τί ἐργάζῃ; 31 οἱ πατέρες
to you? What are you working? The fathers
ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ,
of us the manna ate in the desolate [place],
καθώς ἐστιν γεγραμμένον Ἄρτον
according as it is having been written Bread
ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.
out of the heaven he gave to them to eat.
32 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν
Said therefore to them the Jesus Amen
ἀμὴν λέγω ὑμῖν, οὐ Μωυσῆς ἔδωκεν
amen I am saying to you, not Moses gave
ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ
to you the bread out of the heaven, but the
πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ
Father of me is giving to you the bread out of
τοῦ οὐρανοῦ τὸν ἀληθινόν. 33 ὁ γὰρ ἄρτος
the heaven the true. The but bread
τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ
of the God is the (one) coming down out of

YOU ate from the
loaves and were
satisfied. 27 Work,
not for the food that
perishes, but for the
food that remains for
life everlasting, which
the Son of man will
give YOU; for upon
this one the Father,
even God, has put his
seal [of approval]."
28 Therefore they
said to him: "What
shall we do to work
the works of God?"
29 In answer Jesus
said to them: "This
is the work of God,
that YOU exercise
faith in him whom
that One sent forth."
30 Therefore they said
to him: "What, then,
are you performing
as a sign, in order
for us to see [it] and
believe you? What
work are you doing?
31 Our forefathers
ate the manna in
the wilderness, just
as it is written, 'He
gave them bread
from heaven to eat.'"
32 Hence Jesus said
to them: "Most truly
I say to YOU, Moses
did not give YOU the
bread from heaven,
but my Father does
give YOU the true
bread from heaven.
33 For the bread of
God is the one who
comes down from

τοῦ οὐρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ.
the heaven and life giving to the world.
34 εἶπον οὖν πρὸς αὐτόν Κύριε,
They said therefore toward him Lord,
πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.
always give to us the bread this.
35 εἶπεν αὐτοῖς ὁ Ἰησοῦς Ἐγώ εἰμι ὁ
Said to them the Jesus I am the
ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρὸς
bread of the life; the (one) coming toward
ἐμὲ οὐ μὴ πεινάσῃ, καὶ ὁ
me not not should hunger, and the (one)
πιστεύων εἰς ἐμὲ οὐ μὴ διψήσει
believing into me not not will thirst
πώποτε. 36 ἀλλ' εἶπον ὑμῖν ὅτι καὶ
at any time. But I said to you that also
ἑωράκατέ με καὶ οὐ πιστεύετε.
you have seen me and not you are believing.
37 Πᾶν ὃ δίδωσίν μοι ὁ πατὴρ πρὸς
All which is giving to me the Father toward
ἐμὲ ἥξει, καὶ τὸν ἐρχόμενον πρός
me will arrive, and the (one) coming toward
με οὐ μὴ ἐκβάλω ἔξω, 38 ὅτι
me not not I should eject outside, because
καταβέβηκα ἀπὸ τοῦ οὐρανοῦ οὐχ
I have come down from the heaven not
ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν
in order that I may be doing the will the mine
ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με·
but the will of the (one) having sent me;
39 τοῦτο δέ ἐστιν τὸ θέλημα τοῦ
this but is the will of the (one)
πέμψαντός με ἵνα πᾶν ὃ
having sent me in order that all which
δέδωκέν μοι μὴ ἀπολέσω ἐξ
he has given to me not I should destroy out of
αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ τῇ
it but I should resurrect it to the
ἐσχάτῃ ἡμέρᾳ. 40 τοῦτο γάρ ἐστιν τὸ
last day. This for is the
θέλημα τοῦ πατρός μου ἵνα
will of the Father of me in order that
πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων
everyone the beholding the Son and believing
εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ
into him may have life everlasting, and
ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.
I shall resurrect him I to the last day.

heaven and gives
life to the world."
34 Therefore they said
to him: "Lord, always
give us this bread."
35 Jesus said to
them: "I am the bread
of life. He that comes
to me will not get
hungry at all, and he
that exercises faith
in me will never get
thirsty at all. 36 But
I have said to YOU,
YOU have even seen
me and yet do not be-
lieve. 37 Everything
the Father gives me
will come to me, and
the one that comes to
me I will by no means
drive away; 38 be-
cause I have come
down from heaven to
do, not my will, but
the will of him that
sent me. 39 This
is the will of him
that sent me, that I
should lose nothing
out of all that he has
given me but that I
should resurrect it at
the last day. 40 For
this is the will of my
Father, that everyone
that beholds the Son
and exercises faith
in him should have
everlasting life, and I
will resurrect him at
the last day."

41 Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι
Were murmuring therefore the Jews
περὶ αὐτοῦ ὅτι εἶπεν Ἐγώ εἰμι ὁ
about him because he said I am the
ἄρτος ὁ καταβὰς ἐκ τοῦ
bread the (one) having come down out of the
οὐρανοῦ, 42 καὶ ἔλεγον Οὐχὶ οὗτός ἐστιν
heaven, and were saying Not this is
Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς
Jesus the son of Joseph, of whom we
οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς
have known the father and the mother? How
νῦν λέγει ὅτι Ἐκ τοῦ οὐρανοῦ
now is he saying that Out of the heaven
καταβέβηκα; 43 ἀπεκρίθη Ἰησοῦς καὶ
I have come down? Answered Jesus and
εἶπεν αὐτοῖς Μὴ γογγύζετε μετ'
he said to them Not be YOU murmuring with
ἀλλήλων. 44 οὐδεὶς δύναται ἐλθεῖν πρός
one another. No one is able to come toward
με ἐὰν μὴ ὁ πατὴρ ὁ πέμψας
me if ever not the Father the (one) having sent
με ἑλκύσῃ αὐτόν, κἀγὼ ἀναστήσω
me should draw him, and I shall resurrect
αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ. 45 ἔστιν
him in the last day. It is
γεγραμμένον ἐν τοῖς προφήταις Καὶ
having been written in the Prophets And
ἔσονται πάντες διδακτοὶ θεοῦ· πᾶς
will be all taught (ones) of God; everyone
ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ
the having heard beside of the Father and
μαθὼν ἔρχεται πρὸς ἐμέ. 46 οὐχ
having learned is coming toward me. Not
ὅτι τὸν πατέρα ἑώρακέν τις εἰ μὴ
that the Father has seen anyone if not
ὁ ὢν παρὰ τοῦ θεοῦ, οὗτος
the (one) being beside of the God, this (one)
ἑώρακεν τὸν πατέρα. 47 ἀμὴν ἀμὴν λέγω
has seen the Father. Amen amen I am saying
ὑμῖν, ὁ πιστεύων ἔχει ζωὴν
to YOU, the (one) believing is having life
αἰώνιον.
everlasting.

48 ἐγώ εἰμι ὁ ἄρτος τῆς
I am the bread of the
ζωῆς· 49 οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ
life; the fathers of YOU ate in the

41 Therefore
the Jews began to
murmur at him
because he said: "I
am the bread that
came down from
heaven"; 42 and they
began saying: "Is this
not Jesus the son of
Joseph, whose father
and mother we know?
How is it that now
he says, 'I have come
down from heaven'?"
43 In answer Jesus
said to them: "Stop
murmuring among
yourselves. 44 No
man can come to me
unless the Father,
who sent me, draws
him; and I will resur-
rect him in the last
day. 45 It is written
in the Prophets,
'And they will all be
taught* by Jehovah.'#
Everyone that has
heard from the Father
and has learned comes
to me. 46 Not that
any man has seen the
Father, except he who
is from God; this one
has seen the Father.
47 Most truly I say to
YOU, He that believes
has everlasting life.

48 "I am the bread
of life. 49 YOUR
forefathers ate

45* Or, "be those taught." 45# Jehovah, $J^{7,8,10,14,17,19,20,22,23}$; God, ℵAB.

ἐρήμῳ τὸ μάννα καὶ ἀπέθανον· 50 οὗτός
desolate [place] the manna and they died; this
ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ
is the bread the (one) out of the heaven
καταβαίνων ἵνα τις ἐξ αὐτοῦ
coming down in order that anyone out of it
φάγῃ καὶ μὴ ἀποθάνῃ· 51 ἐγώ εἰμι ὁ
should eat and not he should die; I am the
ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ
bread the living the (one) out of the heaven
καταβάς· ἐάν τις φάγῃ
having come down; if ever anyone should eat
ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν
out of this the bread he will live into the
αἰῶνα, καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω
age, and the bread but which I shall give
ἡ σάρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου
the flesh of me is over the of the world
ζωῆς.
life.

52 Ἐμάχοντο οὖν πρὸς ἀλλήλους
Were fighting therefore toward one another
οἱ Ἰουδαῖοι λέγοντες Πῶς δύναται οὗτος
the Jews saying How is able this (one)
ἡμῖν δοῦναι τὴν σάρκα αὐτοῦ φαγεῖν;
to us to give the flesh of him to eat?
53 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἀμὴν
Said therefore to them the Jesus Amen
ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε
amen I am saying to YOU, if ever not YOU should eat
τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ
the flesh of the Son of the man and
πίητε αὐτοῦ τὸ αἷμα, οὐκ
YOU should drink of him the blood, not
ἔχετε ζωὴν ἐν ἑαυτοῖς. 54 ὁ
YOU are having life in selves. The (one)
τρώγων μου τὴν σάρκα καὶ πίνων μου
munching of me the flesh and drinking of me
τὸ αἷμα ἔχει ζωὴν αἰώνιον, κἀγὼ
the blood is having life everlasting, and I
ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ·
shall resurrect him to the last day;
55 ἡ γὰρ σάρξ μου ἀληθής ἐστι βρῶσις,
the for flesh of me true is food,
καὶ τὸ αἷμά μου ἀληθής ἐστι πόσις.
and the blood of me true is drink.
56 ὁ τρώγων μου τὴν σάρκα καὶ
The (one) munching of me the flesh and
πίνων μου τὸ αἷμα ἐν ἐμοὶ μένει
drinking of me the blood in me is remaining

the manna in the
wilderness and yet
died. 50 This is the
bread that comes
down from heaven,
so that anyone may
eat of it and not die.
51 I am the living
bread that came
down from heaven;
if anyone eats of this
bread he will live
forever; and, for a
fact, the bread that I
shall give is my flesh
in behalf of the life of
the world."

52 Therefore the
Jews began contend-
ing with one another,
saying: "How can this
man give us his flesh
to eat?" 53 Accord-
ingly Jesus said to
them: "Most truly I
say to YOU, Unless
YOU eat the flesh
of the Son of man
and drink his blood,
YOU have no life in
yourselves. 54 He
that feeds on my flesh
and drinks my blood
has everlasting life,
and I shall resurrect
him at the last day;
55 for my flesh is
true food, and my
blood is true drink.
56 He that feeds on
my flesh and drinks
my blood remains
in union with me,

κἀγὼ ἐν αὐτῷ. 57 καθὼς ἀπέστειλέν
and I in him. According as sent forth
με ὁ ζῶν πατὴρ κἀγὼ ζῶ διὰ
me the living Father and I am living through
τὸν πατέρα, καὶ ὁ τρώγων με
the Father, and the (one) munching me
κἀκεῖνος ζήσει δι' ἐμέ. 58 οὗτός
also that (one) will live through me. This
ἐστιν ὁ ἄρτος ὁ ἐξ οὐρανοῦ
is the bread the (one) out of heaven
καταβάς, οὐ καθὼς ἔφαγον οἱ
having come down, not according as ate the
πατέρες καὶ ἀπέθανον· ὁ τρώγων
fathers and they died; the (one) munching
τοῦτον τὸν ἄρτον ζήσει εἰς τὸν αἰῶνα.
this the bread will live into the age.
59 Ταῦτα εἶπεν ἐν συναγωγῇ
These (things) he said in synagogue
διδάσκων ἐν Καφαρναούμ.
teaching in Capernaum.
60 Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν
Many therefore having heard out of the
μαθητῶν αὐτοῦ εἶπαν Σκληρός ἐστιν ὁ λόγος
disciples of him said Hard is the word
οὗτος· τίς δύναται αὐτοῦ ἀκούειν;
this; who is able of it to be hearing?
61 εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ
Having known but the Jesus in himself
ὅτι γογγύζουσιν περὶ τούτου οἱ μαθηταὶ
that are murmuring about this the disciples
αὐτοῦ εἶπεν αὐτοῖς Τοῦτο ὑμᾶς σκανδαλίζει;
of him he said to them This you is stumbling?
62 ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ
If ever therefore you may behold the Son of the
ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ
man ascending where he was the
πρότερον; 63 τὸ πνεῦμά ἐστιν τὸ
former [time]? The spirit is the (thing)
ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν·
making alive, the flesh not is benefiting nothing;
τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν
the sayings which I have spoken to you
πνεῦμά ἐστιν καὶ ζωή ἐστιν· 64 ἀλλὰ εἰσὶν
spirit is and life is; but are
ἐξ ὑμῶν τινὲς οἳ οὐ πιστεύουσιν.
out of you some who not are believing.
Ἤδει γὰρ ἐξ ἀρχῆς ὁ Ἰησοῦς
Had known for out of beginning the Jesus
τίνες εἰσὶν οἱ μὴ πιστεύοντες
which ones are the (ones) not believing

and I in union with
him. 57 Just as the
living Father sent
me forth and I live
because of the Father,
he also that feeds
on me, even that
one will live because
of me. 58 This is
the bread that came
down from heaven. It
is not as when YOUR
forefathers ate and yet
died. He that feeds
on this bread will live
forever." 59 These
things he said as
he was teaching in
public assembly at
Ca·per′na·um.
60 Therefore many
of his disciples, when
they heard this, said:
"This speech is shock-
ing; who can listen to
it?" 61 But Jesus,
knowing in himself
that his disciples were
murmuring about this,
said to them: "Does
this stumble YOU?
62 What, therefore,
if YOU should behold
the Son of man
ascending to where
he was before? 63 It
is the spirit that is
life-giving; the flesh
is of no use at all.
The sayings that I
have spoken to YOU
are spirit and are
life. 64 But there
are some of YOU that
do not believe." For
from [the] beginning
Jesus knew who were
the ones not believing

καὶ τίς ἐστιν ὁ παραδώσων
and who is the (one) being about to give beside
αὐτόν. 65 καὶ ἔλεγεν Διὰ τοῦτο
him. And he was saying Through this
εἴρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν
I have said to you that no one is able to come
πρός με ἐὰν μὴ ᾖ δεδομένον
toward me if ever not it may be having been given
αὐτῷ ἐκ τοῦ πατρός.
to him out of the Father.
66 Ἐκ τούτου πολλοὶ ἐκ τῶν μαθητῶν
Out of this many out of the disciples
αὐτοῦ ἀπῆλθον εἰς τὰ ὀπίσω καὶ
of him went off into the (things) behind and
οὐκέτι μετ' αὐτοῦ περιεπάτουν.
not yet with him they were walking about.
67 Εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα
Said therefore the Jesus to the twelve
Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν;
Not also you are willing to be going under?
68 ἀπεκρίθη αὐτῷ Σίμων Πέτρος Κύριε,
Answered to him Simon Peter Lord,
πρὸς τίνα ἀπελευσόμεθα; ῥήματα ζωῆς
toward whom shall we go off? Sayings of life
αἰωνίου ἔχεις, 69 καὶ ἡμεῖς
everlasting you are having, and we
πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ
have believed and we have known that you are
ὁ ἅγιος τοῦ θεοῦ. 70 ἀπεκρίθη
the Holy (one) of the God. Answered
αὐτοῖς ὁ Ἰησοῦς Οὐκ ἐγὼ ὑμᾶς τοὺς
to them the Jesus Not I you the
δώδεκα ἐξελεξάμην; καὶ ἐξ ὑμῶν εἷς
twelve I chose? And out of you one
διάβολός ἐστιν. 71 ἔλεγεν δὲ τὸν
devil is. He was saying but the
Ἰούδαν Σίμωνος Ἰσκαριώτου· οὗτος γὰρ
Judas of Simon Iscariot; this (one) for
ἔμελλεν παραδιδόναι αὐτόν, εἷς ἐκ
was about to be giving beside him, one out of
τῶν δώδεκα.
the twelve.
7 Καὶ μετὰ ταῦτα περιεπάτει ὁ
And after these (things) was walking the
Ἰησοῦς ἐν τῇ Γαλιλαίᾳ, οὐ γὰρ ἤθελεν
Jesus in the Galilee, not for he was willing
ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι
in the Judea to be walking about, because
ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.
were seeking him the Jews to kill.

and who was the one
that would betray
him. 65 So he went
on to say: "This is
why I have said to
YOU, No one can come
to me unless it is
granted him by the
Father."
66 Owing to this
many of his disciples
went off to the things
behind and would
no longer walk with
him. 67 Therefore
Jesus said to the
twelve: "YOU do not
want to go also, do
YOU?" 68 Simon
Peter answered him:
"Lord, whom shall we
go away to? You have
sayings of everlasting
life; 69 and we have
believed and come to
know that you are
the Holy One of God."
70 Jesus answered
them: "I chose YOU
twelve, did I not?
Yet one of YOU is a
slanderer." 71 He
was, in fact, speaking
of Judas [the son] of
Simon Is·car′i·ot; for
this one was going to
betray him, although
one of the twelve.
7 Now after these
things Jesus
continued walking
about in Gal′i·lee, for
he did not want to
walk about in Ju·de′a,
because the Jews were
seeking to kill him.

2 ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων
Was but near the festival of the Jews

ἡ σκηνοπηγία. 3 εἶπον οὖν πρὸς
the fastening of tents. Said therefore toward

αὐτὸν οἱ ἀδελφοὶ αὐτοῦ Μετάβηθι ἐντεῦθεν
him the brothers of him Pass on over from here

καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα
and be going under into the Judea, in order that

καὶ οἱ μαθηταί σου θεωρήσουσιν σοῦ
also the disciples of you will behold of you

τὰ ἔργα ἃ ποιεῖς· 4 οὐδεὶς γάρ
the works which you are doing; no one for

τι ἐν κρυπτῷ ποιεῖ καὶ ζητεῖ αὐτὸς
anything in hidden is doing and is seeking he

ἐν παρρησίᾳ εἶναι. εἰ ταῦτα
in outspokenness to be. If these (things)

ποιεῖς, φανέρωσον σεαυτὸν τῷ
you are doing, manifest yourself to the

κόσμῳ. 5 οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ
world. Not-but for the brothers of him

ἐπίστευον εἰς αὐτόν. 6 λέγει οὖν
were believing into him. Is saying therefore

αὐτοῖς ὁ Ἰησοῦς Ὁ καιρὸς ὁ
to them the Jesus The appointed time the

ἐμὸς οὔπω πάρεστιν, ὁ δὲ
mine not yet is alongside, the but

καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν
appointed time the YOURS always is

ἕτοιμος. 7 οὐ δύναται ὁ κόσμος μισεῖν
ready. Not is able the world to be hating

ὑμᾶς, ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ
YOU, me but it is hating, because I

μαρτυρῶ περὶ αὐτοῦ ὅτι τὰ ἔργα
am bearing witness about it that the works

αὐτοῦ πονηρά ἐστιν. 8 ὑμεῖς ἀνάβητε εἰς τὴν
of it wicked is. You go YOU up into the

ἑορτήν· ἐγὼ οὔπω ἀναβαίνω εἰς τὴν ἑορτὴν
festival; I not yet am going up into the festival

ταύτην, ὅτι ὁ ἐμὸς καιρὸς οὔπω
this, because the my appointed time not yet

πεπλήρωται. 9 ταῦτα δὲ
has been fulfilled. These (things) but

εἰπὼν αὐτοῖς ἔμεινεν ἐν τῇ Γαλιλαίᾳ.
having said to them he remained in the Galilee.

10 Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ εἰς
As but went up the brothers of him into

τὴν ἑορτήν, τότε καὶ αὐτὸς ἀνέβη, οὐ
the festival, then also he went up, not

φανερῶς ἀλλὰ ὡς ἐν κρυπτῷ. 11 οἱ
manifestly but as in hidden. The

2 However, the fes-
tival of the Jews, the
festival of tabernacles,
was near. 3 There-
fore his brothers said
to him: "Pass on over
from here and go
into Ju·de'a, in order
that your disciples
also may behold the
works you do. 4 For
nobody does anything
in secret while
himself seeking to be
known publicly. If
you do these things,
manifest yourself to
the world." 5 His
brothers were, in fact,
not exercising faith
in him. 6 Therefore
Jesus said to them:
"My due time is not
yet present, but YOUR
due time is always at
hand. 7 The world
has no reason to hate
YOU, but it hates me,
because I bear witness
concerning it that
its works are wicked.
8 YOU go up to the
festival; I am not yet
going up to this fes-
tival, because my due
time has not yet fully
come." 9 So after
he told them these
things, he remained in
Gal'i·lee.

10 But when his
brothers had gone
up to the festival,
then he also went
up himself, not
openly but as in
secret. 11 Therefore

οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ
therefore Jews were seeking him in the

ἑορτῇ καὶ ἔλεγον Ποῦ ἐστιν
festival and they were saying Where is

ἐκεῖνος; 12 καὶ γογγυσμὸς περὶ αὐτοῦ
that (one)? And murmuring about him

ἦν πολὺς ἐν τοῖς ὄχλοις· οἱ μὲν
was much in the crowds; the (ones) indeed

ἔλεγον ὅτι Ἀγαθός ἐστιν, ἄλλοι δὲ
were saying that Good he is, others but

ἔλεγον Οὔ, ἀλλὰ πλανᾷ τὸν
were saying No, but he is making to err the

ὄχλον. 13 οὐδεὶς μέντοι παρρησίᾳ
crowd. No one of course to outspokenness

ἐλάλει περὶ αὐτοῦ διὰ τὸν φόβον
was speaking about him through the fear

τῶν Ἰουδαίων.
of the Jews.

14 Ἤδη δὲ τῆς ἑορτῆς
Already but of the festival

μεσούσης ἀνέβη Ἰησοῦς εἰς τὸ
being in the middle went up Jesus into the

ἱερὸν καὶ ἐδίδασκεν. 15 ἐθαύμαζον
temple and was teaching. Were wondering

οὖν οἱ Ἰουδαῖοι λέγοντες Πῶς
therefore the Jews saying How

οὗτος γράμματα οἶδεν μὴ
this (one) writings has known not

μεμαθηκώς; 16 ἀπεκρίθη οὖν αὐτοῖς
having learned? Answered therefore to them

Ἰησοῦς καὶ εἶπεν Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν
Jesus and said The my teaching not is

ἐμὴ ἀλλὰ τοῦ πέμψαντός με·
mine but of the (one) having sent me;

17 ἐάν τις θέλῃ τὸ θέλημα
if ever anyone may be willing the will

αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς
of him to be doing, will know about the teaching

πότερον ἐκ τοῦ θεοῦ ἐστὶν ἢ ἐγὼ ἀπ'
whether out of the God it is or I from

ἐμαυτοῦ λαλῶ. 18 ὁ ἀφ'
myself am speaking. The (one) from

ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ·
himself speaking the glory the own is seeking;

ὁ δὲ ζητῶν τὴν δόξαν τοῦ
the (one) but seeking the glory of the (one)

πέμψαντος αὐτὸν οὗτος ἀληθής ἐστιν καὶ
having sent him this (one) true is and

ἀδικία ἐν αὐτῷ οὐκ ἔστιν. 19 οὐ
unrighteousness in him not is. Not

the Jews began
looking for him at the
festival and saying:
"Where is that [man]?"
12 And there was a
lot of subdued talk
about him among the
crowds. Some would
say: "He is a good
man." Others would
say: "He is not, but he
misleads the crowd."
13 No one, of course,
would speak about
him publicly because
of the fear of the
Jews.

14 When by now
the festival was half
over, Jesus went
up into the temple
and began teaching.
15 Therefore the Jews
fell to wondering,
saying: "How does this
man have a knowledge
of letters, when he
has not studied at the
schools?" 16 Jesus,
in turn, answered
them and said: "What
I teach is not mine,
but belongs to him
that sent me. 17 If
anyone desires to
do His will, he will
know concerning the
teaching whether it is
from God or I speak
of my own originality.
18 He that speaks of
his own originality is
seeking his own glory;
but he that seeks
the glory of him that
sent him, this one
is true, and there is
no unrighteousness
in him. 19 Moses

Μωυσῆς ἔδωκεν ὑμῖν τὸν νόμον; καὶ οὐδεὶς
Moses gave to you the law? And no one

ἐξ ὑμῶν ποιεῖ τὸν νόμον. τί με
out of you is doing the law. Why me

ζητεῖτε ἀποκτεῖναι; 20 ἀπεκρίθη ὁ
are you seeking to kill? Answered the

ὄχλος Δαιμόνιον ἔχεις· τίς σε
crowd Demon you are having; who you

ζητεῖ ἀποκτεῖναι; 21 ἀπεκρίθη Ἰησοῦς
is seeking to kill? Answererd Jesus

καὶ εἶπεν αὐτοῖς Ἓν ἔργον ἐποίησα καὶ
and said to them One work I did and

πάντες θαυμάζετε. 22 διὰ
all you are wondering. Through

τοῦτο Μωυσῆς δέδωκεν ὑμῖν τὴν
this (thing) Moses has given to you the

περιτομήν, — οὐχ ὅτι ἐκ τοῦ Μωυσέως
circumcision, — not because out of the Moses

ἐστὶν ἀλλ' ἐκ τῶν πατέρων, — καὶ ἐν
is but out of the fathers, — and in

σαββάτῳ περιτέμνετε ἄνθρωπον. 23 εἰ
sabbath you are circumcising man. If

περιτομὴν λαμβάνει ὁ ἄνθρωπος ἐν
circumcision is receiving the man in

σαββάτῳ ἵνα μὴ λυθῇ ὁ
sabbath in order that not should be loosed the

νόμος Μωυσέως, ἐμοὶ χολᾶτε
law of Moses, to me are you full of bile

ὅτι ὅλον ἄνθρωπον ὑγιῆ
because whole man sound in health

ἐποίησα ἐν σαββάτῳ; 24 μὴ κρίνετε
I made in sabbath? Not be you judging

κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν
according to face, but the just judgment

κρίνετε.
be you judging.

25 Ἔλεγον οὖν τινὲς ἐκ τῶν
Were saying therefore some out of the

Ἱεροσολυμειτῶν Οὐχ οὗτός ἐστιν ὃν
Jerusalemites Not this (one) is whom

ζητοῦσιν ἀποκτεῖναι; 26 καὶ ἴδε
they are seeking to kill? And see!

παρρησίᾳ λαλεῖ καὶ οὐδὲν
outspokenly he is speaking and nothing

αὐτῷ λέγουσιν· μή ποτε ἀληθῶς
to him they are saying; not at sometime truly

ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ
knew the rulers that this is the

χριστός; 27 ἀλλὰ τοῦτον οἴδαμεν
Christ? But this (one) we have known

gave YOU the Law, did
he not? But not one
of YOU obeys the Law.
Why are YOU seeking
to kill me?" 20 The
crowd answered: "You
have a demon. Who is
seeking to kill you?"
21 In answer Jesus
said to them: "One
deed I performed, and
YOU are all wondering.
22 For this reason
Moses has given YOU
the circumcision—not
that it is from Moses,
but that it is from the
forefathers—and YOU
circumcise a man on a
sabbath. 23 If a man
receives circumcision
on a sabbath in
order that the law
of Moses may not
be broken, are YOU
violently angry at me
because I made a man
completely sound in
health on a sabbath?
24 Stop judging from
the outward appear-
ance, but judge with
righteous judgment."
25 Therefore some
of the inhabitants
of Jerusalem began
to say: "This is the
man they are seeking
to kill, is it not?
26 And yet, see! he
is speaking in public,
and they say nothing
to him. The rulers
have not come to
know for a certainty
that this is the Christ,
have they? 27 On
the contrary, we know

πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν
wherefrom he is; the but Christ whenever

ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν.
may come no one is knowing wherefrom he is.

28 Ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων
Cried out therefore in the temple teaching

ὁ Ἰησοῦς καὶ λέγων Κἀμὲ
the Jesus and saying And me

οἴδατε καὶ οἴδατε
you have known and you have known

πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ
wherefrom I am; and from myself not

ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ
I have come, but is true the (one)

πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε·
having sent me, whom you not have known;

29 ἐγὼ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ
I have known him, because beside of him

εἰμὶ κἀκεῖνός με ἀπέστειλεν.
I am and that (One) me sent forth.

30 Ἐζήτουν οὖν αὐτὸν
They were seeking therefore him

πιάσαι, καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν
to get hold of, and no one imposed upon him

τὴν χεῖρα, ὅτι οὔπω ἐληλύθει ἡ ὥρα
the hand, because not yet had come the hour

αὐτοῦ. 31 Ἐκ τοῦ ὄχλου δὲ πολλοὶ
of him. Out of the crowd but many

ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον
believed into him, and they were saying

Ὁ χριστὸς ὅταν ἔλθῃ μὴ
The Christ whenever he might come not

πλείονα σημεῖα ποιήσει ὧν οὗτος
more signs will do of which this (one)

ἐποίησεν;
did?

32 Ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου
Heard the Pharisees of the crowd

γογγύζοντος περὶ αὐτοῦ ταῦτα, καὶ
murmuring about him these (things), and

ἀπέστειλαν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι
sent forth the chief priests and the Pharisees

ὑπηρέτας ἵνα πιάσωσιν
subordinates in order that they might get hold of

αὐτόν. 33 εἶπεν οὖν ὁ Ἰησοῦς Ἔτι
him. Said therefore the Jesus Yet

χρόνον μικρὸν μεθ' ὑμῶν εἰμὶ καὶ
time little with you I am and

ὑπάγω πρὸς τὸν πέμψαντά
I am going under toward the (one) having sent

where this man is
from; yet when the
Christ comes, no one
is to know where he is
from." 28 Therefore
Jesus cried out as
he was teaching in
the temple and said:
"You both know me
and know where I
am from. Also, I have
not come of my own
initiative, but he that
sent me is real, and
YOU do not know
him. 29 I know him,
because I am a repre-
sentative from him,
and that One sent
me forth." 30 Hence
they began seeking to
get hold of him, but
no one laid a hand
upon him, because
his hour had not yet
come. 31 Still, many
of the crowd put faith
in him; and they
commenced saying:
"When the Christ
arrives, he will not
perform more signs
than this man has
performed, will he?"
32 The Pharisees
heard the crowd mur-
muring these things
about him, and the
chief priests and the
Pharisees dispatched
officers to get hold of
him. 33 Therefore
Jesus said: "I continue
a little while longer
with YOU before I
go to him that sent

με. 34 ζητήσετέ με καὶ οὐχ εὑρήσετέ
me. You will seek me and not you will find

με, καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ δύνασθε
me, and where am I YOU not are able

ἐλθεῖν. 35 εἶπον οὖν οἱ Ἰουδαῖοι
to come. Said therefore the Jews

πρὸς ἑαυτούς Ποῦ οὗτος μέλλει
toward selves Where this [man] is about

πορεύεσθαι ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν;
to be going that we not will find him?

μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων
Not into the dispersion of the Greeks

μέλλει πορεύεσθαι καὶ διδάσκειν τοὺς
he is about to be going and to be teaching the

Ἕλληνας; 36 τίς ἐστιν ὁ λόγος οὗτος
Greeks? What is the word this

ὃν εἶπε Ζητήσετέ με καὶ οὐχ
which he said You will seek me and not

εὑρήσετέ με καὶ ὅπου εἰμὶ ἐγὼ ὑμεῖς οὐ
YOU will find me and where am I YOU not

δύνασθε ἐλθεῖν;
YOU are able to come?

37 Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ
In but to the last day to the

μεγάλῃ τῆς ἑορτῆς ἱστήκει ὁ Ἰησοῦς,
great of the festival had stood the Jesus,

καὶ ἔκραξεν λέγων Ἐάν τις διψᾷ
and he cried out saying If ever anyone may thirst

ἐρχέσθω πρός με καὶ
let him be coming toward me and

πινέτω. 38 ὁ πιστεύων εἰς
let him be drinking. The (one) believing into

ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ
me, according as said the Scripture, rivers

ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος
out of the cavity of him will flow of water

ζῶντος. 39 Τοῦτο δὲ εἶπεν περὶ τοῦ
living. This but he said about the

πνεύματος οὗ ἔμελλον λαμβάνειν
spirit of which they were about to be receiving

οἱ πιστεύσαντες εἰς αὐτόν· οὔπω γὰρ
the (ones) having believed into him; not yet for

ἦν πνεῦμα, ὅτι Ἰησοῦς οὔπω ἐδοξάσθη.
was spirit, because Jesus not yet was glorified.

40 Ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν
Out of the crowd therefore having heard of the

λόγων τούτων ἔλεγον ὅτι Οὗτός
words these they were saying that This (one)

ἐστιν ἀληθῶς ὁ προφήτης· 41 ἄλλοι
is truly the Prophet; others

me. 34 YOU will
look for me, but
YOU will not find
me, and where I am
YOU cannot come."
35 Therefore the
Jews said among
themselves: "Where
does this [man] intend
going, so that we shall
not find him? He does
not intend to go to
the [Jews] dispersed
among the Greeks
and teach the Greeks,
does he? 36 What
does this saying mean
that he said, 'YOU
will look for me, but
YOU will not find me,
and where I am YOU
cannot come'?"
37 Now on the last
day, the great day of
the festival, Jesus was
standing up and he
cried out, saying: "If
anyone is thirsty, let
him come to me and
drink. 38 He that
puts faith in me, just
as the Scripture has
said, 'Out from his
inmost part streams
of living water will
flow.'" 39 However,
he said this concern-
ing the spirit which
those who put faith
in him were about
to receive; for as yet
there was no spirit,
because Jesus had
not yet been glorified.
40 Therefore some
of the crowd that
heard these words
began saying: "This
is for a certainty The
Prophet." 41 Others

ἔλεγον Οὗτός ἐστιν ὁ χριστός·
were saying This (one) is the Christ;

οἱ δὲ ἔλεγον Μὴ γὰρ ἐκ τῆς
the (ones) but were saying Not for out of the

Γαλιλαίας ὁ χριστὸς ἔρχεται; 42 οὐχ ἡ
Galilee the Christ is coming? Not the

γραφὴ εἶπεν ὅτι ἐκ τοῦ σπέρματος
Scripture said that out of the seed

Δαυείδ, καὶ ἀπὸ Βηθλεὲμ τῆς κώμης ὅπου
of David, and from Bethlehem of the village where

ἦν Δαυείδ, ἔρχεται ὁ χριστός; 43 σχίσμα
was David, is coming the Christ? Split

οὖν ἐγένετο ἐν τῷ ὄχλῳ δι' αὐτόν.
therefore occurred in the crowd through him.

44 τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι
Some but were willing out of them to get hold of

αὐτόν, ἀλλ' οὐδεὶς ἔβαλεν ἐπ' αὐτὸν τὰς
him, but no one thrust upon him the

χεῖρας.
hands.

45 Ἦλθον οὖν οἱ ὑπηρέται πρὸς
Came therefore the subordinates toward

τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον
the chief priests and Pharisees, and said

αὐτοῖς ἐκεῖνοι Διὰ τί οὐκ ἠγάγετε
to them those Through what not YOU led

αὐτόν; 46 ἀπεκρίθησαν οἱ ὑπηρέται
him? Answered the subordinates

Οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος.
Never spoke thus man.

47 ἀπεκρίθησαν οὖν αὐτοῖς οἱ
Answered therefore to them the

Φαρισαῖοι Μὴ καὶ ὑμεῖς πεπλάνησθε;
Pharisees Not also YOU have been made to err?

48 μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν
Not anyone out of the rulers believed

εἰς αὐτὸν ἢ ἐκ τῶν Φαρισαίων; 49 ἀλλὰ
into him or out of the Pharisees? But

ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν
the crowd this the (one) not knowing the

νόμον ἐπάρατοί εἰσιν. 50 λέγει Νικόδημος
law accursed are. Is saying Nicodemus

πρὸς αὐτούς, ὁ ἐλθὼν πρὸς
toward them, the (one) having come toward

αὐτὸν πρότερον, εἷς ὢν ἐξ αὐτῶν
him previously, one being out of them

51 Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον
Not the law of us is judging the man

ἐὰν μὴ ἀκούσῃ πρῶτον παρ' αὐτοῦ
if ever not it should hear first beside of him

were saying: "This
is the Christ." But
some were saying:
"The Christ is not
actually coming
out of Gal'i·lee, is
he? 42 Has not the
Scripture said that
the Christ is coming
from the offspring
of David, and from
Beth'le·hem the village
where David used to
be?" 43 Therefore
a division over him
developed among the
crowd. 44 Some of
them, though, were
wanting to get hold
of him, but no one
did lay [his] hands
upon him.
45 Therefore the
officers went back
to the chief priests
and Pharisees, and
the latter said to
them: "Why is it YOU
did not bring him
in?" 46 The officers
replied: "Never has
[another] man spoken
like this." 47 In
turn the Pharisees
answered: "YOU have
not been misled also,
have YOU? 48 Not
one of the rulers or
of the Pharisees has
put faith in him, has
he? 49 But this
crowd that does not
know the Law are
accursed people."
50 Nic·o·de'mus, who
had come to him
previously, and who
was one of them, said
to them: 51 "Our
law does not judge
a man unless first it
has heard from him

καὶ γνῷ τί ποιεῖ;
and should know what he is doing?
52 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Μὴ καὶ
They answered and said to him Not also
σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐραύνησον
you out of the Galilee are you? Search
καὶ ἴδε ὅτι ἐκ τῆς Γαλιλαίας προφήτης
and see that out of the Galilee prophet
οὐκ ἐγείρεται.
not is being raised up.

8 12 Πάλιν οὖν αὐτοῖς ἐλάλησεν ὁ
Again therefore to them spoke the
Ἰησοῦς λέγων Ἐγώ εἰμι τὸ φῶς τοῦ
Jesus saying I am the light of the
κόσμου· ὁ ἀκολουθῶν μοι οὐ μὴ
world; the (one) following to me not not
περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει
should walk about in the darkness, but he will have
τὸ φῶς τῆς ζωῆς. 13 εἶπον οὖν
the light of the life. Said therefore
αὐτῷ οἱ Φαρισαῖοι Σὺ περὶ σεαυτοῦ
to him the Pharisees You about yourself

and come to know
what he is doing, does
it?" 52 In answer
they said to him:
"You are not also
out of Gal'i·lee, are
you? Search and see
that no prophet is to
be raised up out of
Gal'i·lee."*

8 12 Therefore Jesus
spoke again to
them, saying: "I am
the light of the world.
He that follows me
will by no means walk
in darkness, but will
possess the light of
life." 13 Hence the
Pharisees said to him:
"You bear witness
about yourself;

52* Manuscripts ℵBSy[s] omit verses 53 to chapter 8, verse 11, which read (with some variations in the various Greek texts and versions) as follows:

53 [[Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ,
[[And they went each (one) into the house of him,
8 Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν
Jesus but went into the Mountain of the
Ἐλαιῶν. 2 Ὄρθρου δὲ πάλιν
Olives. Of daybreak but again
παρεγένετο εἰς τὸ ἱερόν, καὶ πᾶς
he came to be alongside into the temple, and all
ὁ λαὸς ἤρχετο πρὸς αὐτόν, καὶ
the people was coming toward him, and
καθίσας ἐδίδασκεν αὐτούς. 3 Ἄγουσιν
having sat down he was teaching them. Are bringing
δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι γυναῖκα ἐπὶ
but the scribes and the Pharisees woman upon
μοιχείᾳ κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν
adultery having been caught, and having stood her in
μέσῳ 4 λέγουσιν αὐτῷ Διδάσκαλε, αὕτη ἡ
midst are saying to him Teacher, this the
γυνὴ κατείληπται ἐπ' αὐτοφώρῳ μοιχευομένη·
woman has been caught upon very act committing adultery;
5 ἐν δὲ τῷ νόμῳ ἡμῖν Μωυσῆς ἐνετείλατο τὰς
in but the Law to us Moses commanded the
τοιαύτας λιθάζειν· σὺ οὖν τί λέγεις;
such [women] to be stoning; you therefore what are you saying?
6 τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν,
This but they were saying testing him,
ἵνα ἔχωσιν κατηγορεῖν αὐτοῦ. ὁ δὲ
in order that they may have to be accusing of him. The but

53 So they went each one
to his home.
8 But Jesus went to
the Mount of Olives.
2 At daybreak, however,
he again presented
himself at the temple,
and all the people began
coming to him, and he
sat down and began to
teach them. 3 Now the
scribes and the Pharisees
brought a woman caught
at adultery, and, after
standing her in their
midst, 4 they said
to him: "Teacher, this
woman has been caught
in the act of committing
adultery. 5 In the Law
Moses prescribed for us to
stone such sort of women.
What, really, do you
say?" 6 Of course, they
were saying this to put
him to the test, in order
to have something with
which to accuse him. But

μαρτυρεῖς· ἡ μαρτυρία σου οὐκ
are bearing witness; the witness of you not
ἔστιν ἀληθής. 14 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
is true. Answered Jesus and said
αὐτοῖς Κἂν ἐγὼ μαρτυρῶ
to them And (if) ever I am bearing witness
περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία
about myself, true is the witness
μου, ὅτι οἶδα πόθεν ἦλθον
of me, because I have known wherefrom I came
καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ
and where I am going under; you but not
οἴδατε πόθεν ἔρχομαι ἢ ποῦ
have known wherefrom I am coming or where
ὑπάγω. 15 ὑμεῖς κατὰ τὴν
I am going under. You according to the
σάρκα κρίνετε, ἐγὼ οὐ κρίνω
flesh you are judging, I not am judging
οὐδένα. 16 καὶ ἐὰν κρίνω δὲ ἐγώ,
no one. And if ever am judging but I,
ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν, ὅτι
the judgment the mine true is, because
μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ ὁ πέμψας
alone not I am, but I and the having sent

your witness is not
true." 14 In answer
Jesus said to them:
"Even if I do bear
witness about myself,
my witness is true, be-
cause I know where I
came from and where
I am going. But YOU
do not know where I
came from and where
I am going. 15 YOU
judge according to
the flesh; I do not
judge any man at all.
16 And yet if I do
judge, my judgment
is truthful, because I
am not alone, but the
Father who sent me is

[*continued from page 444*]

Ἰησοῦς κάτω κύψας τῷ δακτύλῳ κατέγραφεν
Jesus down having bent to the finger was writing down
εἰς τὴν γῆν. 7 ὡς δὲ ἐπέμενον
into the earth. As but they were remaining upon
ἐρωτῶντες αὐτόν, ἀνέκυψεν καὶ εἶπεν αὐτοῖς
questioning him, he bent up and said to them
Ὁ ἀναμάρτητος ὑμῶν πρῶτος ἐπ' αὐτὴν
The (one) sinless of YOU first upon her
βαλέτω λίθον· 8 καὶ πάλιν κατακύψας
let him throw stone; and again having bent down
ἔγραφεν εἰς τὴν γῆν. 9 οἱ δὲ
he was writing into the earth. The (ones) but
ἀκούσαντες ἐξήρχοντο εἷς καθ' εἷς ἀρξάμενοι
having heard were going out one down one having started
ἀπὸ τῶν πρεσβυτέρων, καὶ κατελείφθη μόνος,
from the older ones, and he was left down alone,
καὶ ἡ γυνὴ ἐν μέσῳ οὖσα. 10 ἀνακύψας
also the woman in midst being. Having bent up
δὲ ὁ Ἰησοῦς εἶπεν αὐτῇ Γύναι, ποῦ εἰσίν;
but the Jesus said to her Woman, where are they?
οὐδείς σε κατέκρινεν; 11 ἡ δὲ εἶπεν
No one you judged down? The (one) but said
Οὐδείς, κύριε. εἶπεν δὲ ὁ Ἰησοῦς Οὐδὲ ἐγώ σε
No one, lord. Said but the Jesus Neither I you
κατακρίνω· πορεύου, ἀπὸ τοῦ νῦν μηκέτι
am condemning; be going, from the now not yet
ἁμάρτανε.]]
be you sinning.]]

Jesus bent down and
began to write with his
finger in the ground.
7 When they persisted
in asking him, he
straightened up and said
to them: "Let the one of
YOU that is sinless be the
first to throw a stone at
her." 8 And bending
over again he kept on
writing in the ground.
9 But those who heard
this began going out,
one by one, starting with
the older men, and he
was left alone, and the
woman that was in their
midst. 10 Straightening
up, Jesus said to her:
"Woman, where are they?
Did no one condemn
you?" 11 She said: "No
one, sir." Jesus said:
"Neither do I condemn
you. Go your way; from
now on practice sin no
more."

με πατήρ. 17 καὶ ἐν τῷ νόμῳ δὲ
me Father. And in the law but
τῷ ὑμετέρῳ γέγραπται ὅτι δύο
to the YOURS it has been written that of two
ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν.
men the witness true is.
18 ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ
I am the bearing witness about myself
καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας
also is bearing witness about me the having sent
με πατήρ. 19 ἔλεγον οὖν
me Father. They were saying therefore
αὐτῷ Ποῦ ἐστιν ὁ πατήρ σου; ἀπεκρίθη
to him Where is the Father of you? Answered
Ἰησοῦς Οὔτε ἐμὲ οἴδατε οὔτε τὸν
Jesus Neither me you have known nor the
πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν
Father of me; if me you had known, also the
πατέρα μου ἂν ᾔδειτε. 20 Ταῦτα
Father of me likely you had known. These
τὰ ῥήματα ἐλάλησεν ἐν τῷ γαζοφυλακίῳ
the sayings he spoke in the treasury
διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν
teaching in the temple; and no one got hold of
αὐτόν, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.
him, because not yet had come the hour of him.
21 Εἶπεν οὖν πάλιν αὐτοῖς Ἐγὼ
He said therefore again to them I
ὑπάγω καὶ ζητήσετέ με, καὶ ἐν τῇ
am going under and you will seek me, and in the
ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ
sin of you you will die; where I
ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν.
am going under you not are able to come.
22 ἔλεγον οὖν οἱ Ἰουδαῖοι
Were saying therefore the Jews
Μήτι ἀποκτενεῖ ἑαυτὸν ὅτι λέγει
Not what he will kill himself because he is saying
Ὅπου ἐγὼ ὑπάγω ὑμεῖς οὐ δύνασθε
Where I am going under you not you are able
ἐλθεῖν; 23 καὶ ἔλεγεν αὐτοῖς Ὑμεῖς
to come? And he was saying to them You
ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ
out of the (things) below you are, I out of
τῶν ἄνω εἰμί· ὑμεῖς ἐκ τούτου τοῦ
the (things) above I am; you out of this the
κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ
world you are, I not am out of the
κόσμου τούτου. 24 εἶπον οὖν ὑμῖν ὅτι
world this. I said therefore to you that

with me. 17 Also,
in YOUR own Law
it is written, 'The
witness of two men is
true.' 18 I am one
that bears witness
about myself, and the
Father who sent me
bears witness about
me." 19 Therefore
they went on to say
to him: "Where is
your Father?" Jesus
answered: "YOU know
neither me nor my
Father. If YOU did
know me, YOU would
know my Father also."
20 These sayings he
spoke in the treasury
as he was teaching in
the temple. But no
one laid hold of him,
because his hour had
not yet come.

21 Hence he said
to them again: "I
am going away, and
YOU will look for me,
and yet YOU will die
in YOUR sin. Where I
am going YOU cannot
come." 22 Therefore
the Jews began to
say: "He will not
kill himself, will he?
Because he says,
'Where I am going
YOU cannot come.'"
23 So he went on to
say to them: "YOU
are from the realms
below; I am from the
realms above. YOU
are from this world;
I am not from this
world. 24 Therefore
I said to YOU,

ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν·
you will die in the sins of you;
ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι,
if ever for not you should believe that I am,
ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.
you will die in the sins of you.
25 ἔλεγον οὖν αὐτῷ Σὺ τίς
They were saying therefore to him You who
εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς Τὴν
are you? Said to them the Jesus The
ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν;
beginning why also am I speaking to you?
26 πολλὰ ἔχω περὶ ὑμῶν
Many (things) I am having about you
λαλεῖν καὶ κρίνειν· ἀλλ' ὁ
to be speaking and to be judging; but the (one)
πέμψας με ἀληθής ἐστιν, κἀγὼ ἃ
having sent me true is, and I what
ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ
I heard beside of him these (things) I am speaking
εἰς τὸν κόσμον. 27 οὐκ ἔγνωσαν ὅτι τὸν
into the world. Not they knew that the
πατέρα αὐτοῖς ἔλεγεν. 28 εἶπεν οὖν
Father to them he was saying. Said therefore
ὁ Ἰησοῦς Ὅταν ὑψώσητε
the Jesus Whenever you should put high up
τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε
the Son of the man, then you will know
ὅτι ἐγώ εἰμι, καὶ ἀπ' ἐμαυτοῦ ποιῶ
that I am, and from myself I am doing
οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ
nothing, but according as taught me the
πατὴρ ταῦτα λαλῶ. 29 καὶ
Father these (things) I am speaking. And
ὁ πέμψας με μετ' ἐμοῦ ἐστίν·
the (one) having sent me with me is;
οὐκ ἀφῆκέν με μόνον, ὅτι
not he let go off me alone, because
ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ
I the (things) pleasing to him I am doing
πάντοτε. 30 Ταῦτα αὐτοῦ λαλοῦντος
always. These (things) of him speaking
πολλοὶ ἐπίστευσαν εἰς αὐτόν.
many believed into him.
31 Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς
Was saying therefore the Jesus toward
τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους
the (ones) having believed to him Jews
Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ
If ever you should remain in the word to the

YOU will die in YOUR
sins. For if YOU do
not believe that I
am [he], YOU will
die in YOUR sins."
25 Therefore they
began to say to him:
"Who are you?" Jesus
said to them: "Why
am I even speaking
to YOU at all? 26 I
have many things to
speak concerning YOU
and to pass judgment
upon. As a matter of
fact, he that sent me
is true, and the very
things I heard from
him I am speaking in
the world." 27 They
did not grasp that he
was talking to them
about the Father.
28 Therefore Jesus
said: "When once YOU
have lifted up the Son
of man, then YOU will
know that I am [he],
and that I do nothing
of my own initiative;
but just as the Father
taught me I speak
these things. 29 And
he that sent me is
with me; he did not
abandon me to myself,
because I always do
the things pleasing
to him." 30 As he
was speaking these
things, many put faith
in him.

31 And so Jesus
went on to say to
the Jews that had
believed him: "If YOU
remain in my word,

ἐμῷ, ἀληθῶς μαθηταί μού ἐστε, 32 καὶ
mine, truly disciples of me YOU are, and
γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια
YOU will know the truth, and the truth
ἐλευθερώσει ὑμᾶς. 33 ἀπεκρίθησαν πρὸς
will free YOU. They answered toward
αὐτόν Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ
him Seed of Abraham we are and to no one
δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις
we have been slaves at any time; how you are saying
ὅτι Ἐλεύθεροι γενήσεσθε; 34 ἀπεκρίθη
that Free YOU will become? Answered
αὐτοῖς ὁ Ἰησοῦς Ἀμὴν ἀμὴν λέγω
to them the Jesus Amen amen I am saying
ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν
to YOU that everyone the doing the sin
δοῦλός ἐστιν τῆς ἁμαρτίας· 35 ὁ δὲ
slave is of the sin; the but
δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν
slave not is remaining in the house into the
αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.
age; the son is remaining into the age.
36 ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ,
If ever therefore the Son YOU should free,
ὄντως ἐλεύθεροι ἔσεσθε. 37 οἶδα
essentially free YOU will be. I have known
ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ
that seed of Abraham YOU are; but
ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος
YOU are seeking me to kill, because the word
ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.
the mine not is finding room in YOU.
38 ἃ ἐγὼ ἑώρακα παρὰ τῷ πατρὶ
What (things) I have seen beside the Father
λαλῶ· καὶ ὑμεῖς οὖν ἃ
I am speaking; and YOU therefore what (things)
ἠκούσατε παρὰ τοῦ πατρὸς ποιεῖτε.
YOU heard beside of the father YOU are doing.
39 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Ὁ πατὴρ
They answered and said to him The father
ἡμῶν Ἀβραάμ ἐστιν. λέγει αὐτοῖς ὁ
of us Abraham is. Is saying to them the
Ἰησοῦς Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ
Jesus If children of the Abraham YOU are, the
ἔργα τοῦ Ἀβραὰμ ποιεῖτε· 40 νῦν
works of the Abraham be YOU doing; now
δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον
but YOU are seeking me to kill, man
ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν
who the truth to YOU I have spoken which

YOU are really my
disciples, 32 and YOU
will know the truth,
and the truth will set
YOU free." 33 They
replied to him:
"We are Abraham's
offspring and never
have we been slaves
to anybody. How
is it you say, 'YOU
will become free'?"
34 Jesus answered
them: "Most truly I
say to YOU, Every doer
of sin is a slave of sin.
35 Moreover, the slave
does not remain in
the household forever;
the son remains for-
ever. 36 Therefore if
the Son sets YOU free,
YOU will be actually
free. 37 I know that
YOU are Abraham's
offspring; but YOU are
seeking to kill me, be-
cause my word makes
no progress among
YOU. 38 What things
I have seen with my
Father I speak; and
YOU, therefore, do
the things YOU have
heard from [YOUR]
father." 39 In answer
they said to him: "Our
father is Abraham."
Jesus said to them:
"If YOU are Abraham's
children, do the
works of Abraham.
40 But now YOU are
seeking to kill me,
a man that has told
YOU the truth that

ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραὰμ
I heard beside of the God; this (thing) Abraham
οὐκ ἐποίησεν. 41 ὑμεῖς ποιεῖτε τὰ ἔργα
not did. You are doing the works
τοῦ πατρὸς ὑμῶν. εἶπαν αὐτῷ Ἡμεῖς
of the father of YOU. They said to him We
ἐκ πορνείας οὐκ ἐγεννήθημεν· ἕνα
out of fornication not we were generated; one
πατέρα ἔχομεν τὸν θεόν.
Father we are having the God.
42 εἶπεν αὐτοῖς ὁ Ἰησοῦς
Said to them the Jesus
Εἰ ὁ θεὸς πατὴρ ὑμῶν
If the God Father of YOU
ἦν ἠγαπᾶτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ
was YOU were loving likely me, I for out of
τοῦ θεοῦ ἐξῆλθον καὶ ἥκω· οὐδὲ
the God came out and I am arriving; neither
γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός
for from myself I have come, but that (One)
με ἀπέστειλεν. 43 διὰ τί τὴν λαλιὰν
me sent forth. Through what the speech
τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ
the mine not YOU are knowing? Because not
δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.
YOU are able to be hearing the word the mine.
44 ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου
You out of the father of the Devil
ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν
YOU are and the desires of the father of YOU
θέλετε ποιεῖν. ἐκεῖνος
YOU are willing to be doing. That (one)
ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ
man-killer was from beginning, and in the
ἀληθείᾳ οὐκ ἔστηκεν, ὅτι οὐκ ἔστιν
truth not he has stood, because not is
ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ
truth in him. Whenever he may speak the
ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ,
lie, out of the own (things) he is speaking,
ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.
because liar he is and the father of it.
45 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω,
I but because the truth I am saying,
οὐ πιστεύετέ μοι. 46 τίς ἐξ ὑμῶν
not YOU are believing to me. Who out of YOU
ἐλέγχει με περὶ ἁμαρτίας; εἰ ἀλήθειαν
is reproving me about sin? If truth

I heard from God.
Abraham did not do
this. 41 You do the
works of YOUR father."
They said to him: "We
were not born from
fornication; we have
one Father, God."
42 Jesus said to
them: "If God were
YOUR Father, YOU
would love me, for
from God I came forth
and am here. Neither
have I come of my
own initiative at all,
but that One sent
me forth. 43 Why is
it YOU do not know
what I am speaking?
Because YOU cannot
listen to my word.
44 You are from
YOUR father the Devil,
and YOU wish to do
the desires of YOUR
father. That one was
a manslayer when
he began, and he did
not stand fast in the
truth, because truth
is not in him. When
he speaks the lie, he
speaks according to
his own disposition,
because he is a liar
and the father of [the
lie].* 45 Because I,
on the other hand, tell
the truth, YOU do not
believe me. 46 Who
of YOU convicts me of
sin? If I speak truth,

44* The lie, J17,22; literally, "it," ℵBVg.

λέγω, διὰ τί ὑμεῖς οὐ πιστεύετέ
I am saying, through what YOU not are believing
μοι; 47 ὁ ὢν ἐκ τοῦ θεοῦ τὰ
to me? The (one) being out of the God the
ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο
sayings of the God is hearing; through this
ὑμεῖς οὐκ ἀκούετε ὅτι ἐκ τοῦ θεοῦ
YOU not are hearing because out of the God
οὐκ ἐστέ.
not YOU are.

48 ἀπεκρίθησαν οἱ Ἰουδαῖοι καὶ
Answered the Jews and
εἶπαν αὐτῷ Οὐ καλῶς λέγομεν
they said to him Not finely we are saying
ἡμεῖς ὅτι Σαμαρείτης εἶ σὺ καὶ δαιμόνιον
we that Samaritan are you and demon
ἔχεις; 49 ἀπεκρίθη Ἰησοῦς Ἐγὼ
you are having? Answered Jesus I
δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ
demon not am having, but I am honoring
τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με.
the Father of me, and YOU are dishonoring me.
50 ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου·
I but not am seeking the glory of me;
ἔστιν ὁ ζητῶν καὶ κρίνων. 51 Ἀμὴν
is the (one) seeking and judging. Amen
ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν
amen I am saying to YOU, if ever anyone the my
λόγον τηρήσῃ, θάνατον οὐ μὴ
word should observe, death not not
θεωρήσῃ εἰς τὸν αἰῶνα. 52 εἶπαν αὐτῷ
he should behold into the age. Said to him
οἱ Ἰουδαῖοι Νῦν ἐγνώκαμεν ὅτι
the Jews Now we have known that
δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν
demon you are having. Abraham died
καὶ οἱ προφῆται, καὶ σὺ λέγεις Ἐάν
also the prophets, and you are saying If ever
τις τὸν λόγον μου τηρήσῃ, οὐ μὴ
anyone the word of me should observe, not not
γεύσηται θανάτου εἰς τὸν αἰῶνα·
he should taste of death into the age;
53 μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν
not you greater you are of the father of us
Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ προφῆται
Abraham, who died? And the prophets
ἀπέθανον· τίνα σεαυτὸν ποιεῖς;
died; whom yourself are you making?
54 ἀπεκρίθη Ἰησοῦς Ἐὰν ἐγὼ δοξάσω
Answered Jesus If ever I should glorify

why is it YOU do not
believe me? 47 He
that is from God
listens to the sayings
of God. This is why
YOU do not listen,
because YOU are not
from God."
48 In answer the
Jews said to him: "Do
we not rightly say,
You are a Sa·mar′i·tan
and have a demon?"
49 Jesus answered:
"I do not have a
demon, but I honor
my Father, and YOU
dishonor me. 50 But
I am not seeking glory
for myself; there is
One that is seeking
and judging. 51 Most
truly I say to YOU,
If anyone observes
my word, he will
never see death at
all." 52 The Jews
said to him: "Now we
do know you have a
demon. Abraham died,
also the prophets; but
you say, 'If anyone
observes my word, he
will never taste death
at all.' 53 You are
not greater than our
father Abraham, who
died, are you? Also,
the prophets died.
Who do you claim
to be?" 54 Jesus
answered: "If I glorify

ἐμαυτόν, ἡ δόξα μου οὐδέν ἐστιν. ἔστιν
myself, the glory of me nothing is. Is
ὁ πατήρ μου ὁ δοξάζων με, ὃν
the Father of me the (one) glorifying me, whom
ὑμεῖς λέγετε ὅτι θεὸς ὑμῶν ἐστίν, 55 καὶ
YOU are saying that God of YOU is, and
οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα
not you have known him, I but have known
αὐτόν· κἂν εἴπω ὅτι οὐκ
him; and if ever I should say that not
οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν
I have known him, I shall be like YOU
ψεύστης· ἀλλὰ οἶδα αὐτὸν καὶ τὸν
liar; but I have known him and the
λόγον αὐτοῦ τηρῶ. 56 Ἀβραὰμ ὁ
word of him I am observing. Abraham the
πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα
father of YOU exulted in order that
ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν
he might see the day the mine, and he saw
καὶ ἐχάρη. 57 εἶπαν οὖν οἱ Ἰουδαῖοι
and rejoiced. Said therefore the Jews
πρὸς αὐτόν Πεντήκοντα ἔτη οὔπω
toward him Fifty years not yet
ἔχεις καὶ Ἀβραὰμ ἑώρακας;
you are having and Abraham you have seen?
58 εἶπεν αὐτοῖς Ἰησοῦς Ἀμὴν ἀμὴν
Said to them Jesus Amen amen
λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι
I am saying to YOU Before Abraham to become
ἐγὼ εἰμί. 59 ἦραν οὖν λίθους
I am. They lifted up therefore stones
ἵνα βάλωσιν ἐπ' αὐτόν·
in order that they might throw upon him;
Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ.
Jesus but hid and went out of the temple.
9 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν
And going beside he saw man blind
ἐκ γενετῆς. 2 καὶ ἠρώτησαν αὐτὸν οἱ
out of birth. And questioned him the
μαθηταὶ αὐτοῦ λέγοντες Ῥαββεί, τίς
disciples of him saying Rabbi, who
ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ,
sinned, this (one) or the parents of him,
ἵνα τυφλὸς γεννηθῇ;
in order that blind he should be generated?

myself, my glory is
nothing. It is my
Father that glorifies
me, he who YOU say
is YOUR God; 55 and
yet YOU have not
known him. But I
know him. And if I
said I do not know
him I should be like
YOU, a liar. But I do
know him and am
observing his word.
56 Abraham YOUR
father rejoiced greatly
in the prospect of
seeing my day, and he
saw it and rejoiced."
57 Therefore the
Jews said to him:
"You are not yet
fifty years old, and
still you have seen
Abraham?"* 58 Jesus
said to them: "Most
truly I say to YOU,
Before Abraham came
into existence, I have
been."* 59 Therefore
they picked up stones
to hurl [them] at
him; but Jesus hid
and went out of the
temple.
9 Now as he was
passing along
he saw a man blind
from birth. 2 And
his disciples asked
him: "Rabbi, who
sinned, this man or
his parents, so that
he was born blind?"

57* Has Abraham seen you? P[75]א*Sy[s]. 58* I have been (ἐγὼ εἰμί, *e·go′ ei·mi′*). The action expressed by this verb began in the past, is still in progress, and is properly translated by the perfect indicative. See App 2F.

3 ἀπεκρίθη Ἰησοῦς Οὔτε οὗτος ἥμαρτεν
Answered Jesus Neither this (one) sinned
οὔτε οἱ γονεῖς αὐτοῦ, ἀλλ' ἵνα
nor the parents of him, but in order that
φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν
might be manifested the works of the God in
αὐτῷ. 4 ἡμᾶς δεῖ ἐργάζεσθαι τὰ
him. Us it is necessary to be working the
ἔργα τοῦ πέμψαντός με ἕως ἡμέρα
works of the (one) having sent me until day
ἐστίν· ἔρχεται νὺξ ὅτε οὐδεὶς δύναται
is; is coming night when no one is able
ἐργάζεσθαι. 5 ὅταν ἐν τῷ κόσμῳ
to be working. Whenever in the world
ὦ, φῶς εἰμι τοῦ κόσμου.
I may be, light I am of the world.
6 ταῦτα εἰπὼν ἔπτυσεν
These (things) having said he spat
χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ
on the ground and he made clay out of the
πτύσματος, καὶ ἐπέθηκεν αὐτοῦ τὸν πηλὸν
spittle, and he put upon of him the clay
ἐπὶ τοὺς ὀφθαλμούς, 7 καὶ εἶπεν αὐτῷ
upon the eyes, and he said to him
Ὕπαγε νίψαι εἰς τὴν
Be going under wash yourself into the
κολυμβήθραν τοῦ Σιλωάμ ὃ
pool of the Siloam which
ἑρμηνεύεται Ἀπεσταλμένος.
is being translated Having been sent forth.
ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ
He went off therefore and he washed himself, and
ἦλθεν βλέπων.
he came seeing.
8 Οἱ οὖν γείτονες καὶ οἱ
The therefore neighbors and the (ones)
θεωροῦντες αὐτὸν τὸ πρότερον ὅτι
beholding him the former [time] that
προσαίτης ἦν ἔλεγον Οὐχ οὗτός
beggar he was were saying Not this (one)
ἐστιν ὁ καθήμενος καὶ προσαιτῶν;
is the (one) sitting and begging?
9 ἄλλοι ἔλεγον ὅτι Οὗτός ἐστιν·
Others were saying that This (one) is;
ἄλλοι ἔλεγον Οὐχί, ἀλλὰ ὅμοιος αὐτῷ
others were saying No, but like to him
ἐστίν. ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι.
he is. That (one) was saying that I am.

3 Jesus answered:
"Neither this man
sinned nor his
parents, but it was in
order that the works
of God might be made
manifest in his case.
4 We must work the
works of him that
sent me while it is
day; the night is com-
ing when no man can
work. 5 As long as
I am in the world, I
am the world's light."
6 After he said these
things, he spit on the
ground and made a
clay with the saliva,
and put his clay
upon the [man's] eyes
7 and said to him:
"Go wash in the pool
of Si·lo'am"* (which
is translated 'Sent
forth'). And so he
went off and washed,
and came back seeing.

8 Therefore the
neighbors and those
who formerly used to
see he was a beggar
began to say: "This is
the man that used to
sit and beg, is it not?"
9 Some would say:
"This is he." Others
would say: "Not at
all, but he is like
him." The man would
say: "I am [he]."

7* Si·lo'am, אAB; Shi·lo'ah, J[7-14,16-19,22]. See Isaiah 8:6 in *LXX*.

10 ἔλεγον οὖν αὐτῷ Πῶς
They were saying therefore to him How
οὖν ἠνεῴχθησάν σου οἱ ὀφθαλμοί;
therefore were opened of you the eyes?
11 ἀπεκρίθη ἐκεῖνος Ὁ ἄνθρωπος ὁ
Answered that (one) The man the (one)
λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ
being said Jesus clay made and
ἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ
he anointed upon of me the eyes and
εἶπέν μοι ὅτι Ὕπαγε εἰς τὸν
he said to me that Be going under into the
Σιλωὰμ καὶ νίψαι· ἀπελθὼν
Siloam and wash yourself; having gone off
οὖν καὶ νιψάμενος ἀνέβλεψα.
therefore and having washed myself I saw again.
12 καὶ εἶπαν αὐτῷ Ποῦ ἐστιν ἐκεῖνος;
And they said to him Where is that (one)?
λέγει Οὐκ οἶδα.
He is saying Not I have known.
13 Ἄγουσιν αὐτὸν πρὸς τοὺς
They are leading him toward the
Φαρισαίους τόν ποτε τυφλόν. 14 ἦν
Pharisees the (one) sometime blind. Was
δὲ σάββατον ἐν ᾗ ἡμέρᾳ τὸν πηλὸν
but sabbath in which day the clay
ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέῳξεν αὐτοῦ τοὺς
made the Jesus and he opened of him the
ὀφθαλμούς. 15 πάλιν οὖν ἠρώτων
eyes. Again therefore were questioning
αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν.
him also the Pharisees how he saw again.
ὁ δὲ εἶπεν αὐτοῖς Πηλὸν ἐπέθηκέν
The (one) but said to them Clay he put upon
μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην,
of me upon the eyes, and I washed myself,
καὶ βλέπω. 16 ἔλεγον οὖν ἐκ
and I am seeing. Were saying therefore out of
τῶν Φαρισαίων τινές Οὐκ ἔστιν οὗτος παρὰ
the Pharisees some Not is this (one) beside
θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον
of God the man, because the sabbath
οὐ τηρεῖ. ἄλλοι δὲ ἔλεγον Πῶς
not he is observing. Others but were saying How
δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα
is able man sinner such signs
ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς.
to be doing? And split was in them.
17 λέγουσιν οὖν τῷ τυφλῷ
They are saying therefore to the blind [man]

10 Consequently they
began to say to him:
"How, then, were your
eyes opened?" 11 He
answered: "The man
called Jesus made a
clay and smeared [it]
on my eyes and said
to me, 'Go to Si·lo'am
and wash.' I therefore
went and washed and
gained sight." 12 At
this they said to him:
"Where is that [man]?"
He said: "I do not
know."

13 They led the
once-blind man him-
self to the Pharisees.
14 Incidentally it
was Sabbath on the
day that Jesus made
the clay and opened
his eyes. 15 This
time, therefore, the
Pharisees also took
up asking him how
he gained sight. He
said to them: "He
put a clay upon my
eyes, and I washed
and have sight."
16 Therefore some
of the Pharisees
began to say: "This
is not a man from
God, because he
does not observe the
Sabbath." Others
began to say: "How
can a man that is a
sinner perform signs
of that sort?" So there
was a division among
them. 17 Hence they
said to the blind man

πάλιν Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι
again What you are saying about him, because
ἠνέῳξέν σου τοὺς ὀφθαλμούς; ὁ δὲ
he opened of you the eyes? The (one) but
εἶπεν ὅτι Προφήτης ἐστίν.
said that Prophet he is.
18 Οὐκ ἐπίστευσαν οὖν οἱ
Not believed therefore the
Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν
Jews about him that he was
τυφλὸς καὶ ἀνέβλεψεν, ἕως ὅτου
blind and he saw again, until when
ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ
they sounded for the parents of him the (one)
ἀναβλέψαντος 19 καὶ ἠρώτησαν αὐτοὺς
having seen again and they questioned them
λέγοντες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν
saying This is the son of YOU, whom
ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη;
YOU are saying that blind was generated?
πῶς οὖν βλέπει ἄρτι;
How therefore he is seeing right now?
20 ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ
Answered therefore the parents of him
καὶ εἶπαν Οἴδαμεν ὅτι οὗτός ἐστιν
and they said We have known that this is
ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη·
the son of us and that blind he was generated;
21 πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν,
how but now he is seeing not we have known,
ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς
or who opened of him the eyes we
οὐκ οἴδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν
not have known; him YOU question, prime of life
ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει.
he is having, he about himself will speak.
22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ
These (things) said the parents of him
ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους,
because they were fearing the Jews,
ἤδη γὰρ συνετέθειντο οἱ
already for had put themselves together the
Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν
Jews in order that if ever anyone him
ὁμολογήσῃ Χριστόν, ἀποσυνάγωγος
should confess Christ, off from synagogue
γένηται. 23 διὰ τοῦτο οἱ γονεῖς
he should become. Through this the parents
αὐτοῦ εἶπαν ὅτι Ἡλικίαν
of him said that Prime of life

again: "What do you
say about him, seeing
that he opened your
eyes?" The [man] said:
"He is a prophet."
18 However, the
Jews did not believe
concerning him that
he had been blind
and had gained sight,
until they called the
parents of the man
that gained sight.
19 And they asked
them: "Is this YOUR
son who YOU say was
born blind? How,
then, is it he sees at
present?" 20 Then
in answer his parents
said: "We know that
this is our son and
that he was born
blind. 21 But how
it is he now sees we
do not know, or who
opened his eyes we do
not know. ASK him.
He is of age. He must
speak for himself."
22 His parents said
these things because
they were in fear of
the Jews, for the Jews
had already come to
an agreement that, if
anyone confessed him
as Christ, he should
get expelled from the
synagogue. 23 This
is why his parents
said: "He is of age.

ἔχει, αὐτὸν ἐπερωτήσατε.
he is having, him question YOU upon.
24 Ἐφώνησαν οὖν τὸν
They sounded for therefore the
ἄνθρωπον ἐκ δευτέρου ὃς
man out of second [time] who
ἦν τυφλὸς καὶ εἶπαν αὐτῷ Δὸς δόξαν τῷ
was blind and said to him Give glory to the
θεῷ· ἡμεῖς οἴδαμεν ὅτι οὗτος ὁ
God; we have known that this the
ἄνθρωπος ἁμαρτωλός ἐστιν. 25 ἀπεκρίθη
man sinner is. Answered
οὖν ἐκεῖνος Εἰ ἁμαρτωλός ἐστιν οὐκ
therefore that (one) If sinner he is not
οἶδα· ἓν οἶδα ὅτι
I have known; one (thing) I have known that
τυφλὸς ὢν ἄρτι βλέπω. 26 εἶπαν
blind being right now I am seeing. They said
οὖν αὐτῷ Τί ἐποίησέν σοι; πῶς
therefore to him What did he to you? How
ἤνοιξέν σου τοὺς ὀφθαλμούς;
opened he of you the eyes?
27 ἀπεκρίθη αὐτοῖς Εἶπον ὑμῖν ἤδη
He answered to them I said to YOU already
καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε
and not YOU heard; why again YOU are willing
ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ
to be hearing? Not also YOU are willing of him
μαθηταὶ γενέσθαι; 28 καὶ ἐλοιδόρησαν αὐτὸν
disciples to become? And they reviled him
καὶ εἶπαν Σὺ μαθητὴς εἶ ἐκείνου,
and they said You disciple are of that (one),
ἡμεῖς δὲ τοῦ Μωυσέως ἐσμὲν μαθηταί·
we but of the Moses we are disciples;
29 ἡμεῖς οἴδαμεν ὅτι Μωυσεῖ λελάληκεν
we have known that to Moses has spoken
ὁ θεός, τοῦτον δὲ οὐκ οἴδαμεν
the God, this (one) but not we have known
πόθεν ἐστίν. 30 ἀπεκρίθη ὁ ἄνθρωπος
wherefrom he is. Answered the man
καὶ εἶπεν αὐτοῖς Ἐν τούτῳ γὰρ τὸ
and said to them In this (thing) for the
θαυμαστόν ἐστιν ὅτι ὑμεῖς οὐκ
marvelous (thing) is that YOU not
οἴδατε πόθεν ἐστίν, καὶ ἤνοιξέν
have known wherefrom he is, and he opened
μου τοὺς ὀφθαλμούς. 31 οἴδαμεν ὅτι
of me the eyes. We have known that
ὁ θεὸς ἁμαρτωλῶν οὐκ ἀκούει, ἀλλ'
the God of sinners not is hearing, but

QUESTION him."
24 Therefore a
second time they
called the man that
had been blind and
said to him: "Give
glory to God; we know
that this man is a
sinner." 25 In turn
he answered: "Whether
he is a sinner I do
not know. One thing
I do know, that,
whereas I was blind,
I see at present."
26 Therefore they said
to him: "What did he
do to you? How did
he open your eyes?"
27 He answered them:
"I told YOU already,
and yet YOU did not
listen. Why do YOU
want to hear it again?
YOU do not want to
become his disciples
also, do YOU?" 28 At
this they reviled him
and said: "You are a
disciple of that [man],
but we are disciples
of Moses. 29 We
know that God has
spoken to Moses; but
as for this [man], we
do not know where
he is from." 30 In
answer the man
said to them: "This
certainly is a marvel,
that YOU do not know
where he is from, and
yet he opened my
eyes. 31 We know
that God does not
listen to sinners, but

ἐάν τις θεοσεβὴς ᾖ καὶ τὸ
if ever anyone God-revering may be and the
θέλημα αὐτοῦ ποιῇ τούτου
will of him he may do of this (one)
ἀκούει. 32 ἐκ τοῦ αἰῶνος οὐκ
he is hearing. Out of the age not
ἠκούσθη ὅτι ἠνέῳξέν τις ὀφθαλμοὺς
it was heard that opened anyone eyes
τυφλοῦ γεγεννημένου· 33 εἰ μὴ
of blind [man] having been generated; if not
ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο
was this (one) beside of God, not he was able
ποιεῖν οὐδέν. 34 ἀπεκρίθησαν καὶ
to be doing nothing. They answered and
εἶπαν αὐτῷ Ἐν ἁμαρτίαις σὺ
they said to him In sins you
ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις
were generated whole, and you are teaching
ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.
us? And they threw out him outside.
35 Ἤκουσεν Ἰησοῦς ὅτι ἐξέβαλον
Heard Jesus that they threw out
αὐτὸν ἔξω, καὶ εὑρὼν αὐτὸν εἶπεν
him outside, and having found him he said
Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ
You are believing into the Son of the
ἀνθρώπου; 36 ἀπεκρίθη ἐκεῖνος καὶ εἶπεν
man? Answered that (one) and he said
Καὶ τίς ἐστιν, κύριε, ἵνα
And who is he, lord, in order that
πιστεύσω εἰς αὐτόν; 37 εἶπεν αὐτῷ
I should believe into him? Said to him
ὁ Ἰησοῦς Καὶ ἑώρακας αὐτὸν καὶ
the Jesus And you have seen him and
ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.
the (one) speaking with you that (one) is.
38 ὁ δὲ ἔφη Πιστεύω, κύριε· καὶ
The (one) but said I am believing, Lord; and
προσεκύνησεν αὐτῷ. 39 καὶ εἶπεν ὁ
he did obeisance to him. And said the
Ἰησοῦς Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον
Jesus Into judgment I into the world
τοῦτον ἦλθον, ἵνα οἱ μὴ
this I came, in order that the (ones) not
βλέποντες βλέπωσιν καὶ οἱ βλέποντες
seeing may see and the (ones) seeing
τυφλοὶ γένωνται. 40 Ἤκουσαν ἐκ τῶν
blind should become. Heard out of the
Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ
Pharisees these (things) the (ones) with him

if anyone is God-fearing and does his will, he listens to this one. 32 From of old it has never been heard that anyone opened the eyes of one born blind. 33 If this [man] were not from God, he could do nothing at all." 34 In answer they said to him: "You were altogether born in sins, and yet are you teaching us?" And they threw him out!

35 Jesus heard that they had thrown him out, and, on finding him, he said: "Are you putting faith in the Son of man?" 36 The [man] answered: "And who is he, sir, that I may put faith in him?" 37 Jesus said to him: "You have seen him and, besides, he that is speaking with you is that one." 38 Then he said: "I do put faith [in him], Lord." And he did obeisance to him. 39 And Jesus said: "For [this] judgment I came into this world: that those not seeing might see and those seeing might become blind." 40 Those of the Pharisees who were with him heard these things,

ὄντες, καὶ εἶπαν αὐτῷ Μὴ καὶ ἡμεῖς
being, and they said to him Not also we
τυφλοί ἐσμεν; 41 εἶπεν αὐτοῖς ὁ Ἰησοῦς
blind are? Said to them the Jesus
Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε
If blind you may be, not likely you were having
ἁμαρτίαν· νῦν δὲ λέγετε ὅτι
sin; now but you are saying that
Βλέπομεν· ἡ ἁμαρτία ὑμῶν μένει.
We are seeing; the sin of you is remaining.
10 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ
Amen amen I am saying to you, the (one)
μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν
not entering through the door into the
αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων
fold of the sheep but going up
ἀλλαχόθεν ἐκεῖνος κλέπτης ἐστὶν καὶ
from another place that (one) thief is and
λῃστής· 2 ὁ δὲ εἰσερχόμενος
plunderer; the (one) but entering
διὰ τῆς θύρας ποιμήν ἐστιν τῶν
through the door shepherd is of the
προβάτων. 3 τούτῳ ὁ θυρωρὸς
sheep. To this (one) the doorkeeper
ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ
is opening, and the sheep of the voice of him
ἀκούει, καὶ τὰ ἴδια πρόβατα
is hearing, and the own sheep
φωνεῖ κατ' ὄνομα καὶ
he is sounding for according to name and
ἐξάγει αὐτά. 4 ὅταν τὰ ἴδια
he is leading out them. Whenever the own
πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν
all he should thrust out, in front of them
πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ,
he is going, and the sheep to him is following,
ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ·
because they have known the voice of him;
5 ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν ἀλλὰ
to stranger but not not they will follow but
φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ
they will flee from him, because not
οἴδασι τῶν ἀλλοτρίων τὴν φωνήν.
they have known of the strangers the voice.
6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ
This the comparison said to them the
Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα
Jesus; those but not knew what (things)
ἦν ἃ ἐλάλει αὐτοῖς.
was which he was speaking to them.

and they said to him: "We are not blind also, are we?" 41 Jesus said to them: "If YOU were blind, YOU would have no sin. But now YOU say, 'We see.' YOUR sin remains."

10 "Most truly I say to YOU, He that does not enter into the sheepfold through the door but climbs up some other place, that one is a thief and a plunderer. 2 But he that enters through the door is shepherd of the sheep. 3 The doorkeeper opens to this one, and the sheep listen to his voice, and he calls his own sheep by name and leads them out. 4 When he has got all his own out, he goes before them, and the sheep follow him, because they know his voice. 5 A stranger they will by no means follow but will flee from him, because they do not know the voice of strangers." 6 Jesus spoke this comparison to them; but they did not know what the things meant that he was speaking to them.

7 Εἶπεν οὖν πάλιν ὁ Ἰησοῦς
Said therefore again the Jesus
Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐγώ εἰμι ἡ
Amen amen I am saying to YOU, I am the
θύρα τῶν προβάτων. 8 πάντες ὅσοι
door of the sheep. All as many as
ἦλθον πρὸ ἐμοῦ κλέπται εἰσὶν καὶ
came before me thieves are and
λῃσταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ
plunderers; but not heard of them the
πρόβατα. 9 ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ
sheep. I am the door; through me
ἐάν τις εἰσέλθῃ σωθήσεται καὶ
if ever anyone should enter he will be saved and
εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν
he will go in and he will go out and pasturage
εὑρήσει. 10 ὁ κλέπτης οὐκ ἔρχεται εἰ
he will find. The thief not is coming if
μὴ ἵνα κλέψῃ καὶ θύσῃ
not in order that he might thieve and he might slay
καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα
and he might destroy; I came in order that
ζωὴν ἔχωσιν καὶ περισσὸν
life they may have and abundant (thing)
ἔχωσιν. 11 Ἐγώ εἰμι ὁ ποιμὴν ὁ
they may have. I am the shepherd the
καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν
fine; the shepherd the fine the soul
αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων· 12 ὁ
of him is putting over the sheep; the
μισθωτὸς καὶ οὐκ ὢν ποιμήν, οὗ οὐκ
hireling and not being shepherd, of whom not
ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν
is the sheep own, he is beholding the
λύκον ἐρχόμενον καὶ ἀφίησιν τὰ
wolf coming and he is letting go off the
πρόβατα καὶ φεύγει, — καὶ ὁ λύκος
sheep and he is fleeing, — and the wolf
ἁρπάζει αὐτὰ καὶ σκορπίζει, — 13 ὅτι
is snatching them and is scattering, — because
μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ
hireling he is and not it is mattering to him
περὶ τῶν προβάτων. 14 ἐγώ εἰμι ὁ
about the sheep. I am the
ποιμὴν ὁ καλός, καὶ γινώσκω τὰ
shepherd the fine, and I am knowing the (ones)
ἐμὰ καὶ γινώσκουσί με τὰ ἐμά,
mine and are knowing me the (ones) mine,
15 καθὼς γινώσκει με ὁ πατὴρ κἀγὼ
according as is knowing me the Father and I

7 Therefore Jesus
said again: "Most tru-
ly I say to YOU, I am
the door of the sheep.
8 All those that have
come in place of me
are thieves and plun-
derers; but the sheep
have not listened to
them. 9 I am the
door; whoever enters
through me will be
saved, and he will go
in and out and find
pasturage. 10 The
thief does not come
unless it is to steal
and slay and destroy.
I have come that
they might have life
and might have it in
abundance. 11 I am
the fine shepherd; the
fine shepherd surren-
ders his soul in behalf
of the sheep. 12 The
hired man, who is
no shepherd and to
whom the sheep do
not belong as his own,
beholds the wolf com-
ing and abandons the
sheep and flees—and
the wolf snatches
them and scatters
them— 13 because
he is a hired man and
does not care for the
sheep. 14 I am the
fine shepherd, and I
know my sheep and
my sheep know me,
15 just as the Father
knows me and I

γινώσκω τὸν πατέρα, καὶ τὴν ψυχήν μου
am knowing the Father, and the soul of me
τίθημι ὑπὲρ τῶν προβάτων.
I am putting over the sheep.
16 καὶ ἄλλα πρόβατα
And other sheep
ἔχω ἃ οὐκ ἔστιν ἐκ
I am having which not is out of
τῆς αὐλῆς ταύτης· κἀκεῖνα δεῖ
the fold this; and those it is necessary
με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν,
me to lead, and of the voice of me they will hear,
καὶ γενήσονται μία ποίμνη, εἷς ποιμήν.
and they will become one flock, one shepherd.
17 διὰ τοῦτό με ὁ πατὴρ ἀγαπᾷ
Through this me the Father is loving
ὅτι ἐγὼ τίθημι τὴν ψυχήν μου,
because I am putting the soul of me,
ἵνα πάλιν λάβω αὐτήν.
in order that again I should receive it.
18 οὐδεὶς ἦρεν αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ
No one lifted up it from me, but I
τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν
am putting it from myself. Authority
ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν
I am having to put it, and authority
ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν
I am having again to receive it; this the
ἐντολὴν ἔλαβον παρὰ τοῦ πατρός
commandment I received beside of the Father
μου.
of me.
19 Σχίσμα πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις
Split again occurred in the Jews
διὰ τοὺς λόγους τούτους. 20 ἔλεγον
through the words these. Were saying
δὲ πολλοὶ ἐξ αὐτῶν Δαιμόνιον ἔχει
but many out of them Demon he is having
καὶ μαίνεται· τί αὐτοῦ ἀκούετε;
and he is mad; why of him you are hearing?
21 ἄλλοι ἔλεγον Ταῦτα τὰ ῥήματα οὐκ
Others were saying These the sayings not
ἔστιν δαιμονιζομένου· μὴ δαιμόνιον
is of being demonized [man]; not demon
δύναται τυφλῶν ὀφθαλμοὺς ἀνοῖξαι;
is able of blind (ones) eyes to open?
22 Ἐγένετο τότε τὰ ἐνκαίνια ἐν
Occurred then the celebration of renewal in
τοῖς Ἱεροσολύμοις· χειμὼν ἦν, 23 καὶ
the Jerusalem; winter it was, and

know the Father; and
I surrender my soul in
behalf of the sheep.
16 "And I have
other sheep, which are
not of this fold; those
also I must bring, and
they will listen to my
voice, and they will
become one flock, one
shepherd. 17 This
is why the Father
loves me, because I
surrender my soul,
in order that I may
receive it again.
18 No man has taken
it away from me, but
I surrender it of my
own initiative. I have
authority to surrender
it, and I have author-
ity to receive it again.
The commandment on
this I received from
my Father."
19 Again a division
resulted among the
Jews because of these
words. 20 Many of
them were saying:
"He has a demon
and is mad. Why do
YOU listen to him?"
21 Others would say:
"These are not the
sayings of a demon-
ized man. A demon
cannot open blind
people's eyes, can it?"
22 At that time
the festival of
dedication took place
in Jerusalem. It was
wintertime, 23 and

περιεπάτει ὁ Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ
was walking about the Jesus in the temple in the
στοᾷ τοῦ Σολομῶνος. 24 ἐκύκλωσαν
colonnade of the Solomon. Encircled
οὖν αὐτὸν οἱ Ἰουδαῖοι καὶ
therefore him the Jews and
ἔλεγον αὐτῷ Ἕως πότε τὴν ψυχὴν
they were saying to him Until when the soul
ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ χριστός,
of us are you lifting up? If you are the Christ,
εἰπὸν ἡμῖν παρρησίᾳ. 25 ἀπεκρίθη
say to us outspokenly. Answered
αὐτοῖς ὁ Ἰησοῦς Εἶπον ὑμῖν καὶ οὐ
to them the Jesus I said to YOU and not
πιστεύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ
YOU are believing; the works which I am doing
ἐν τῷ ὀνόματι τοῦ πατρός μου ταῦτα
in the name of the Father of me these (things)
μαρτυρεῖ περὶ ἐμοῦ· 26 ἀλλὰ ὑμεῖς
is bearing witness about me; but YOU
οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν
not are believing, because not YOU are out of the
προβάτων τῶν ἐμῶν. 27 τὰ πρόβατα τὰ
sheep of the mine. The sheep the
ἐμὰ τῆς φωνῆς μου ἀκούουσιν, κἀγὼ
mine of the voice of me are hearing, and I
γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι,
am knowing them, and they are following to me,
28 κἀγὼ δίδωμι αὐτοῖς ζωὴν αἰώνιον, καὶ
and I am giving to them life everlasting, and
οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα,
not not they should be destroyed into the age,
καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς
and not will snatch anyone them out of the
χειρός μου. 29 ὁ πατήρ μου ὃ
hand of me. The Father of me which
δέδωκέν μοι πάντων μεῖζόν ἐστιν, καὶ
he has given to me of all greater is, and
οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς
no one is able to be snatching out of the hand
τοῦ πατρός. 30 ἐγὼ καὶ ὁ πατὴρ
of the Father. I and the Father
ἕν ἐσμεν.
one (thing) we are.
31 Ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι
Carried again stones the Jews
ἵνα λιθάσωσιν αὐτόν.
in order that they might stone him.
32 ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Πολλὰ
Answered to them the Jesus Many

Jesus was walking
in the temple in the
colonnade of Sol'o-
mon. 24 Therefore
the Jews encircled
him and began to say
to him: "How long are
you to keep our souls
in suspense? If you
are the Christ, tell us
outspokenly." 25 Je-
sus answered them:
"I told YOU, and yet
YOU do not believe.
The works that I am
doing in the name of
my Father, these bear
witness about me.
26 But YOU do not
believe, because YOU
are none of my sheep.
27 My sheep listen
to my voice, and I
know them, and they
follow me. 28 And I
give them everlasting
life, and they will
by no means ever be
destroyed, and no one
will snatch them out
of my hand. 29 What
my Father has given
me is something
greater than all other
things, and no one
can snatch them out
of the hand of the
Father. 30 I and the
Father are one."
31 Once more the
Jews lifted up stones
to stone him. 32 Je-
sus replied to them:

ἔργα ἔδειξα ὑμῖν καλὰ
works I showed to YOU fine (ones)
ἐκ τοῦ πατρός· διὰ ποῖον
out of the Father; through which sort
αὐτῶν ἔργον ἐμὲ λιθάζετε;
of them work me YOU are stoning?
33 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι Περὶ
Answered to him the Jews About
καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ
fine work not we are stoning you but about
βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν
blasphemy, and because you man being
ποιεῖς σεαυτὸν θεόν. 34 ἀπεκρίθη
you are making yourself god. Answered
αὐτοῖς ὁ Ἰησοῦς Οὐκ ἔστιν γεγραμμένον
to them the Jesus Not is it having been written
ἐν τῷ νόμῳ ὑμῶν ὅτι Ἐγὼ εἶπα Θεοί ἐστε;
in the law of YOU that I said gods YOU are?
35 εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ
If those he said gods toward whom the
λόγος τοῦ θεοῦ ἐγένετο, καὶ οὐ δύναται
word of the God occurred, and not is able
λυθῆναι ἡ γραφή, 36 ὃν ὁ πατὴρ
to be loosed the Scripture, whom the Father
ἡγίασεν καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς
sanctified and he sent forth into the world YOU
λέγετε ὅτι Βλασφημεῖς, ὅτι εἶπον
are saying that You are blaspheming, because I said
Υἱὸς τοῦ θεοῦ εἰμί; 37 εἰ οὐ ποιῶ τὰ
Son of the God I am? If not I am doing the
ἔργα τοῦ πατρός μου, μὴ πιστεύετέ
works of the Father of me, not be believing YOU
μοι· 38 εἰ δὲ ποιῶ, κἂν ἐμοὶ
to me; if but I am doing, and if ever to me
μὴ πιστεύητε τοῖς ἔργοις πιστεύετε,
not YOU may believe to the works believe YOU,
ἵνα γνῶτε καὶ
in order that YOU should know and
γινώσκητε ὅτι ἐν ἐμοὶ ὁ πατὴρ
YOU may be knowing that in me the Father
κἀγὼ ἐν τῷ πατρί. 39 Ἐζήτουν
and I in the Father. They were seeking
οὖν αὐτὸν πάλιν πιάσαι· καὶ
therefore him again to get hold of; and
ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.
he went forth out of the hand of them.
40 Καὶ ἀπῆλθεν πάλιν πέραν τοῦ
And he went off again other side of the
Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάνης
Jordan into the place where was John

"I displayed to YOU
many fine works
from the Father. For
which of those works
are YOU stoning me?"
33 The Jews answered
him: "We are stoning
you, not for a fine
work, but for blasphe-
my, even because you,
although being a man,
make yourself a god."
34 Jesus answered
them: "Is it not
written in your Law, 'I
said: "YOU are gods"'?
35 If he called 'gods'
those against whom
the word of God
came, and yet the
Scripture cannot be
nullified, 36 do YOU
say to me whom the
Father sanctified
and dispatched into
the world, 'You
blaspheme,' because
I said, I am God's
Son? 37 If I am not
doing the works of
my Father, do not
believe me. 38 But
if I am doing them,
even though YOU do
not believe me, believe
the works, in order
that YOU may come
to know and may
continue knowing that
the Father is in union
with me and I am in
union with the Fa-
ther." 39 Therefore
they tried again to
seize him; but he got
out of their reach.
40 So he went
off again across the
Jordan to the place
where John was

τὸ πρῶτον βαπτίζων, καὶ ἔμενεν
the first [time] baptizing, and he was remaining
ἐκεῖ. 41 καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ
there. And many came toward him and
ἔλεγον ὅτι Ἰωάνης μὲν σημεῖον
they were saying that John indeed sign
ἐποίησεν οὐδέν, πάντα δὲ ὅσα
did none, all (things) but as many as
εἶπεν Ἰωάνης περὶ τούτου ἀληθῆ ἦν.
said John about this (one) true was.
42 καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ.
And many believed into him there.

11 Ἦν δέ τις ἀσθενῶν, Λάζαρος
Was but some [man] being sick, Lazarus
ἀπὸ Βηθανίας ἐκ τῆς κώμης Μαρίας καὶ
from Bethany out of the village of Mary and
Μάρθας τῆς ἀδελφῆς αὐτῆς. 2 ἦν δὲ
Martha of the sister of her. Was but
Μαριὰμ ἡ ἀλείψασα τὸν κύριον
Mary the (one) having greased the Lord
μύρῳ καὶ ἐκμάξασα τοὺς
to perfumed oil and having wiped dry off the
πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς
feet of him to the hairs of her, of whom
ὁ ἀδελφὸς Λάζαρος ἠσθένει.
the brother Lazarus was being sick.
3 ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς
Sent forth therefore the sisters toward
αὐτὸν λέγουσαι Κύριε, ἴδε ὃν
him saying Lord, see whom
φιλεῖς ἀσθενεῖ.
you are having affection for is being sick.
4 ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν Αὕτη
Having heard but the Jesus said This
ἡ ἀσθένεια οὐκ ἔστιν πρὸς θάνατον ἀλλ'
the sickness not is toward death but
ὑπὲρ τῆς δόξης τοῦ θεοῦ ἵνα
over the glory of the God in order that
δοξασθῇ ὁ υἱὸς τοῦ θεοῦ δι'
might be glorified the Son of the God through
αὐτῆς.
it.
5 ἠγάπα δὲ ὁ Ἰησοῦς τὴν
Was loving but the Jesus the
Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν
Martha and the sister of her and the

baptizing at first,
and he stayed there.
41 And many people
came to him, and
they began saying:
"John, indeed, did not
perform a single sign,
but as many things as
John said about this
man were all true."
42 And many put
faith in him there.

11 Now there was a
certain man sick,
Laz'a·rus* of Beth'a·ny,
of the village of Mary
and of Martha her
sister. 2 It was, in
fact, the Mary that
greased the Lord with
perfumed oil and
wiped his feet dry
with her hair, whose
brother Laz'a·rus* was
sick. 3 Therefore
his sisters dispatched
word to him, saying:
"Lord, see! the one for
whom you have affec-
tion is sick." 4 But
when Jesus heard it
he said: "This sickness
is not with death as
its object, but is for
the glory of God, in
order that the Son of
God may be glorified
through it."
5 Now Jesus
loved Martha and
her sister and

1*, 2* Laz'a·rus, אABJ[17]; El·e·a'zar, meaning "God Has Helped," J[7-14,16,18,19,22].

Λάζαρον. 6 ὡς οὖν ἤκουσεν ὅτι
Lazarus. As therefore he heard that
ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν
he is being sick, then indeed he remained in
ᾧ ἦν τόπῳ δύο ἡμέρας· 7 ἔπειτα
which he was place two days; thereupon
μετὰ τοῦτο λέγει τοῖς μαθηταῖς
after this he is saying to the disciples
Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν.
Let us be going into the Judea again.
8 λέγουσιν αὐτῷ οἱ μαθηταί Ῥαββεί, νῦν
Are saying to him the disciples Rabbi, now
ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ
were seeking you to stone the Judeans, and
πάλιν ὑπάγεις ἐκεῖ; 9 ἀπεκρίθη
again you are going under there? Answered
Ἰησοῦς Οὐχὶ δώδεκα ὧραί εἰσιν τῆς
Jesus Not twelve hours are of the
ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ
day? If ever anyone may be walking about in the
ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ
day, not he is striking toward, because the
φῶς τοῦ κόσμου τούτου βλέπει·
light of the world this he is seeing;
10 ἐὰν δέ τις περιπατῇ ἐν τῇ
if ever but anyone may be walking about in the
νυκτί, προσκόπτει, ὅτι τὸ φῶς
night, he is striking toward, because the light
οὐκ ἔστιν ἐν αὐτῷ.
not is in him.
11 ταῦτα εἶπεν, καὶ μετὰ
These (things) he said, and after
τοῦτο λέγει αὐτοῖς Λάζαρος
this he is saying to them Lazarus
ὁ φίλος ἡμῶν κεκοίμηται, ἀλλὰ
the friend of us has laid down to rest, but
πορεύομαι ἵνα ἐξυπνίσω
I am going in order that I might get out of sleep
αὐτόν. 12 εἶπαν οὖν οἱ μαθηταὶ αὐτῷ
him. Said therefore the disciples to him
Κύριε, εἰ κεκοίμηται σωθήσεται.
Lord, if he has laid down to rest he will be saved.
13 εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ
Had spoken but the Jesus about the
θανάτου αὐτοῦ. ἐκεῖνοι δὲ ἔδοξαν ὅτι
death of him. Those (ones) but thought that
περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει.
about the taking rest of the sleep he is saying.

Laz'a·rus. 6 However,
when he heard that
he was sick, then he
actually remained
two days in the
place where he
was. 7 Then after
this he said to the
disciples: "Let us go
into Ju·de'a again."
8 The disciples said
to him: "Rabbi, just
lately the Ju·de'ans*
were seeking to stone
you, and are you going
there again?" 9 Jesus
answered: "There
are twelve hours of
daylight, are there
not? If anyone walks
in daylight he does
not bump against
anything, because
he sees the light of
this world. 10 But
if anyone walks in
the night, he bumps
against something,
because the light is
not in him."
11 He said these
things, and after
this he said to them:
"Laz'a·rus our friend
has gone to rest, but
I am journeying there
to awaken him from
sleep." 12 Therefore
the disciples said to
him: "Lord, if he has
gone to rest, he will
get well." 13 Jesus
had spoken, however,
about his death. But
they imagined he
was speaking about
taking rest in sleep.

8* Or, "Jews." See John 10:31, 33.

14 τότε οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς
Then therefore said to them the Jesus
παρρησίᾳ Λάζαρος ἀπέθανεν, 15 καὶ
outspokenly Lazarus died, and
χαίρω δι' ὑμᾶς, ἵνα
I am rejoicing through YOU, in order that
πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλὰ
YOU might believe, that not I was there; but
ἄγωμεν πρὸς αὐτόν. 16 εἶπεν
let us be going toward him. Said
οὖν Θωμᾶς ὁ λεγόμενος Δίδυμος
therefore Thomas the (one) being said Twin
τοῖς συνμαθηταῖς Ἄγωμεν καὶ
to the fellow disciples Let us be going also
ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ.
we in order that we might die with him.
17 Ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν
Having come therefore the Jesus found
αὐτὸν τέσσαρας ἤδη ἡμέρας ἔχοντα ἐν τῷ
him four already days having in the
μνημείῳ. 18 ἦν δὲ Βηθανία ἐγγὺς
memorial tomb. Was but Bethany near
τῶν Ἱεροσολύμων ὡς ἀπὸ σταδίων δεκαπέντε.
the Jerusalem as from stadia fifteen.
19 πολλοὶ δὲ ἐκ τῶν Ἰουδαίων ἐληλύθεισαν
Many but out of the Jews had come
πρὸς τὴν Μάρθαν καὶ Μαριὰμ ἵνα
toward the Martha and Mary in order that
παραμυθήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ.
they might console them about the brother.
20 ἡ οὖν Μάρθα ὡς ἤκουσεν ὅτι
The therefore Martha as she heard that
Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριὰμ
Jesus is coming met to him; Mary
δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. 21 εἶπεν οὖν
but in the house was sitting. Said therefore
ἡ Μάρθα πρὸς Ἰησοῦν Κύριε, εἰ ἦς
the Martha toward Jesus Lord, if you were
ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός μου·
here not likely died the brother of me;
22 καὶ νῦν οἶδα ὅτι ὅσα
and now I have known that as many (things) as
ἂν αἰτήσῃ τὸν θεὸν δώσει σοι
likely you might ask the God will give to you
ὁ θεός. 23 λέγει αὐτῇ ὁ Ἰησοῦς
the God. Is saying to her the Jesus
Ἀναστήσεται ὁ ἀδελφός σου. 24 λέγει
Will stand up the brother of you. Is saying

14 At that time,
therefore, Jesus said
to them outspokenly:
"Laz'a·rus has died,
15 and I rejoice on
YOUR account that I
was not there, in or-
der for YOU to believe.
But let us go to him."
16 Therefore Thomas,
who was called The
Twin,* said to his
fellow disciples: "Let
us also go, that we
may die with him."
17 Consequently
when Jesus arrived, he
found he had already
been four days in
the memorial tomb.
18 Now Beth'a·ny was
near Jerusalem at a
distance of about two
miles. 19 According-
ly many of the Jews
had come to Martha
and Mary in order
to console them con-
cerning their brother.
20 Therefore Martha,
when she heard that
Jesus was coming,
met him; but Mary
kept sitting at home.
21 Martha therefore
said to Jesus: "Lord,
if you had been here
my brother would not
have died. 22 And
yet at present I know
that as many things
as you ask God for,
God will give you."
23 Jesus said to her:
"Your brother will
rise." 24 Martha said

16* Or, "Didymous"; *Di'dy·mus,* Vg.

αὐτῷ ἡ Μάρθα Οἶδα ὅτι
to him the Martha I have known that
ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ
he will stand up in the resurrection in the last
ἡμέρᾳ. 25 εἶπεν αὐτῇ ὁ Ἰησοῦς Ἐγώ εἰμι
day. Said to her the Jesus I am
ἡ ἀνάστασις καὶ ἡ ζωή· ὁ
the resurrection and the life; the (one)
πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ
believing into me and if ever he should die
ζήσεται, 26 καὶ πᾶς ὁ ζῶν καὶ πιστεύων
he will live, and everyone the living and believing
εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα·
into me not not should die into the age;
πιστεύεις τοῦτο; 27 λέγει αὐτῷ
are believing you this? She is saying to him
Ναί, κύριε· ἐγὼ πεπίστευκα ὅτι σὺ εἶ
Yes, Lord; I have believed that you are
ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν
the Christ the Son of the God the (one) into the
κόσμον ἐρχόμενος. 28 καὶ τοῦτο εἰποῦσα
world coming. And this having said
ἀπῆλθεν καὶ ἐφώνησεν Μαριὰμ τὴν
she went off and she sounded for Mary the
ἀδελφὴν αὐτῆς λάθρᾳ εἴπασα Ὁ
sister of her secretly having said The
διδάσκαλος πάρεστιν καὶ φωνεῖ
Teacher is alongside and he is sounding for
σε. 29 ἐκείνη δὲ ὡς ἤκουσεν ἠγέρθη
you. That (one) but as she heard she rose up
ταχὺ καὶ ἤρχετο πρὸς αὐτόν·
quickly and she was coming toward him;
30 οὔπω δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν
not yet but had come the Jesus into the
κώμην, ἀλλ' ἦν ἔτι ἐν τῷ τόπῳ ὅπου
village, but he was yet in the place where
ὑπήντησεν αὐτῷ ἡ Μάρθα. 31 οἱ οὖν
met to him the Martha. The therefore
Ἰουδαῖοι οἱ ὄντες μετ' αὐτῆς ἐν τῇ
Jews the (ones) being with her in the
οἰκίᾳ καὶ παραμυθούμενοι αὐτήν, ἰδόντες
house and consoling her, having seen
τὴν Μαριὰμ ὅτι ταχέως ἀνέστη καὶ
the Mary that quickly she stood up and
ἐξῆλθεν, ἠκολούθησαν αὐτῇ δόξαντες ὅτι
went out, they followed to her thinking that
ὑπάγει εἰς τὸ μνημεῖον ἵνα
she is going under into the memorial tomb in order that
κλαύσῃ ἐκεῖ. 32 ἡ οὖν Μαριὰμ
she might weep there. The therefore Mary

to him: "I know
he will rise in the
resurrection on the
last day." 25 Jesus
said to her: "I am the
resurrection and the
life. He that exercises
faith in me, even
though he dies, will
come to life; 26 and
everyone that is living
and exercises faith
in me will never die
at all. Do you believe
this?" 27 She said
to him: "Yes, Lord;
I have believed that
you are the Christ
the Son of God, the
One coming into the
world." 28 And
when she had said
this, she went off and
called Mary her sister,
saying secretly: "The
Teacher is present
and is calling you."
29 The latter, when
she heard this, got up
quickly and was on
her way to him.
30 Jesus had not
yet, in fact, come into
the village, but he
was still in the place
where Martha met
him. 31 Therefore
the Jews that were
with her in the
house and that were
consoling her, on
seeing Mary rise
quickly and go out,
followed her, sup-
posing that she was
going to the memorial
tomb to weep there.
32 And so Mary,

ὡς ἦλθεν ὅπου ἦν Ἰησοῦς ἰδοῦσα
as she came where was Jesus having seen
αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς πόδας,
him fell of him toward the feet,
λέγουσα αὐτῷ Κύριε, εἰ ἦς ὧδε οὐκ
saying to him Lord, if you were here not
ἄν μου ἀπέθανεν ὁ ἀδελφός. 33 Ἰησοῦς
likely of me died the brother. Jesus
οὖν ὡς εἶδεν αὐτὴν κλαίουσαν καὶ
therefore as he saw her weeping and
τοὺς συνελθόντας αὐτῇ Ἰουδαίους
the (ones) having come with to her Jews
κλαίοντας ἐνεβριμήσατο τῷ πνεύματι καὶ
weeping he groaned to the spirit and
ἐτάραξεν ἑαυτόν, 34 καὶ εἶπεν Ποῦ
he troubled himself, and he said Where
τεθείκατε αὐτόν; λέγουσιν αὐτῷ
have YOU put him? They are saying to him
Κύριε, ἔρχου καὶ ἴδε. 35 ἐδάκρυσεν ὁ
Lord, be coming and see. Shed tears the
Ἰησοῦς. 36 ἔλεγον οὖν οἱ Ἰουδαῖοι
Jesus. Were saying therefore the Jews
Ἴδε πῶς ἐφίλει αὐτόν.
See how he was having affection for him.
37 τινὲς δὲ ἐξ αὐτῶν εἶπαν Οὐκ ἐδύνατο
Some but out of them said Not was able
οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς
this (one) the having opened the eyes
τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ
of the blind (one) to make in order that also
οὗτος μὴ ἀποθάνῃ;
this (one) not should die?

38 Ἰησοῦς οὖν πάλιν
Jesus therefore again
ἐμβριμώμενος ἐν ἑαυτῷ ἔρχεται εἰς
groaning in himself is coming into
τὸ μνημεῖον· ἦν δὲ σπήλαιον, καὶ
the memorial tomb; was but cave, and
λίθος ἐπέκειτο ἐπ' αὐτῷ. 39 λέγει ὁ
stone was lying upon it. Is saying the
Ἰησοῦς Ἄρατε τὸν λίθον. λέγει αὐτῷ
Jesus Lift up YOU the stone. Is saying to him
ἡ ἀδελφὴ τοῦ τετελευτηκότος
the sister of the (one) having deceased
Μάρθα Κύριε, ἤδη ὄζει, τεταρταῖος
Martha Lord, already he is smelling, fourth [day]
γάρ ἐστιν. 40 λέγει αὐτῇ ὁ Ἰησοῦς Οὐκ
for is. Is saying to her the Jesus Not
εἶπόν σοι ὅτι ἐὰν πιστεύσῃς
I said to you that if ever you should believe

when she arrived
where Jesus was and
caught sight of him,
fell at his feet, saying
to him: "Lord, if you
had been here, my
brother would not
have died." 33 Jesus,
therefore, when he
saw her weeping and
the Jews that came
with her weeping,
groaned in the spirit
and became troubled;
34 and he said:
"Where have YOU
laid him?" They said
to him: "Lord, come
and see." 35 Jesus
gave way to tears.
36 Therefore the Jews
began to say: "See,
what affection he
used to have for him!"
37 But some of them
said: "Was not this
[man] that opened the
eyes of the blind man
able to prevent this
one from dying?"

38 Hence Jesus,
after groaning again
within himself, came
to the memorial
tomb. It was, in fact,
a cave, and a stone
was lying against it.
39 Jesus said: "TAKE
the stone away."
Martha, the sister of
the deceased, said to
him: "Lord, by now he
must smell, for it is
four days." 40 Jesus
said to her: "Did I
not tell you that if
you would believe

ὄψῃ τὴν δόξαν τοῦ θεοῦ;
you will see the glory of the God?
41 ἦραν οὖν τὸν λίθον. ὁ δὲ
They lifted up therefore the stone. The but
Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω καὶ
Jesus lifted up the eyes upward and
εἶπεν Πάτερ, εὐχαριστῶ σοι ὅτι
he said Father, I am thanking to you that
ἤκουσάς μου, 42 ἐγὼ δὲ ᾔδειν ὅτι
you heard me, I but had known that
πάντοτέ μου ἀκούεις· ἀλλὰ διὰ
always of me you are hearing; but through
τὸν ὄχλον τὸν περιεστῶτα εἶπον
the crowd the (one) having stood around I said
ἵνα πιστεύσωσιν ὅτι σύ με
in order that they should believe that you me
ἀπέστειλας. 43 καὶ ταῦτα εἰπὼν
sent forth. And these (things) having said
φωνῇ μεγάλῃ ἐκραύγασεν Λάζαρε, δεῦρο
to voice great he cried out Lazarus, hither
ἔξω. 44 ἐξῆλθεν ὁ τεθνηκὼς
outside. Came out the (one) having died
δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας
having been bound the feet and the hands
κειρίαις, καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ
to swathing bands, and the face of him to cloth
περιεδέδετο. λέγει ὁ Ἰησοῦς
had been bound about. Is saying the Jesus
αὐτοῖς Λύσατε αὐτὸν καὶ ἄφετε αὐτὸν
to them Loose YOU him and let YOU go off him
ὑπάγειν.
to be going under.

45 Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων,
Many therefore out of the Jews,
οἱ ἐλθόντες πρὸς τὴν Μαριὰμ καὶ
the (ones) having come toward the Mary and
θεασάμενοι ὃ ἐποίησεν, ἐπίστευσαν εἰς
having viewed which he did, believed into
αὐτόν· 46 τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον
him; some but out of them went off
πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς
toward the Pharisees and said to them
ἃ ἐποίησεν Ἰησοῦς.
what (things) did Jesus.
47 Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ
Led together therefore the chief priests and
οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον
the Pharisees Sanhedrin, and they were saying

you would see the
glory of God?"
41 Therefore they
took the stone away.
Now Jesus raised
his eyes heavenward
and said: "Father,
I thank you that
you have heard me.
42 True, I knew that
you always hear me;
but on account of
the crowd standing
around I spoke, in
order that they might
believe that you sent
me forth." 43 And
when he had said
these things, he cried
out with a loud voice:
"Laz'a·rus,* come on
out!" 44 The [man]
that had been dead
came out with his
feet and hands bound
with wrappings, and
his countenance was
bound about with a
cloth. Jesus said to
them: "Loose him and
let him go."

45 Therefore many
of the Jews that had
come to Mary and
that beheld what he
did put faith in him;
46 but some of them
went off to the Phar-
isees and told them
the things Jesus did.
47 Consequently the
chief priests and the
Pharisees gathered the
San'he·drin together
and began to say:

43* See verse 1 footnote.

Τί ποιοῦμεν ὅτι οὗτος ὁ ἄνθρωπος
What are we doing because this the man
πολλὰ ποιεῖ σημεῖα; 48 ἐὰν
many is doing signs? If ever
ἀφῶμεν αὐτὸν οὕτως, πάντες
we should let go off him thus, all
πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ
will believe into him, and will come the
Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν
Romans and they will lift up of us and the
τόπον καὶ τὸ ἔθνος. 49 εἷς δέ τις
place and the nation. One but some
ἐξ αὐτῶν Καιάφας, ἀρχιερεὺς ὢν τοῦ
out of them Caiaphas, chief priest being of the
ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς Ὑμεῖς οὐκ
year that, said to them You not
οἴδατε οὐδέν, 50 οὐδὲ
have known nothing, not-but
λογίζεσθε ὅτι συμφέρει
you are reasoning out that it is bearing together
ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ
to you in order that one man should die
ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος
over the people and not whole the nation
ἀπόληται. 51 Τοῦτο δὲ ἀφ'
should be destroyed. This but from
ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ
himself not he said, but chief priest being of the
ἐνιαυτοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν
year that he prophesied that was about
Ἰησοῦς ἀποθνήσκειν ὑπὲρ τοῦ ἔθνους,
Jesus to be dying off over the nation,
52 καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ'
and not over the nation only, but
ἵνα καὶ τὰ τέκνα τοῦ θεοῦ
in order that also the children of the God
τὰ διεσκορπισμένα
the (ones) having been scattered through
συναγάγῃ εἰς ἕν. 53 Ἀπ'
he might lead together into one. From
ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο
that therefore the day they took counsel
ἵνα ἀποκτείνωσιν αὐτόν.
in order that they might kill him.
54 Ὁ οὖν Ἰησοῦς οὐκέτι
The therefore Jesus not yet
παρρησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις,
outspokenly was walking about in the Jews,
ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν
but he went off from there into the country

"What are we to do,
because this man
performs many signs?
48 If we let him alone
this way, they will
all put faith in him,
and the Romans will
come and take away
both our place and
our nation." 49 But
a certain one of them,
Ca'ia·phas, who was
high priest that year,
said to them: "YOU
do not know anything
at all, 50 and YOU
do not reason out
that it is to YOUR
benefit for one man
to die in behalf of the
people and not for the
whole nation to be
destroyed." 51 This,
though, he did not say
of his own originality;
but because he was
high priest that year,
he prophesied that
Jesus was destined
to die for the nation,
52 and not for the na-
tion only, but in order
that the children of
God who are scattered
about he might also
gather together in
one. 53 Therefore
from that day on
they took counsel to
kill him.
54 Hence Jesus
no longer walked
about publicly
among the Jews, but
he departed from
there to the country

ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην
near the desolate [place], into Ephraim being said
πόλιν, κἀκεῖ ἔμεινεν μετὰ τῶν μαθητῶν.
city, and there he remained with the disciples.
55 Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων,
Was but near the passover of the Jews,
καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ
and went up many into Jerusalem out of
τῆς χώρας πρὸ τοῦ πάσχα
the country before the passover
ἵνα ἁγνίσωσιν ἑαυτούς.
in order that they might purify selves.
56 ἐζήτουν οὖν τὸν Ἰησοῦν καὶ
They were seeking therefore the Jesus and
ἔλεγον μετ' ἀλλήλων ἐν τῷ
they were saying with one another in the
ἱερῷ ἑστηκότες Τί δοκεῖ ὑμῖν;
temple having stood What is it seeming to YOU?
ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;
That not not he might come into the festival?
57 δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ
Had given but the chief priests and the
Φαρισαῖοι ἐντολὰς ἵνα ἐάν τις
Pharisees commands in order that if ever anyone
γνῷ ποῦ ἐστιν μηνύσῃ, ὅπως
should know where he is he should disclose, that
πιάσωσιν αὐτόν.
they might get hold of him.
12 Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν
The therefore Jesus before six days
τοῦ πάσχα ἦλθεν εἰς Βηθανίαν, ὅπου ἦν
of the passover came into Bethany, where was
Λάζαρος, ὃν ἤγειρεν ἐκ νεκρῶν
Lazarus, whom raised up out of dead (ones)
Ἰησοῦς. 2 ἐποίησαν οὖν αὐτῷ
Jesus. They made therefore to him
δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει,
supper there, and the Martha was serving,
ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν
the but Lazarus one was out of the
ἀνακειμένων σὺν αὐτῷ. 3 ἡ οὖν
lying upward together with him. The therefore
Μαριὰμ λαβοῦσα λίτραν μύρου
Mary having received pound of perfumed oil
νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς
of nard genuine of much price greased the
πόδας τοῦ Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξὶν
feet of the Jesus and wiped off to the hairs

near the wilderness,
into a city called
E'phra·im, and there
he remained with the
disciples. 55 Now
the passover of the
Jews was near, and
many people went up
out of the country to
Jerusalem before the
passover in order to
cleanse themselves
ceremonially.
56 Therefore they
went looking for Jesus
and they would say to
one another as they
stood around in the
temple: "What is YOUR
opinion? That he will
not come to the festi-
val at all?" 57 As it
was, the chief priests
and the Pharisees had
given orders that if
anyone got to know
where he was, he
should disclose [it], in
order that they might
seize him.
12 Accordingly
Jesus, six days
before the passover,
arrived at Beth'a·ny,
where Laz'a·rus was
whom Jesus had
raised up from the
dead. 2 Therefore
they spread an
evening meal for him
there, and Martha
was ministering, but
Laz'a·rus was one of
those reclining at
the table with him.
3 Mary, therefore,
took a pound* of
perfumed oil, genuine
nard, very costly, and
she greased the feet
of Jesus and wiped

3* About 327 g (11.5 oz).

αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία
of her the feet of him; the but house
ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.
became filled out of the scent of the perfumed oil.
4 λέγει δὲ Ἰούδας ὁ Ἰσκαριώτης εἷς
Is saying but Judas the Iscariot one
τῶν μαθητῶν αὐτοῦ, ὁ μέλλων
of the disciples of him, the (one) being about
αὐτὸν παραδιδόναι 5 Διὰ τί τοῦτο
him to be giving beside Through what this
τὸ μύρον οὐκ ἐπράθη τριακοσίων
the perfumed oil not was sold of three hundred
δηναρίων καὶ ἐδόθη πτωχοῖς;
denarii and was given to poor (ones)?
6 εἶπεν δὲ τοῦτο οὐχ ὅτι περὶ τῶν
He said but this not because about the
πτωχῶν ἔμελεν αὐτῷ ἀλλ' ὅτι
poor (ones) it was concerning to him but because
κλέπτης ἦν καὶ τὸ γλωσσόκομον ἔχων
thief he was and the money box having
τὰ βαλλόμενα ἐβάσταζεν.
the (things) being thrown he was carrying.
7 εἶπεν οὖν ὁ Ἰησοῦς Ἄφες αὐτήν,
Said therefore the Jesus Let go off her,
ἵνα εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ
in order that into the day of the burial
μου τηρήσῃ αὐτό· 8 τοὺς
of me she might observe it; the
πτωχοὺς γὰρ πάντοτε ἔχετε μεθ'
poor (ones) for always YOU are having with
ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.
selves, me but not always YOU are having.
9 Ἔγνω οὖν ὁ ὄχλος πολὺς ἐκ
Knew therefore the crowd much out of
τῶν Ἰουδαίων ὅτι ἐκεῖ ἐστίν, καὶ ἦλθαν
the Jews that there he is, and they came
οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα
not through the Jesus alone but in order that
καὶ τὸν Λάζαρον ἴδωσιν ὃν
also the Lazarus they might see whom
ἤγειρεν ἐκ νεκρῶν. 10 ἐβουλεύσαντο
he raised up out of dead (ones). Took counsel
δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν
but the chief priests in order that also the
Λάζαρον ἀποκτείνωσιν, 11 ὅτι πολλοὶ
Lazarus they might kill, because many
δι' αὐτὸν ὑπῆγον τῶν
through him were going under of the

his feet dry with
her hair. The house
became filled with the
scent of the perfumed
oil. 4 But Judas
Is·car'i·ot, one of his
disciples, who was
about to betray him,
said: 5 "Why was
it this perfumed oil
was not sold for three
hundred de·nar'i·i* and
given to the poor peo-
ple?" 6 He said this,
though, not because
he was concerned
about the poor, but
because he was a thief
and had the money
box and used to carry
off the monies put
in it. 7 Therefore
Jesus said: "Let her
alone, that she may
keep this observance
in view of the day of
my burial. 8 For YOU
have the poor always
with YOU, but me YOU
will not have always."
9 Therefore a great
crowd of the Jews got
to know he was there,
and they came, not on
account of Jesus only,
but also to see Laz'-
a·rus, whom he raised
up from the dead.
10 The chief priests
now took counsel to
kill Laz'a·rus also,
11 because on account
of him many of the
Jews were going there

5* About $260 with silver valued at $7 (U.S.) per oz t.

Ἰουδαίων καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.
Jews and were believing into the Jesus.
12 Τῇ ἐπαύριον ὁ ὄχλος πολὺς
To the morrow the crowd much
ὁ ἐλθὼν εἰς τὴν ἑορτήν,
the (one) having come into the festival,
ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς
having heard that is coming Jesus into
Ἱεροσόλυμα, 13 ἔλαβον τὰ βαΐα τῶν
Jerusalem, took the branches of the
φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,
palm trees and went out into meeting to him,
καὶ ἐκραύγαζον Ὡσαννά, εὐλογημένος
and were crying out Hosanna, having been blessed
ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, καὶ
the (one) coming in name of Lord, and
ὁ βασιλεὺς τοῦ Ἰσραήλ. 14 εὑρὼν
the king of the Israel. Having found
δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό,
but the Jesus young ass sat down upon it,
καθώς ἐστιν γεγραμμένον 15 Μὴ
according as it is having been written Not
φοβοῦ, θυγάτηρ Σιών· ἰδοὺ ὁ βασιλεύς
be fearing, daughter of Zion; look! the king
σου ἔρχεται, καθήμενος ἐπὶ πῶλον ὄνου.
of you is coming, sitting upon colt of ass.
16 Ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ
These (things) not knew of him the
μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη
disciples the first, but when was glorified
Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα
Jesus then they remembered that these (things)
ἦν ἐπ' αὐτῷ γεγραμμένα καὶ
was upon him having been written and
ταῦτα ἐποίησαν αὐτῷ.
these (things) they did to him.
17 Ἐμαρτύρει οὖν ὁ ὄχλος
Was bearing witness therefore the crowd
ὁ ὢν μετ' αὐτοῦ ὅτε τὸν Λάζαρον
the (one) being with him when the Lazarus
ἐφώνησεν ἐκ τοῦ μνημείου καὶ
he sounded for out of the memorial tomb and
ἤγειρεν αὐτὸν ἐκ νεκρῶν. 18 διὰ
raised up him out of dead (ones). Through
τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος ὅτι
this also met to him the crowd because

and putting faith in
Jesus.
12 The next day the
great crowd that had
come to the festival,
on hearing that
Jesus was coming to
Jerusalem, 13 took
the branches of palm
trees and went out
to meet him. And
they began to shout:
"Save, we pray you!*
Blessed is he that
comes in Jehovah's#
name, even the king
of Israel!" 14 But
when Jesus had found
a young ass, he sat
on it, just as it is
written: 15 "Have
no fear, daughter of
Zion. Look! Your king
is coming, seated
upon an ass's colt."
16 These things his
disciples took no note
of at first, but when
Jesus became glori-
fied, then they called
to mind that these
things were written
respecting him and
that they did these
things to him.
17 Accordingly
the crowd that was
with him when he
called Laz'a·rus out
of the memorial tomb
and raised him up
from the dead kept
bearing witness.
18 On this account
the crowd, because

13* Literally, "Ho·san'na," אAB; הושע־נא, *Hoh·sha'-na"*, J[7-14,16-19,22].
13# Jehovah's, J[7-14,16-19,21-24]; Lord's, אAB.

ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ
they heard this him to have done the
σημεῖον. 19 οἱ οὖν Φαρισαῖοι εἶπαν
sign. The therefore Pharisees said
πρὸς ἑαυτούς Θεωρεῖτε ὅτι οὐκ
toward selves You are beholding that not
ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος
YOU are benefiting nothing; see! the world
ὀπίσω αὐτοῦ ἀπῆλθεν.
behind him went off.
20 Ἦσαν δὲ Ἕλληνές τινες ἐκ
Were but Greeks some out of
τῶν ἀναβαινόντων ἵνα
the (ones) coming up in order that
προσκυνήσωσιν ἐν τῇ ἑορτῇ· 21 οὗτοι
they might worship in the festival; these
οὖν προσῆλθαν Φιλίππῳ τῷ ἀπὸ
therefore approached to Philip the (one) from
Βηθσαιδὰ τῆς Γαλιλαίας, καὶ
Bethsaida of the Galilee, and
ἠρώτων αὐτὸν λέγοντες Κύριε,
they were questioning him saying Lord,
θέλομεν τὸν Ἰησοῦν ἰδεῖν. 22 ἔρχεται
we are willing the Jesus to see. Is coming
ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ·
the Philip and he is saying to the Andrew;
ἔρχεται Ἀνδρέας καὶ Φίλιππος καὶ
is coming Andrew and Philip and
λέγουσιν τῷ Ἰησοῦ.
they are saying to the Jesus.
23 ὁ δὲ Ἰησοῦς ἀποκρίνεται
The but Jesus is answering
αὐτοῖς λέγων Ἐλήλυθεν ἡ ὥρα
to them saying Has come the hour
ἵνα δοξασθῇ ὁ υἱὸς
in order that might be glorified the Son
τοῦ ἀνθρώπου. 24 ἀμὴν ἀμὴν λέγω
of the man. Amen amen I am saying
ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου
to YOU, if ever not the kernel of the wheat
πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς
having fallen into the earth should die, it
μόνος μένει· ἐὰν δὲ ἀποθάνῃ,
alone is remaining; if ever but it should die,
πολὺν καρπὸν φέρει. 25 ὁ
much fruit it is bearing. The (one)
φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει αὐτήν,
being fond of the soul of him is losing it,
καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ
and the (one) hating the soul of him in the

they heard he had
performed this
sign, also met him.
19 Therefore the
Pharisees said among
themselves: "YOU ob-
serve YOU are getting
absolutely nowhere.
See! The world has
gone after him."

20 Now there were
some Greeks among
those that came up
to worship at the
festival. 21 These,
therefore, approached
Philip who was
from Beth-sa'i-da of
Gal'i-lee, and they
began to request
him, saying: "Sir, we
want to see Jesus."
22 Philip came and
told Andrew. Andrew
and Philip came and
told Jesus.

23 But Jesus
answered them,
saying: "The hour has
come for the Son of
man to be glorified.
24 Most truly I say
to YOU, Unless a grain
of wheat falls into
the ground and dies,
it remains just one
[grain]; but if it dies,
it then bears much
fruit. 25 He that is
fond of his soul de-
stroys it, but he that
hates his soul in this

κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον
world this into life everlasting
φυλάξει αὐτήν. 26 ἐὰν ἐμοί τις
will safeguard it. If ever to me anyone
διακονῇ ἐμοὶ ἀκολουθείτω, καὶ ὅπου
may serve to me let him be following, and where
εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς
am I there also the servant the mine
ἔσται· ἐάν τις ἐμοὶ διακονῇ
will be; if ever anyone to me may serve
τιμήσει αὐτὸν ὁ πατήρ. 27 νῦν ἡ ψυχή
will honor him the Father. Now the soul
μου τετάρακται, καὶ τί εἴπω;
of me has been troubled, and what should I say?
πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης.
Father, save me out of the hour this.
ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν
But through this I came into the hour
ταύτην. 28 πάτερ, δόξασόν σου τὸ ὄνομα.
this. Father, glorify of you the name.
ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ Καὶ
Came therefore voice out of the heaven And
ἐδόξασα καὶ πάλιν δοξάσω.
I glorified and again I shall glorify.
29 ὁ οὖν ὄχλος ὁ ἑστὼς καὶ
The therefore crowd the having stood and
ἀκούσας ἔλεγεν βροντὴν γεγονέναι·
having heard was saying thunder to have occurred;
ἄλλοι ἔλεγον Ἄγγελος αὐτῷ λελάληκεν.
others were saying Angel to him has spoken.
30 ἀπεκρίθη καὶ εἶπεν Ἰησοῦς Οὐ δι'
Answered and said Jesus Not through
ἐμὲ ἡ φωνὴ αὕτη γέγονεν ἀλλὰ δι'
me the voice this has occurred but through
ὑμᾶς. 31 νῦν κρίσις ἐστὶν τοῦ κόσμου
YOU. Now judgment is of the world
τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου
this, now the ruler of the world this
ἐκβληθήσεται ἔξω· 32 κἀγὼ ἂν
will be ejected outside; and I likely
ὑψωθῶ ἐκ τῆς γῆς, πάντας
should be put high up out of the earth, all [men]
ἑλκύσω πρὸς ἐμαυτόν. 33 τοῦτο δὲ
I shall draw toward myself. This but
ἔλεγεν σημαίνων ποίῳ θανάτῳ
he was saying signifying to what sort of death
ἤμελλεν ἀποθνῄσκειν. 34 ἀπεκρίθη
he was about to be dying. Answered
οὖν αὐτῷ ὁ ὄχλος Ἡμεῖς ἠκούσαμεν
therefore to him the crowd We heard

world will safeguard
it for everlasting
life. 26 If anyone
would minister to
me, let him follow
me, and where I am
there my minister
will be also. If anyone
would minister to
me, the Father will
honor him. 27 Now
my soul is troubled,
and what shall I
say? Father, save
me out of this hour.
Nevertheless, this is
why I have come to
this hour. 28 Father,
glorify your name."
Therefore a voice
came out of heaven: "I
both glorified [it] and
will glorify [it] again."

29 Hence the crowd
that stood about
and heard it began
to say that it had
thundered. Others
began to say: "An
angel has spoken to
him." 30 In answer
Jesus said: "This voice
has occurred, not for
my sake, but for YOUR
sakes. 31 Now there
is a judging of this
world; now the ruler
of this world will be
cast out. 32 And yet
I, if I am lifted up
from the earth, will
draw men of all sorts
to me." 33 This he
was really saying to
signify what sort of
death he was about
to die. 34 Therefore
the crowd answered
him: "We heard

ἐκ τοῦ νόμου ὅτι ὁ χριστὸς μένει
out of the law that the Christ is remaining
εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ ὅτι
into the age, and how are saying you that
δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ
it is necessary to be put high up the Son of the
ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ
man? Who is this the Son of the
ἀνθρώπου; 35 εἶπεν οὖν αὐτοῖς ὁ
man? Said therefore to them the
Ἰησοῦς Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν
Jesus Yet little time the light in you
ἐστίν. περιπατεῖτε ὡς τὸ φῶς ἔχετε,
is. Be you walking as the light you are having,
ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ,
in order that not darkness you should receive down,
καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ
and the (one) walking in the darkness not
οἶδεν ποῦ ὑπάγει. 36 ὡς τὸ
has known where he is going under. As the
φῶς ἔχετε, πιστεύετε εἰς τὸ
light you are having, be you believing into the
φῶς, ἵνα υἱοὶ φωτὸς γένησθε.
light, in order that sons of light you might become.

Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ
These (things) spoke Jesus, and
ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.
having gone off he hid from them.
37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος
So many but of him signs having done
ἔμπροσθεν αὐτῶν οὐκ ἐπίστευον εἰς
in front of them not they were believing into
αὐτόν, 38 ἵνα ὁ λόγος Ἠσαΐου τοῦ
him, in order that the word of Isaiah the
προφήτου πληρωθῇ ὃν εἶπεν Κύριε,
prophet might be fulfilled which he said Lord,
τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; καὶ
who believed to the thing heard of us? and
ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη;
the arm of Lord to whom was revealed?
39 διὰ τοῦτο οὐκ ἠδύναντο
Through this not they were able
πιστεύειν ὅτι πάλιν εἶπεν Ἠσαΐας
to be believing because again said Isaiah
40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ
He has blinded of them the eyes and

from the Law that the Christ remains forever; and how is it you say that the Son of man must be lifted up? Who is this Son of man?"
35 Jesus therefore said to them: "The light will be among YOU a little while longer. Walk while YOU have the light, so that darkness does not overpower YOU; and he that walks in the darkness does not know where he is going.
36 While YOU have the light, exercise faith in the light, in order to become sons of light."

Jesus spoke these things and went off and hid from them.
37 But although he had performed so many signs before them, they were not putting faith in him,
38 so that the word of Isaiah the prophet was fulfilled which he said: "Jehovah,* who has put faith in the thing heard by us?" And as for the arm of Jehovah,△ to whom has it been revealed?"
39 The reason why they were not able to believe is that again Isaiah said:
40 "He has blinded their eyes and

38* Jehovah, J[12-14,16-18,22,23]; Lord, ℵAB. 38" Or, "who has believed our report?"
38△ Jehovah, J[7-14,16-20,22-24]; Lord, ℵAB.

ἐπώρωσεν αὐτῶν τὴν καρδίαν, ἵνα
he hardened of them the heart, in order that
μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ
not they might see to the eyes and
νοήσωσιν - τῇ καρδίᾳ καὶ
they should mentally grasp to the heart and
στραφῶσιν, καὶ ἰάσομαι αὐτούς.
they should be turned, and I shall heal them.
41 ταῦτα εἶπεν Ἠσαΐας ὅτι εἶδεν
These (things) said Isaiah because he saw
τὴν δόξαν αὐτοῦ, καὶ ἐλάλησεν περὶ αὐτοῦ.
the glory of him, and he spoke about him.
42 Ὅμως μέντοι καὶ ἐκ τῶν
All the same of course also out of the
ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν,
rulers many believed into him,
ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ
but through the Pharisees not
ὡμολόγουν ἵνα μὴ ἀποσυνάγωγοι
were confessing in order that not off from synagogue
γένωνται, 43 ἠγάπησαν γὰρ τὴν δόξαν
they might become, loved for the glory
τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν
of the men rather than even the glory
τοῦ θεοῦ.
of the God.

44 Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν Ὁ
Jesus but cried out and said The (one)
πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ
believing into me not is believing into me
ἀλλὰ εἰς τὸν πέμψαντά με, 45 καὶ
but into the (one) having sent me, and
ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν
the (one) beholding me is beholding the (one)
πέμψαντά με. 46 ἐγὼ φῶς εἰς τὸν κόσμον
having sent me. I light into the world
ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων
have come, in order that everyone the believing
εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.
into me in the darkness not should remain.
47 καὶ ἐάν τίς μου ἀκούσῃ τῶν
And if ever anyone of me should hear of the
ῥημάτων καὶ μὴ φυλάξῃ, ἐγὼ οὐ κρίνω
sayings and not should guard, I not am judging
αὐτόν, οὐ γὰρ ἦλθον ἵνα
him, not for I came in order that
κρίνω τὸν κόσμον ἀλλ' ἵνα
I may be judging the world but in order that
σώσω τὸν κόσμον. 48 ὁ
I might save the world. The (one)

he has made their hearts hard, that they should not see with their eyes and get the thought with their hearts and turn around and I should heal them."
41 Isaiah said these things because he saw his glory, and he spoke about him.
42 All the same, many even of the rulers actually put faith in him, but because of the Pharisees they would not confess [him], in order not to be expelled from the synagogue;
43 for they loved the glory of men more than even the glory of God.

44 However, Jesus cried out and said: "He that puts faith in me puts faith, not in me [only], but in him [also] that sent me;
45 and he that beholds me beholds [also] him that sent me.
46 I have come as a light into the world, in order that everyone putting faith in me may not remain in the darkness.
47 But if anyone hears my sayings and does not keep them, I do not judge him; for I came, not to judge the world, but to save the world.
48 He that

ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά
disregarding me and not receiving the sayings
μου ἔχει τὸν κρίνοντα αὐτόν· ὁ
of me is having the (one) judging him; the
λόγος ὃν ἐλάλησα ἐκεῖνος κρινεῖ
word which I spoke that (one) will judge
αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ· 49 ὅτι ἐγὼ
him in the last day; because I
ἐξ ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ' ὁ
out of myself not I spoke, but the (one)
πέμψας με πατὴρ αὐτός μοι ἐντολὴν
having sent me Father he to me commandment
δέδωκεν τί εἴπω καὶ τί
has given what I should say and what
λαλήσω. 50 καὶ οἶδα ὅτι ἡ
I should speak. And I have known that the
ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν.
commandment of him life everlasting is.
ἃ οὖν ἐγὼ λαλῶ,
What (things) therefore I am speaking,
καθὼς εἴρηκέν μοι ὁ πατήρ, οὕτως
according as has spoken to me the Father, thus
λαλῶ.
I am speaking.

13 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα
Before but the festival of the passover
εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν αὐτοῦ ἡ ὥρα
knowing the Jesus that came of him the hour
ἵνα μεταβῇ ἐκ τοῦ κόσμου
in order that he might transfer out of the world
τούτου πρὸς τὸν πατέρα ἀγαπήσας τοὺς
this toward the Father having loved the
ἰδίους τοὺς ἐν τῷ κόσμῳ εἰς τέλος
own the (ones) in the world into end
ἠγάπησεν αὐτούς. 2 Καὶ δείπνου γινομένου,
he loved them. And of supper occurring,
τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν
of the Devil already having thrown into the
καρδίαν ἵνα παραδοῖ αὐτὸν
heart in order that should give beside him
Ἰούδας Σίμωνος Ἰσκαριώτης, 3 εἰδὼς
Judas of Simon Iscariot, having known
ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς
that all (things) gave to him the Father into
τὰς χεῖρας, καὶ ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ
the hands, and that from God came out and
πρὸς τὸν θεὸν ὑπάγει, 4 ἐγείρεται
toward the God he is going under, he gets up
ἐκ τοῦ δείπνου καὶ τίθησιν τὰ
out of the supper and he places the

disregards me and
does not receive my
sayings has one to
judge him. The word
that I have spoken
is what will judge
him in the last day;
49 because I have
not spoken out of my
own impulse, but the
Father himself who
sent me has given
me a commandment
as to what to tell
and what to speak.
50 Also, I know that
his commandment
means everlasting life.
Therefore the things
I speak, just as the
Father has told me
[them], so I speak
[them]."

13 Now, because
he knew before
the festival of the
passover that his hour
had come for him to
move out of this world
to the Father, Jesus,
having loved his
own that were in the
world, loved them to
the end. 2 So, while
the evening meal was
going on, the Devil
having already put it
into the heart of Ju-
das Is·car'i·ot, the son
of Simon, to betray
him, 3 he, knowing
that the Father had
given all things into
[his] hands and that
he came forth from
God and was going
to God, 4 got up
from the evening meal
and laid aside his

ἱμάτια, καὶ λαβὼν λέντιον
outer garments, and having taken towel
διέζωσεν ἑαυτόν· 5 εἶτα βάλλει
he girded himself; afterward he is throwing
ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο
water into the washbasin, and he started
νίπτειν τοὺς πόδας τῶν μαθητῶν καὶ
to be washing the feet of the disciples and
ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν
to be wiping off to the towel to which he was
διεζωσμένος. 6 ἔρχεται οὖν
having been girded. He is coming therefore
πρὸς Σίμωνα Πέτρον. λέγει αὐτῷ
toward Simon Peter. He is saying to him
Κύριε, σύ μου νίπτεις τοὺς πόδας;
Lord, you of me are washing the feet?
7 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ Ὃ
Answered Jesus and he said to him Which
ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι,
I am doing you not have known right now,
γνώσῃ δὲ μετὰ ταῦτα.
you will know but after these (things).
8 λέγει αὐτῷ Πέτρος Οὐ μὴ
Is saying to him Peter Not not
νίψῃς μου τοὺς πόδας εἰς τὸν
you should wash of me the feet into the
αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ Ἐὰν μὴ
age. Answered Jesus to him If ever not
νίψω σε, οὐκ ἔχεις μέρος
I should wash you, not you are having part
μετ' ἐμοῦ. 9 λέγει αὐτῷ Σίμων Πέτρος
with me. Is saying to him Simon Peter
Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ
Lord, not the feet of me only but also
τὰς χεῖρας καὶ τὴν κεφαλήν. 10 λέγει
the hands and the head. Is saying
αὐτῷ Ἰησοῦς Ὁ λελουμένος
to him Jesus The (one) having been bathed
οὐκ ἔχει χρείαν εἰ μὴ τοὺς πόδας
not is having need if not the feet
νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ
to get washed, but he is clean whole; and
ὑμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάντες.
YOU clean (ones) YOU are, but not all (ones).
11 ᾔδει γὰρ τὸν παραδιδόντα
He had known for the (one) giving beside
αὐτόν· διὰ τοῦτο εἶπεν ὅτι Οὐχὶ πάντες
him; through this he said that Not all
καθαροί ἐστε.
clean (ones) YOU are.

outer garments.
And, taking a towel,
he girded himself.
5 After that he put
water into a basin and
started to wash the
feet of the disciples
and to dry them off
with the towel with
which he was girded.
6 And so he came
to Simon Peter. He
said to him: "Lord,
are you washing my
feet?" 7 In answer
Jesus said to him:
"What I am doing you
do not understand at
present, but you will
understand after these
things." 8 Peter
said to him: "You
will certainly never
wash my feet." Jesus
answered him: "Unless
I wash you, you have
no part with me."
9 Simon Peter said to
him: "Lord, not my
feet only, but also my
hands and my head."
10 Jesus said to him:
"He that has bathed
does not need to have
more than his feet
washed, but is wholly
clean. And YOU men
are clean, but not all."
11 He knew, indeed,
the man betraying
him. This is why he
said: "Not all of YOU
are clean."

12 "Οτε οὖν ἔνιψεν τοὺς
When therefore he washed the

πόδας αὐτῶν καὶ ἔλαβεν τὰ
feet of them and he took the

ἱμάτια αὐτοῦ καὶ ἀνέπεσεν, πάλιν
outer garments of him and he fell upward, again

εἶπεν αὐτοῖς Γινώσκετε τί πεποίηκα
he said to them Are YOU knowing what I have done

ὑμῖν; 13 ὑμεῖς φωνεῖτέ με Ὁ
to YOU? YOU are sounding to me The

διδάσκαλος, καὶ Ὁ κύριος, καὶ καλῶς
Teacher, and The Lord, and finely

λέγετε, εἰμὶ γάρ. 14 εἰ οὖν ἐγὼ
YOU are saying, I am for. If therefore I

ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ
washed of YOU the feet the Lord and the

διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων
Teacher, also YOU are owing of one another

νίπτειν τοὺς πόδας· 15 ὑπόδειγμα γὰρ
to be washing the feet; pattern for

ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ
I gave to YOU in order that according as I

ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε.
did to YOU also YOU may be doing.

16 ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν
Amen amen I am saying to YOU, not is

δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ
slave greater of the lord of him nor

ἀπόστολος μείζων τοῦ πέμψαντος
apostle greater of the (one) having sent

αὐτόν. 17 εἰ ταῦτα οἴδατε,
him. If these (things) YOU have known,

μακάριοί ἐστε ἐὰν ποιῆτε
happy YOU are if ever YOU may be doing

αὐτά. 18 οὐ περὶ πάντων ὑμῶν
them. Not about all of YOU

λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην·
I am saying; I have known whom I chose;

ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ
but in order that the scripture might be fulfilled

Ὁ τρώγων μου τὸν ἄρτον ἐπῆρεν
The (one) munching of me the bread he lifted up

ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. 19 ἀπ'
upon me the heel of him. From

ἄρτι λέγω ὑμῖν πρὸ τοῦ
right now I am saying to YOU before the

γενέσθαι, ἵνα πιστεύητε ὅταν
to occur, in order that YOU may be believing when

γένηται ὅτι ἐγώ εἰμι. 20 ἀμὴν ἀμὴν
it should occur that I am. Amen amen

12 When, now, he
had washed their feet
and had put his outer
garments on and laid
himself down at the
table again, he said to
them: "Do YOU know
what I have done to
YOU? 13 YOU address
me, 'Teacher,' and,
'Lord,' and YOU speak
rightly, for I am such.
14 Therefore, if I,
although Lord and
Teacher, washed YOUR
feet, YOU also ought
to wash the feet of
one another. 15 For
I set the pattern for
YOU, that, just as I did
to YOU, YOU should
do also. 16 Most
truly I say to YOU, A
slave is not greater
than his master, nor
is one that is sent
forth greater than the
one that sent him.
17 If YOU know these
things, happy YOU are
if YOU do them. 18 I
am not talking about
all of YOU; I know the
ones I have chosen.
But it is in order that
the Scripture might
be fulfilled, 'He that
used to feed on my
bread has lifted up
his heel against me.'
19 From this moment
on I am telling YOU
before it occurs, in
order that when it
does occur YOU may
believe that I am
[he]. 20 Most truly

λέγω ὑμῖν, ὁ λαμβάνων ἄν
I am saying to YOU, the (one) receiving likely

τινα πέμψω ἐμὲ λαμβάνει, ὁ
anyone I should send me he is receiving, the (one)

δὲ ἐμὲ λαμβάνων λαμβάνει τὸν
but me receiving is receiving the (one)

πέμψαντά με.
having sent me.

21 Ταῦτα εἰπὼν Ἰησοῦς
These (things) having said Jesus

ἐταράχθη τῷ πνεύματι καὶ
became troubled to the spirit and

ἐμαρτύρησεν καὶ εἶπεν Ἀμὴν ἀμὴν λέγω
he bore witness and said Amen amen I am saying

ὑμῖν ὅτι εἷς ἐξ ὑμῶν παραδώσει με.
to YOU that one out of YOU will give beside me.

22 ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ
Were looking into one another the disciples

ἀπορούμενοι περὶ τίνος λέγει. 23 ἦν
being at loss about whom he is saying. Was

ἀνακείμενος εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν
lying upward one out of the disciples of him in

τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ
the bosom of the Jesus, whom was loving the

Ἰησοῦς· 24 νεύει οὖν τούτῳ
Jesus; is nodding therefore to this (one)

Σίμων Πέτρος καὶ λέγει αὐτῷ Εἰπὲ τίς
Simon Peter and is saying to him Say who

ἐστιν περὶ οὗ λέγει.
it is about whom he is saying.

25 ἀναπεσὼν ἐκεῖνος οὕτως ἐπὶ
Having fallen upward that (one) thus upon

τὸ στῆθος τοῦ Ἰησοῦ λέγει αὐτῷ
the breast of the Jesus he is saying to him

Κύριε, τίς ἐστιν; 26 ἀποκρίνεται οὖν
Lord, who is it? Is answering therefore

ὁ Ἰησοῦς Ἐκεῖνός ἐστιν ᾧ ἐγὼ
the Jesus That (one) it is to whom I

βάψω τὸ ψωμίον καὶ δώσω αὐτῷ·
shall dip the morsel and I shall give to him;

βάψας οὖν τὸ ψωμίον λαμβάνει
having dipped therefore the morsel he is taking

καὶ δίδωσιν Ἰούδᾳ Σίμωνος Ἰσκαριώτου.
and he is giving to Judas of Simon of Iscariot.

27 καὶ μετὰ τὸ ψωμίον τότε εἰσῆλθεν εἰς
And after the morsel then entered into

ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ
that (one) the Satan. Is saying therefore to him

Ἰησοῦς Ὃ ποιεῖς ποίησον τάχειον.
Jesus What you are doing do more quickly.

I say to YOU, He that
receives anyone I send
receives me [also]. In
turn he that receives
me, receives [also]
him that sent me."
21 After saying
these things, Jesus
became troubled in
spirit, and he bore
witness and said:
"Most truly I say to
YOU, One of YOU will
betray me." 22 The
disciples began to
look at one another,
being at a loss as to
which one he was
saying [it] about.
23 There was reclin-
ing in front of Jesus'
bosom one of his dis-
ciples, and Jesus loved
him. 24 Therefore
Simon Peter nodded
to this one and said
to him: "Tell who it
is about whom he is
saying [it]." 25 So
the latter leaned back
upon the breast of
Jesus and said to him:
"Lord, who is it?"
26 Therefore Jesus
answered: "It is that
one to whom I shall
give the morsel that I
dip." And so, having
dipped the morsel,
he took and gave
it to Judas, the son
of Simon Is·car'i·ot.
27 And after the
morsel then Satan
entered into the lat-
ter. Jesus, therefore,
said to him: "What
you are doing get
done more quickly."

28 τοῦτο δὲ οὐδεὶς ἔγνω τῶν
This (thing) but no one knew of the (ones)
ἀνακειμένων πρὸς τί εἶπεν αὐτῷ·
lying upward toward what he said to him;
29 τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ
some for were thinking, since the
γλωσσόκομον εἶχεν Ἰούδας, ὅτι
[money] box was having Judas, that
λέγει αὐτῷ Ἰησοῦς Ἀγόρασον
is saying to him Jesus Buy
ὧν χρείαν ἔχομεν εἰς τὴν
of which (things) need we are having into the
ἑορτήν, ἢ τοῖς πτωχοῖς ἵνα
festival, or to the (ones) poor in order that
τι δῷ. 30 λαβὼν
something he should give. Having received
οὖν τὸ ψωμίον ἐκεῖνος ἐξῆλθεν
therefore the morsel that (one) went out
εὐθύς· ἦν δὲ νύξ.
at once; it was but night.
31 Ὅτε οὖν ἐξῆλθεν λέγει
When therefore he went out is saying
Ἰησοῦς Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ
Jesus Now was glorified the Son of the
ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ·
man, and the God was glorified in him;
32 καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ,
and the God will glorify him in himself,
καὶ εὐθὺς δοξάσει αὐτόν.
and at once he will glorify him.
33 Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν
Little children, yet little (while) with YOU
εἰμί· ζητήσετέ με, καὶ καθὼς εἶπον
I am; YOU will seek me, and according as I said
τοῖς Ἰουδαίοις ὅτι Ὅπου ἐγὼ ὑπάγω
to the Jews that Where I am going under
ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω
YOU not are able to come, and to YOU I am saying
ἄρτι. 34 ἐντολὴν καινὴν δίδωμι
right now. Commandment new I am giving
ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους,
to YOU in order that YOU may love one another,
καθὼς ἠγάπησα ὑμᾶς ἵνα καὶ
according as I loved YOU in order that also
ὑμεῖς ἀγαπᾶτε ἀλλήλους. 35 ἐν τούτῳ
YOU may love one another. In this
γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε,
they will know all that my disciples YOU are,
ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.
if ever love YOU may be having in one another.

28 However, none of
those reclining at the
table knew for what
purpose he said this
to him. 29 Some, in
fact, were imagining,
since Judas was hold-
ing the money box,
that Jesus was telling
him: "Buy what things
we need for the festi-
val," or that he should
give something to the
poor. 30 Therefore,
after he received the
morsel, he went out
immediately. And it
was night.
31 Hence when he
had gone out, Jesus
said: "Now the Son of
man is glorified, and
God is glorified in
connection with him.
32 And God will
himself glorify him,
and he will glorify
him immediately.
33 Little children, I
am with YOU a little
longer. YOU will look
for me; and just as
I said to the Jews,
'Where I go YOU
cannot come,' I say
also to YOU at present.
34 I am giving YOU a
new commandment,
that YOU love one
another; just as I
have loved YOU, that
YOU also love one
another. 35 By this
all will know that YOU
are my disciples, if
YOU have love among
yourselves."

36 Λέγει αὐτῷ Σίμων Πέτρος Κύριε,
Is saying to him Simon Peter Lord,
ποῦ ὑπάγεις; ἀπεκρίθη Ἰησοῦς
where are you going under? Answered Jesus
Ὅπου ὑπάγω οὐ δύνασαί μοι νῦν
Where I am going under not you are able to me now
ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.
to follow, you will follow but later.
37 λέγει αὐτῷ ὁ Πέτρος Κύριε, διὰ
Is saying to him the Peter Lord, through
τί οὐ δύναμαί σοι ἀκολουθεῖν
what not am I able to you to be following
ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω.
right now? The soul of me over you I will put.
38 ἀποκρίνεται Ἰησοῦς Τὴν ψυχήν σου ὑπὲρ
Is answering Jesus The soul of you over
ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι,
me you will put? Amen amen I am saying to you,
οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ
not not cock should sound until which [time]
ἀρνήσῃ με τρίς.
you should disown me three times.
14 Μὴ ταρασσέσθω ὑμῶν ἡ καρδία·
Not let be troubled of YOU the heart;
πιστεύετε εἰς τὸν θεόν, καὶ εἰς ἐμὲ
be YOU believing into the God, and into me
πιστεύετε. 2 ἐν τῇ οἰκίᾳ τοῦ πατρός
be YOU believing. In the house of the Father
μου μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον
of me abodes many are; if but not, I told
ἂν ὑμῖν, ὅτι πορεύομαι ἑτοιμάσαι
likely to YOU, because I am going to prepare
τόπον ὑμῖν· 3 καὶ ἐὰν πορευθῶ καὶ
place to YOU; and if ever I should go and
ἑτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι
I should prepare place to YOU, again I am coming
καὶ παραλήμψομαι ὑμᾶς πρὸς ἐμαυτόν,
and I shall take along YOU toward myself,
ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἦτε.
in order that where am I also YOU may be.
4 καὶ ὅπου ἐγὼ ὑπάγω οἴδατε
And where I am going under YOU have known
τὴν ὁδόν.
the way.
5 Λέγει αὐτῷ Θωμᾶς Κύριε, οὐκ
Is saying to him Thomas Lord, not
οἴδαμεν ποῦ ὑπάγεις· πῶς
we have known where you are going under; how
οἴδαμεν τὴν ὁδόν;
have we known the way?

36 Simon Peter said
to him: "Lord, where
are you going?" Jesus
answered: "Where I
am going you cannot
follow me now,
but you will follow
afterwards." 37 Peter
said to him: "Lord,
why is it I cannot
follow you at present?
I will surrender my
soul in your behalf."
38 Jesus answered:
"Will you surrender
your soul in my be-
half? Most truly I say
to you, A cock will by
no means crow until
you have disowned me
three times."

14 "Do not let
YOUR hearts be
troubled. Exercise
faith in God, exercise
faith also in me.
2 In the house of my
Father there are many
abodes. Otherwise, I
would have told YOU,
because I am going
my way to prepare
a place for YOU.
3 Also, if I go my way
and prepare a place
for YOU, I am coming
again and will receive
YOU home to myself,
that where I am YOU
also may be. 4 And
where I am going YOU
know the way."
5 Thomas said to
him: "Lord, we do
not know where you
are going. How do we
know the way?"

6 λέγει αὐτῷ Ἰησοῦς Ἐγώ εἰμι
Is saying to him Jesus I am
ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή·
the way and the truth and the life;
οὐδεὶς ἔρχεται πρὸς τὸν πατέρα εἰ
no one is coming toward the Father if
μὴ δι' ἐμοῦ. 7 εἰ ἐγνώκειτέ με, καὶ
not through me. If you had known me, also
τὸν πατέρα μου ἂν ᾔδειτε· ἀπ'
the Father of me likely you had perceived; from
ἄρτι γινώσκετε αὐτὸν καὶ ἑωράκατε.
right now you are knowing him and you have seen.
8 Λέγει αὐτῷ Φίλιππος Κύριε, δεῖξον
Is saying to him Philip Lord, show
ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.
to us the Father, and it is sufficient to us.
9 λέγει αὐτῷ ὁ Ἰησοῦς Τοσοῦτον χρόνον
Is saying to him the Jesus So much time
μεθ' ὑμῶν εἰμι καὶ οὐκ ἔγνωκάς με,
with you I am and not you have known me,
Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν
Philip? The (one) having seen me has seen the
πατέρα· πῶς σὺ λέγεις Δεῖξον ἡμῖν τὸν
Father; how you are saying Show to us the
πατέρα; 10 οὐ πιστεύεις ὅτι ἐγὼ ἐν
Father? Not you are believing that I in
τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ
the Father and the Father in me is? The
ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ'
sayings which I am saying to you from
ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ἐν
myself not I am speaking; the but Father in
ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτοῦ.
me remaining is doing the works of him.
11 πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ
Be you believing to me that I in the Father
καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ
and the Father in me; if but not, through the
ἔργα αὐτὰ πιστεύετε. 12 Ἀμὴν ἀμὴν
works them be you believing. Amen amen
λέγω ὑμῖν, ὁ πιστεύων εἰς ἐμὲ
I am saying to you, the (one) believing into me
τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος
the works which I am doing also that (one)
ποιήσει, καὶ μείζονα τούτων ποιήσει,
will do, and greater of these (things) he will do,
ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι·
because I toward the Father am going;
13 καὶ ὅτι ἂν αἰτήσητε ἐν τῷ ὀνόματί
and what likely you should ask in the name

6 Jesus said to him:
"I am the way and
the truth and the life.
No one comes to the
Father except through
me. 7 If YOU men
had known me, YOU
would have known my
Father also; from this
moment on YOU know
him and have seen
him."
8 Philip said to
him: "Lord, show us
the Father, and it is
enough for us."
9 Jesus said to him:
"Have I been with
YOU men so long a
time, and yet, Philip,
you have not come to
know me? He that has
seen me has seen the
Father [also]. How is
it you say, 'Show us
the Father'? 10 Do
you not believe that
I am in union with
the Father and the
Father is in union
with me? The things
I say to YOU men I do
not speak of my own
originality; but the
Father who remains
in union with me
is doing his works.
11 Believe me that I
am in union with the
Father and the Father
is in union with me;
otherwise, believe on
account of the works
themselves. 12 Most
truly I say to YOU, He
that exercises faith
in me, that one also
will do the works that
I do; and he will do
works greater than
these, because I am
going my way to the
Father. 13 Also,
whatever it is that
YOU ask in my name,

μου τοῦτο ποιήσω, ἵνα
of me this I will do, in order that
δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ·
might be glorified the Father in the Son;
14 ἐάν τι αἰτήσητέ με ἐν τῷ
if ever anything you should ask me in the
ὀνόματί μου τοῦτο ποιήσω.
name of me this I shall do.
15 Ἐὰν ἀγαπᾶτέ με, τὰς
If ever you may be loving me, the
ἐντολὰς τὰς ἐμὰς τηρήσετε·
commandments the mine you will observe;
16 κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον
and I shall request the Father and another
παράκλητον δώσει ὑμῖν ἵνα
paraclete he will give to you in order that
ᾖ μεθ' ὑμῶν εἰς τὸν αἰῶνα, 17 τὸ
it may be with you into the age, the
πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ
spirit of the truth, which the world not
δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ
is able to receive, because not it is beholding it
οὐδὲ γινώσκει· ὑμεῖς γινώσκετε αὐτό,
nor is knowing; you are knowing it,
ὅτι παρ' ὑμῖν μένει καὶ ἐν ὑμῖν
because with you it is remaining and in you
ἐστίν. 18 Οὐκ ἀφήσω ὑμᾶς ὀρφανούς,
it is. Not I shall let go off you orphans,
ἔρχομαι πρὸς ὑμᾶς. 19 ἔτι μικρὸν
I am coming toward you. Yet little (while)
καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς
and the world me not yet is beholding, you
δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ
but are beholding me, because I am living and
ὑμεῖς ζήσετε. 20 ἐν ἐκείνῃ τῇ ἡμέρᾳ ὑμεῖς
you will live. In that the day you
γνώσεσθε ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ
will know that I in the Father of me and
ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν. 21 ὁ
you in me and I in you. The (one)
ἔχων τὰς ἐντολάς μου καὶ τηρῶν
having the commandments of me and observing
αὐτὰς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με·
them that (one) is the (one) loving me;
ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ
the (one) but loving me will be loved by
τοῦ πατρός μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ
the Father of me, and I shall love him and
ἐμφανίσω αὐτῷ ἐμαυτόν.
I shall make apparent in to him myself.

I will do this, in
order that the Father
may be glorified in
connection with the
Son. 14 If YOU ask
anything in my name,
I will do it.
15 "If YOU love
me, YOU will observe
my commandments;
16 and I will request
the Father and he
will give YOU another
helper to be with YOU
forever, 17 the spirit
of the truth, which
the world cannot
receive, because it
neither beholds it
nor knows it. YOU
know it, because it
remains with YOU
and is in YOU. 18 I
shall not leave YOU
bereaved. I am coming
to YOU. 19 A little
longer and the world
will behold me no
more, but YOU will
behold me, because
I live and YOU will
live. 20 In that day
YOU will know that I
am in union with my
Father and YOU are in
union with me and I
am in union with YOU.
21 He that has my
commandments and
observes them, that
one is he who loves
me. In turn he that
loves me will be loved
by my Father, and I
will love him and will
plainly show myself to
him."

22 Λέγει αὐτῷ Ἰούδας, οὐχ ὁ
Is saying to him Judas, not the
Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι
Iscariot, Lord, what has occurred that
ἡμῖν μέλλεις ἐμφανίζειν
to us you are about to be making apparent in
σεαυτὸν καὶ οὐχὶ τῷ κόσμῳ;
yourself and not to the world?
23 ἀπεκρίθη Ἰησοῦς καὶ εἶπεν
Answered Jesus and said
αὐτῷ Ἐάν τις ἀγαπᾷ
to him If ever anyone may be loving
με τὸν λόγον μου τηρήσει, καὶ ὁ
me the word of me he will observe, and the
πατήρ μου ἀγαπήσει αὐτόν, καὶ πρὸς
Father of me will love him, and toward
αὐτὸν ἐλευσόμεθα καὶ μονὴν παρ' αὐτῷ
him we shall come and abode beside him
ποιησόμεθα. 24 ὁ μὴ ἀγαπῶν με
we shall make. The (one) not loving me
τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ
the words of me not is observing; and the
λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς
word which you are hearing not is mine
ἀλλὰ τοῦ πέμψαντός με πατρός.
but of the having sent me of Father.
25 Ταῦτα λελάληκα ὑμῖν
These (things) I have spoken to you
παρ' ὑμῖν μένων· 26 ὁ δὲ
beside you remaining; the but
παράκλητος, τὸ πνεῦμα τὸ ἅγιον ὃ
paraclete, the spirit the holy which
πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου,
will send the Father in the name of me,
ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ
that (one) you will teach all (things) and
ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον
will remind you all (things) which I said
ὑμῖν ἐγώ. 27 Εἰρήνην ἀφίημι ὑμῖν,
to you I. Peace I am letting go off to you,
εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ
peace the mine I am giving to you; not
καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι
according as the world is giving I am giving
ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία
to you. Not let be troubled of you the heart
μηδὲ δειλιάτω. 28 ἠκούσατε ὅτι
nor let it be cowardly. You heard that
ἐγὼ εἶπον ὑμῖν Ὑπάγω καὶ
I said to you I am going under and

22 Judas, not
Is·car'i·ot, said to
him: "Lord, what has
happened that you in-
tend to show yourself
plainly to us and not
to the world?"
23 In answer
Jesus said to him:
"If anyone loves me,
he will observe my
word, and my Father
will love him, and we
shall come to him and
make our abode with
him. 24 He that does
not love me does not
observe my words;
and the word that
YOU are hearing is
not mine, but belongs
to the Father who
sent me.
25 "While remaining
with YOU I have
spoken these things
to YOU. 26 But the
helper, the holy spirit,
which the Father will
send in my name, that
one will teach YOU
all things and bring
back to YOUR minds
all the things I told
YOU. 27 I leave YOU
peace, I give YOU my
peace. I do not give
it to YOU the way
that the world gives
it. Do not let YOUR
hearts be troubled nor
let them shrink for
fear. 28 YOU heard
that I said to YOU, I
am going away and

ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτέ
I am coming toward you. If you were loving
με ἐχάρητε ἄν, ὅτι πορεύομαι
me you rejoiced likely, because I am going
πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μείζων
toward the Father, because the Father greater
μού ἐστιν. 29 καὶ νῦν εἴρηκα ὑμῖν πρὶν
of me is. And now I have told to you before
γενέσθαι, ἵνα ὅταν γένηται
to occur, in order that whenever it might occur
πιστεύσητε. 30 οὐκέτι πολλὰ
you should believe. Not yet many (things)
λαλήσω μεθ' ὑμῶν, ἔρχεται γὰρ ὁ τοῦ
I shall speak with you, is coming for the of the
κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ ἔχει
world ruler; and in me not he is having
οὐδέν, 31 ἀλλ' ἵνα γνῷ ὁ
nothing, but in order that should know the
κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ
world that I am loving the Father, and
καθὼς ἐντολὴν ἔδωκέν μοι ὁ
according as commandment gave to me the
πατὴρ οὕτως ποιῶ. Ἐγείρεσθε,
Father thus I am doing. Be getting up,
ἄγωμεν ἐντεῦθεν.
let us be going from here.
15 Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ
I am the vine the true, and
ὁ πατήρ μου ὁ γεωργός ἐστιν· 2 πᾶν
the Father of me the farmer is; every
κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν
branch in me not bearing fruit
αἴρει αὐτό, καὶ πᾶν τὸ καρπὸν
he is lifting up it, and everyone the fruit
φέρον καθαίρει αὐτὸ ἵνα καρπὸν
bearing he is cleaning it in order that fruit
πλείονα φέρῃ. 3 ἤδη ὑμεῖς
more it may bear. Already you
καθαροί ἐστε διὰ τὸν λόγον ὃν
clean (ones) you are through the word which
λελάληκα ὑμῖν· 4 μείνατε ἐν ἐμοί,
I have spoken to you; remain you in me,
κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ
and I in you. According as the branch not
δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ
is able fruit to be bearing from itself
ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως
if ever not it may remain in the vine, thus
οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ
neither you if ever not in me

I am coming [back]
to YOU. If YOU loved
me, YOU would rejoice
that I am going my
way to the Father,
because the Father
is greater than I am.
29 So now I have told
YOU before it occurs,
in order that, when
it does occur, YOU
may believe. 30 I
shall not speak much
with YOU anymore,
for the ruler of the
world is coming.
And he has no hold
on me, 31 but, in
order for the world to
know that I love the
Father, even as the
Father has given me
commandment [to do],
so I am doing. Get up,
let us go from here.

15 "I am the true
vine, and my
Father is the cultiva-
tor. 2 Every branch
in me not bearing
fruit he takes away,
and every one bearing
fruit he cleans, that it
may bear more fruit.
3 You are already
clean because of the
word that I have
spoken to YOU. 4 Re-
main in union with
me, and I in union
with YOU. Just as the
branch cannot bear
fruit of itself unless it
remains in the vine, in
the same way neither
can YOU, unless YOU

μένητε. 5 ἐγώ εἰμι ἡ ἄμπελος,
you may be remaining. I am the vine,
ὑμεῖς τὰ κλήματα. ὁ μένων ἐν
you the branches. The (one) remaining in
ἐμοὶ κἀγὼ ἐν αὐτῷ οὗτος φέρει καρπὸν
me and I in him this (one) is bearing fruit
πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε
much, because apart from me not you are able
ποιεῖν οὐδέν. 6 ἐὰν μή τις
to be doing nothing. If ever not anyone
μένῃ ἐν ἐμοί, ἐβλήθη
may be remaining in me, he was thrown
ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη,
outside as the branch and he was dried up,
καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ
and they are leading together them and into the
πῦρ βάλλουσιν καὶ καίεται.
fire they are throwing and it is being burned.
7 Ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ
If ever you should remain in me and the
ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ
sayings of me in you it should remain, which
ἐὰν θέλητε αἰτήσασθε καὶ
if ever you may be willing ask you and
γενήσεται ὑμῖν· 8 ἐν τούτῳ
it will come to be to you; in this (thing)
ἐδοξάσθη ὁ πατήρ μου ἵνα
was glorified the Father of me in order that
καρπὸν πολὺν φέρητε καὶ
fruit much you may be bearing and
γένησθε ἐμοὶ μαθηταί.
you should become to me disciples.
9 καθὼς ἠγάπησέν με ὁ πατήρ, κἀγὼ
According as loved me the Father, also I
ὑμᾶς ἠγάπησα, μείνατε ἐν τῇ ἀγάπῃ τῇ
you loved, remain you in the love the
ἐμῇ. 10 ἐὰν τὰς ἐντολάς μου
mine. If ever the commandments of me
τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ
you should observe, you will remain in the love
μου, καθὼς ἐγὼ τοῦ πατρὸς τὰς
of me, according as I of the Father the
ἐντολὰς τετήρηκα καὶ μένω
commandments I have observed and I am remaining
αὐτοῦ ἐν τῇ ἀγάπῃ.
of him in the love.
11 Ταῦτα λελάληκα ὑμῖν
These (things) I have spoken to you
ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν ᾖ
in order that the joy the mine in you may be

remain in union with
me. 5 I am the vine,
YOU are the branches.
He that remains in
union with me, and
I in union with him,
this one bears much
fruit; because apart
from me YOU can do
nothing at all. 6 If
anyone does not
remain in union with
me, he is cast out as
a branch and is dried
up; and men gather
those branches up
and pitch them into
the fire and they are
burned. 7 If YOU
remain in union with
me and my sayings
remain in YOU, ask
whatever YOU wish
and it will take place
for YOU. 8 My Father
is glorified in this,
that YOU keep bearing
much fruit and prove
yourselves my disci-
ples. 9 Just as the
Father has loved me
and I have loved YOU,
remain in my love.
10 If YOU observe
my commandments,
YOU will remain in
my love, just as I
have observed the
commandments of the
Father and remain in
his love.
11 "These things
I have spoken to
YOU, that my joy
may be in YOU

καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.
and the joy of you might be made full.
12 αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ
This is the commandment the mine
ἵνα ἀγαπᾶτε ἀλλήλους
in order that you may be loving one another
καθὼς ἠγάπησα ὑμᾶς· 13 μείζονα
according as I loved you; greater
ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα
of this love no one is having, in order that
τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν
anyone the soul of him should put over the
φίλων αὐτοῦ. 14 ὑμεῖς φίλοι μού ἐστε
friends of him. You friends of me you are
ἐὰν ποιῆτε ὃ ἐγὼ
if ever you may be doing which I
ἐντέλλομαι ὑμῖν. 15 οὐκέτι λέγω
am commanding to you. Not yet I am saying
ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν
you slaves, because the slave not has known
τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ
what is doing of him the lord; you but
εἴρηκα φίλους, ὅτι πάντα ἃ
I have said friends, because all (things) which
ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα
I heard beside of the Father of me I made known
ὑμῖν. 16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ
to you. Not you me chose, but I
ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα
chose you, and I put you in order that
ὑμεῖς ὑπάγητε καὶ καρπὸν
you may be going under and fruit
φέρητε καὶ ὁ καρπὸς ὑμῶν
you may be bearing and the fruit of you
μένῃ, ἵνα ὅτι ἂν
may be remaining, in order that what likely
αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου
you might ask the Father in the name of me
δῷ ὑμῖν.
he might give to you.
17 Ταῦτα ἐντέλλομαι ὑμῖν
These (things) I am commanding to you
ἵνα ἀγαπᾶτε ἀλλήλους. 18 Εἰ
in order that you may be loving one another. If
ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι
the world you is hating, you are knowing that
ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. 19 εἰ ἐκ τοῦ
me first of you it has hated. If out of the
κόσμου ἦτε, ὁ κόσμος ἂν
world you were being, the world likely

and YOUR joy may be
made full. 12 This
is my commandment,
that YOU love one
another just as I
have loved YOU.
13 No one has love
greater than this,
that someone should
surrender his soul in
behalf of his friends.
14 YOU are my friends
if YOU do what I am
commanding YOU.
15 I no longer call
YOU slaves, because a
slave does not know
what his master does.
But I have called
YOU friends, because
all the things I have
heard from my Father
I have made known
to YOU. 16 YOU did
not choose me, but
I chose YOU, and I
appointed YOU to go
on and keep bearing
fruit and that YOUR
fruit should remain;
in order that no mat-
ter what YOU ask the
Father in my name he
might give it to YOU.
17 "These things I
command YOU, that
YOU love one another.
18 If the world hates
YOU, YOU know that it
has hated me before
it hated YOU. 19 If
YOU were part of
the world, the world

τὸ ἴδιον ἐφίλει· ὅτι δὲ
the own (thing) was being fond of; because but
ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ
out of the world not you are, but I
ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, διὰ
chose you out of the world, through
τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.
this is hating you the world.
20 μνημονεύετε τοῦ λόγου οὗ
Be you bearing in mind of the word of which
ἐγὼ εἶπον ὑμῖν Οὐκ ἔστιν δοῦλος μείζων τοῦ
I said to you Not is slave greater of the
κυρίου αὐτοῦ· εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς
lord of him; if me they persecuted, also you
διώξουσιν· εἰ τὸν λόγον μου
they will persecute; if the word of me
ἐτήρησαν, καὶ τὸν ὑμέτερον
they observed, also the YOURS
τηρήσουσιν. 21 ἀλλὰ ταῦτα πάντα
they will observe. But these (things) all
ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου,
they will do into you through the name of me,
ὅτι οὐκ οἴδασιν τὸν πέμψαντά
because not they have known the (one) having sent
με. 22 Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς,
me. If not I came and I spoke to them,
ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ
sin not they were having; now but
πρόφασιν οὐκ ἔχουσιν περὶ τῆς
pretext not they are having about the
ἁμαρτίας αὐτῶν. 23 ὁ ἐμὲ μισῶν καὶ
sin of them. The (one) me hating also
τὸν πατέρα μου μισεῖ. 24 εἰ τὰ ἔργα μὴ
the Father of me hates. If the works not
ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς ἄλλος ἐποίησεν,
I did in them which no one other did,
ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ καὶ
sin not they were having; now but also
ἑωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ
they have seen and they have hated also me and
τὸν πατέρα μου. 25 ἀλλ' ἵνα
the Father of me. But in order that
πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ
should be fulfilled the word the (one) in the Law
αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν με
of them having been written that They hated me
δωρεάν. 26 Ὅταν ἔλθῃ ὁ
as free gift. Whenever should come the
παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ
paraclete whom I shall send to you beside

would be fond of
what is its own. Now
because YOU are no
part of the world, but
I have chosen YOU
out of the world, on
this account the world
hates YOU. 20 Bear
in mind the word I
said to YOU, A slave
is not greater than
his master. If they
have persecuted me,
they will persecute
YOU also; if they have
observed my word,
they will observe
YOURS also. 21 But
they will do all these
things against YOU on
account of my name,
because they do not
know him that sent
me. 22 If I had not
come and spoken to
them, they would have
no sin; but now they
have no excuse for
their sin. 23 He that
hates me hates also
my Father. 24 If I
had not done among
them the works that
no one else did, they
would have no sin;
but now they have
both seen and hated
me as well as my
Father. 25 But it is
that the word written
in their Law may
be fulfilled, 'They
hated me without
cause.' 26 When the
helper arrives that I
will send YOU from

τοῦ πατρός, τὸ πνεῦμα τῆς ἀληθείας
of the Father, the spirit of the truth
ὃ παρὰ τοῦ πατρὸς ἐκπορεύεται,
which beside of the Father is proceeding,
ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· 27 καὶ
that (one) will bear witness about me; and
ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς
you but are bearing witness, that from beginning
μετ' ἐμοῦ ἐστέ.
with me you are.

16 Ταῦτα λελάληκα ὑμῖν
These (things) I have spoken to you
ἵνα μὴ σκανδαλισθῆτε.
in order that not you might be stumbled.
2 ἀποσυναγώγους ποιήσουσιν ὑμᾶς· ἀλλ'
Off from synagogue they will make you; but
ἔρχεται ὥρα ἵνα πᾶς ὁ
is coming hour in order that everyone the
ἀποκτείνας ὑμᾶς δόξῃ λατρείαν
having killed you should think sacred service
προσφέρειν τῷ θεῷ. 3 καὶ ταῦτα
to be offering to the God. And these (things)
ποιήσουσιν ὅτι οὐκ ἔγνωσαν τὸν πατέρα
they will do because not they knew the Father
οὐδὲ ἐμέ. 4 ἀλλὰ ταῦτα λελάληκα
nor me. But these (things) I have spoken
ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα
to you in order that whenever should come the hour
αὐτῶν μνημονεύητε αὐτῶν ὅτι ἐγὼ
of them you may remember of them that I
εἶπον ὑμῖν·
said to you;
ταῦτα δὲ ὑμῖν ἐξ
these (things) but to you out of
ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην.
beginning not I said, because with you I was.
5 νῦν δὲ ὑπάγω πρὸς τὸν
Now but I am going under toward the (one)
πέμψαντά με καὶ οὐδεὶς ἐξ ὑμῶν
having sent me and no one out of you
ἐρωτᾷ με Ποῦ ὑπάγεις;
is questioning me Where are you going under?
6 ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν
But because these (things) I have spoken to you
ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.
the grief has filled of you the heart.
7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν,
But I the truth am saying to you,
συμφέρει ὑμῖν ἵνα ἐγὼ
it is bearing together to you in order that I

the Father, the spirit
of the truth, which
proceeds from the
Father, that one will
bear witness about
me; 27 and YOU,
in turn, are to bear
witness, because YOU
have been with me
from when I began.

16 "I have spoken
these things to
YOU that YOU may not
be stumbled. 2 Men
will expel YOU from
the synagogue. In fact,
the hour is coming
when everyone that
kills YOU will imagine
he has rendered a
sacred service to
God. 3 But they
will do these things
because they have not
come to know either
the Father or me.
4 Nevertheless, I have
spoken these things
to YOU that, when the
hour for them arrives,
YOU may remember I
told them to YOU.

"These things,
however, I did not
tell YOU at first,
because I was with
YOU. 5 But now I
am going to him that
sent me, and yet not
one of YOU asks me,
'Where are you going?'
6 But because I have
spoken these things
to YOU grief has
filled YOUR hearts.
7 Nevertheless, I am
telling YOU the truth,
It is for YOUR benefit I

ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ
should go off. If ever for not I should go off, the
παράκλητος οὐ μὴ ἔλθῃ πρὸς ὑμᾶς·
paraclete not not would come toward you;
ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς
if ever but I should go, I shall send him toward
ὑμᾶς. 8 Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει
you. And having come that (one) will reprove
τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ
the world about sin and about
δικαιοσύνης καὶ περὶ κρίσεως· 9 περὶ
righteousness and about judgment; about
ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν
sin indeed, because not they are believing
εἰς ἐμέ· 10 περὶ δικαιοσύνης δέ, ὅτι
into me; about righteousness but, because
πρὸς τὸν πατέρα ὑπάγω καὶ οὐκέτι
toward the Father I am going under and not yet
θεωρεῖτέ με· 11 περὶ δὲ κρίσεως,
you are beholding me; about but judgment,
ὅτι ὁ ἄρχων τοῦ κόσμου τούτου
because the ruler of the world this
κέκριται.
has been judged.
12 Ἔτι πολλὰ ἔχω ὑμῖν
Yet many (things) I am having to you
λέγειν, ἀλλ' οὐ δύνασθε βαστάζειν
to be saying, but not you are able to be carrying
ἄρτι· 13 ὅταν δὲ ἔλθῃ
right now; whenever but should come
ἐκεῖνος, τὸ πνεῦμα τῆς ἀληθείας,
that (one), the spirit of the truth,
ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν, οὐ
he will guide you into the truth all, not
γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ'
for he will speak from himself, but
ὅσα ἀκούει λαλήσει, καὶ
as many (things) as he is hearing he will speak, and
τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.
the (things) coming he will announce up to you.
14 ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ
That (one) me will glorify, because out of
τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ
the (thing) mine he will receive and he will declare
ὑμῖν. 15 πάντα ὅσα ἔχει ὁ
to you. All (things) as many as is having the
πατὴρ ἐμά ἐστιν· διὰ τοῦτο εἶπον ὅτι
Father mine is; through this I said that
ἐκ τοῦ ἐμοῦ λαμβάνει καὶ
out of the (thing) mine he is receiving and

am going away. For
if I do not go away,
the helper will by no
means come to YOU;
but if I do go my
way, I will send him
to YOU. 8 And when
that one arrives he
will give the world
convincing evidence
concerning sin and
concerning righteous-
ness and concerning
judgment: 9 in the
first place, concerning
sin, because they are
not exercising faith
in me; 10 then con-
cerning righteousness,
because I am going
to the Father and
YOU will behold me
no longer; 11 then
concerning judgment,
because the ruler of
this world has been
judged.
12 "I have many
things yet to say to
YOU, but YOU are not
able to bear them at
present. 13 However,
when that one arrives,
the spirit of the truth,
he will guide YOU
into all the truth,
for he will not speak
of his own impulse,
but what things he
hears he will speak,
and he will declare
to YOU the things
coming. 14 That
one will glorify me,
because he will receive
from what is mine
and will declare it
to YOU. 15 All the
things that the Father
has are mine. That is
why I said he receives
from what is mine and

ἀναγγελεῖ ὑμῖν. 16 Μικρὸν καὶ
he will announce up to you. Little [time] and
οὐκέτι θεωρεῖτέ με, καὶ πάλιν
not yet you are beholding me, and again
μικρὸν καὶ ὄψεσθέ με.
little (time) and you will see me.
17 Εἶπαν οὖν ἐκ τῶν
Said therefore out of the
μαθητῶν αὐτοῦ πρὸς ἀλλήλους
disciples of him toward one another
Τί ἐστιν τοῦτο ὃ λέγει
What is this which he is saying
ἡμῖν Μικρὸν καὶ οὐ θεωρεῖτέ με,
to us Little [time] and not you are beholding me,
καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καὶ
and again little [time] and you will see me? and
Ὅτι ὑπάγω πρὸς τὸν πατέρα;
Because I am going under toward the Father?
18 ἔλεγον οὖν Τί ἐστιν τοῦτο
They were saying therefore What is this
ὃ λέγει μικρόν; οὐκ οἴδαμεν
which he is saying little [time]? Not we have known
τί λαλεῖ. 19 ἔγνω Ἰησοῦς ὅτι
what he is speaking. Knew Jesus that
ἤθελον αὐτὸν ἐρωτᾶν, καὶ
they were willing him to be questioning, and
εἶπεν αὐτοῖς Περὶ τούτου ζητεῖτε μετ'
he said to them About this you are seeking with
ἀλλήλων ὅτι εἶπον Μικρὸν καὶ οὐ
one another because I said Little [time] and not
θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ
you are beholding me, and again little [time] and
ὄψεσθέ με; 20 ἀμὴν ἀμὴν λέγω
you will see me? Amen amen I am saying
ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε
to you that you will weep and you will wail
ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς
you, the but world will rejoice; you
λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν
will be grieved, but the grief of you into joy
γενήσεται. 21 ἡ γυνὴ ὅταν
will become. The woman whenever
τίκτῃ λύπην ἔχει, ὅτι ἦλθεν
she may give birth grief is having, because came
ἡ ὥρα αὐτῆς· ὅταν δὲ
the hour of her; whenever but
γεννήσῃ τὸ παιδίον,
she should become parent to the little boy,
οὐκέτι μνημονεύει τῆς θλίψεως
not yet she is remembering of the tribulation

declares [it] to YOU.
16 In a little while
YOU will behold me no
longer, and, again, in
a little while YOU will
see me."
17 Therefore some
of his disciples said
to one another: "What
does this mean that
he says to us, 'In a
little while YOU will
not behold me, and,
again, in a little while
YOU will see me,'
and, 'because I am
going to the Father'?"
18 Hence they were
saying: "What does
this mean that he
says, 'a little while'?
We do not know what
he is talking about."
19 Jesus knew they
were wanting to
question him, so he
said to them: "Are
YOU inquiring among
yourselves over this,
because I said, In
a little while YOU
will not behold me,
and, again, in a little
while YOU will see
me? 20 Most truly I
say to YOU, YOU will
weep and wail, but
the world will rejoice;
YOU will be grieved,
but YOUR grief will
be turned into joy.
21 A woman, when
she is giving birth,
has grief, because her
hour has arrived; but
when she has brought
forth the young child,
she remembers the
tribulation no more

διὰ τὴν χαρὰν ὅτι ἐγεννήθη
through the joy because was generated
ἄνθρωπος εἰς τὸν κόσμον. 22 καὶ ὑμεῖς
man into the world. Also you
οὖν νῦν μὲν λύπην ἔχετε·
therefore now indeed grief you are having;
πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν
again but I shall see you, and will rejoice of you
ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς
the heart, and the joy of you no one
ἀρεῖ ἀφ' ὑμῶν. 23 καὶ ἐν ἐκείνῃ τῇ
will lift up from you. And in that the
ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν· ἀμὴν
day me not you will question nothing; amen
ἀμὴν λέγω ὑμῖν, ἄν τι
amen I am saying to you, likely anything
αἰτήσητε τὸν πατέρα δώσει ὑμῖν ἐν
you should ask the Father he will give to you in
τῷ ὀνόματί μου. 24 ἕως ἄρτι οὐκ
the name of me. Until right now not
ᾐτήσατε οὐδὲν ἐν τῷ ὀνόματί μου·
you asked nothing in the name of me;
αἰτεῖτε καὶ λήμψεσθε, ἵνα
be you asking and you will receive, in order that
ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.
the joy of you may be having been made full.
25 Ταῦτα ἐν παροιμίαις λελάληκα
These (things) in comparisons I have spoken
ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν
to you; is coming hour when not yet in
παροιμίαις λαλήσω ὑμῖν ἀλλὰ
comparisons I shall speak to you but
παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ
outspokenly about the Father I shall report back
ὑμῖν. 26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί
to you. In that the day in the name
μου αἰτήσεσθε, καὶ οὐ λέγω ὑμῖν ὅτι
of me you will ask, and not I am saying to you that
ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·
I shall request the Father about you;
27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ
he for the Father is having affection for
ὑμᾶς, ὅτι ὑμεῖς ἐμὲ
you, because you me
πεφιλήκατε καὶ πεπιστεύκατε
have been having affection for and you have believed
ὅτι ἐγὼ παρὰ τοῦ πατρὸς ἐξῆλθον.
that I beside of the Father I came out.
28 ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐλήλυθα
Out I came out of the Father and I have come

because of the joy
that a man has
been born into the
world. 22 You also,
therefore, are now,
indeed, having grief;
but I shall see YOU
again and YOUR hearts
will rejoice, and YOUR
joy no one will take
from YOU. 23 And
in that day YOU will
ask me no question at
all. Most truly I say
to YOU, If YOU ask the
Father for anything
he will give it to YOU
in my name. 24 Un-
til this present time
YOU have not asked
a single thing in my
name. Ask and YOU
will receive, that YOUR
joy may be made full.
25 "I have spoken
these things to YOU
in comparisons. The
hour is coming when
I will speak to YOU no
more in comparisons,
but I will report to
YOU with plainness
concerning the Father.
26 In that day YOU
will ask in my name,
and I do not say to
YOU that I shall make
request of the Father
concerning YOU.
27 For the Father
himself has affection
for YOU, because YOU
have had affection
for me and have
believed that I came
out as the Father's
representative. 28 I
came out from the
Father and have come

εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν
into the world; again I am letting go off the
κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα.
world and I am going toward the Father.
29 Λέγουσιν οἱ μαθηταὶ αὐτοῦ Ἴδε νῦν ἐν
Are saying the disciples of him See! Now in
παρρησίᾳ λαλεῖς, καὶ παροιμίαν
outspokenly you are speaking, and comparison
οὐδεμίαν λέγεις. 30 νῦν οἴδαμεν
no one you are saying. Now we have known
ὅτι οἶδας πάντα καὶ οὐ χρείαν
that you have known all (things) and not need
ἔχεις ἵνα τίς σε
you are having in order that anyone you
ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι
may question; in this we are believing that
ἀπὸ θεοῦ ἐξῆλθες. 31 ἀπεκρίθη αὐτοῖς
from God you came out. Answered to them
Ἰησοῦς Ἄρτι πιστεύετε; 32 ἰδοὺ
Jesus Right now are you believing? Look!
ἔρχεται ὥρα καὶ ἐλήλυθεν ἵνα
Is coming hour and it has come in order that
σκορπισθῆτε ἕκαστος εἰς τὰ
you should be scattered each (one) into the
ἴδια κἀμὲ μόνον ἀφῆτε· καὶ
own (things) and me alone you will let go off; and
οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ
not I am alone, because the Father with me
ἐστιν. 33 ταῦτα λελάληκα ὑμῖν
is. These (things) I have spoken to you
ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ
in order that in me peace you may have; in the
κόσμῳ θλῖψιν ἔχετε, ἀλλὰ
world tribulation you are having, but
θαρσεῖτε, ἐγὼ νενίκηκα τὸν
be you taking courage, I have conquered the
κόσμον.
world.
17 Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ
These (things) spoke Jesus, and
ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν
having lifted up the eyes of him into the
οὐρανὸν εἶπεν Πάτερ, ἐλήλυθεν ἡ ὥρα·
heaven said Father, has come the hour;
δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς
glorify of you the Son, in order that the Son
δοξάσῃ σέ, 2 καθὼς ἔδωκας
should glorify you, according as you gave
αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα
to him authority of all flesh, in order that

into the world.
Further, I am leaving
the world and am
going my way to the
Father."
29 His disciples
said: "See! Now you
are speaking with
plainness, and are ut-
tering no comparison.
30 Now we know
that you know all
things and you do not
need to have anyone
question you. By this
we believe that you
came out from God."
31 Jesus answered
them: "Do YOU believe
at present? 32 Look!
The hour is coming,
indeed, it has come,
when YOU will be
scattered each one to
his own house and
YOU will leave me
alone; and yet I am
not alone, because the
Father is with me.
33 I have said these
things to YOU that by
means of me YOU may
have peace. In the
world YOU are having
tribulation, but
take courage! I have
conquered the world."
17 Jesus spoke these
things, and, rais-
ing his eyes to heaven,
he said: "Father,
the hour has come;
glorify your son, that
your son may glorify
you, 2 according as
you have given him
authority over all
flesh, that, as regards

πᾶν ὃ δέδωκας αὐτῷ δώσει
all which you have given to him he will give
αὐτοῖς ζωὴν αἰώνιον. 3 αὕτη δέ ἐστιν ἡ
to them life everlasting. This but is the
αἰώνιος ζωὴ ἵνα γινώσκωσι
everlasting life in order that they may be knowing
σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὃν
you the only true God and whom
ἀπέστειλας Ἰησοῦν Χριστόν. 4 ἐγώ σε
you sent forth Jesus Christ. I you
ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον
glorified upon the earth, the work
τελειώσας ὃ δέδωκάς μοι
having perfected which you have given to me
ἵνα ποιήσω· 5 καὶ νῦν δόξασόν με
in order that I might do; and now glorify me
σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ ᾗ
you, Father, beside to yourself to the glory which
εἶχον πρὸ τοῦ τὸν κόσμον εἶναι
I was having before of the the world to be
παρὰ σοί.
beside you.
6 Ἐφανέρωσά σου τὸ ὄνομα τοῖς
I manifested of you the name to the
ἀνθρώποις οὓς ἔδωκάς μοι ἐκ τοῦ
men whom you gave to me out of the
κόσμου. σοὶ ἦσαν κἀμοὶ αὐτοὺς
world. To you they were and to me them
ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν.
you gave, and the word of you they have observed.
7 νῦν ἔγνωκαν ὅτι πάντα
Now they have known that all (things)
ὅσα ἔδωκάς μοι παρὰ σοῦ εἰσίν·
as many as you gave to me beside of you are;
8 ὅτι τὰ ῥήματα ἃ ἔδωκάς μοι
because the sayings which you gave to me
δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ
I have given to them, and they received and
ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον,
they knew truly that beside of you I came out,
καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.
and they believed that you me sent forth.
9 Ἐγὼ περὶ αὐτῶν ἐρωτῶ· οὐ περὶ
I about them am requesting; not about
τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ
the world I am requesting but about
ὧν δέδωκάς μοι, ὅτι σοί
which ones you have given to me, because to you
εἰσιν, 10 καὶ τὰ ἐμὰ πάντα σά
they are, and the mine all (things) yours

the whole [number]
whom you have given
him, he may give
them everlasting
life. 3 This means
everlasting life, their
taking in knowledge
of you, the only true
God, and of the one
whom you sent forth,
Jesus Christ. 4 I
have glorified you
on the earth, having
finished the work you
have given me to do.
5 So now you, Father,
glorify me alongside
yourself with the glory
that I had alongside
you before the
world was.
6 "I have made
your name manifest
to the men you gave
me out of the world.
They were yours,
and you gave them
to me, and they
have observed your
word. 7 They have
now come to know
that all the things
you gave me are from
you; 8 because the
sayings that you gave
me I have given to
them, and they have
received them and
have certainly come
to know that I came
out as your represen-
tative, and they have
believed that you sent
me forth. 9 I make
request concerning
them; I make request,
not concerning the
world, but concerning
those you have given
me; because they are
yours, 10 and all
my things are yours

ἐστιν καὶ τὰ σὰ ἐμά, καὶ
is and the yours mine, and
δεδόξασμαι ἐν αὐτοῖς.
I have been glorified in them.
11 καὶ οὐκέτι εἰμὶ ἐν τῷ κόσμῳ,
And not yet I am in the world,
καὶ αὐτοὶ ἐν τῷ κόσμῳ εἰσίν, κἀγὼ
and they in the world are, and I
πρὸς σὲ ἔρχομαι. πάτερ ἅγιε,
toward you am coming. Father holy,
τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου ᾧ
observe them in the name of you to which
δέδωκάς μοι, ἵνα ὦσιν
you have given to me, in order that they may be
ἓν καθὼς ἡμεῖς. 12 Ὅτε ἤμην
one (thing) according as we. When I was
μετ' αὐτῶν ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ
with them I was observing them in the
ὀνόματί σου ᾧ δέδωκάς μοι,
name of you to which you have given to me,
καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν
and I guarded, and no one out of them
ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας,
was destroyed if not the son of the destruction,
ἵνα ἡ γραφὴ πληρωθῇ.
in order that the scripture should be fulfilled.
13 νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ
Now but toward you I am coming, and
ταῦτα λαλῶ ἐν τῷ κόσμῳ
these (things) I am speaking in the world
ἵνα ἔχωσιν τὴν χαρὰν τὴν
in order that they may be having the joy the
ἐμὴν πεπληρωμένην ἐν ἑαυτοῖς.
mine having been made full in themselves.
14 Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου,
I have given to them the word of you,
καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ
and the world hated them, because not
εἰσὶν ἐκ τοῦ κόσμου καθὼς ἐγὼ
they are out of the world according as I
οὐκ εἰμὶ ἐκ τοῦ κόσμου.
not am out of the world.
15 οὐκ ἐρωτῶ ἵνα
Not I am requesting in order that
ἄρῃς αὐτοὺς ἐκ τοῦ
you should lift up them out of the
κόσμου ἀλλ' ἵνα τηρήσῃς
world but in order that you should observe
αὐτοὺς ἐκ τοῦ πονηροῦ. 16 ἐκ
them out of the wicked (one). Out of

and yours are mine,
and I have been
glorified among them.
11 "Also, I am no
longer in the world,
but they are in the
world and I am
coming to you. Holy
Father, watch over
them on account of
your own name which
you have given me, in
order that they may
be one just as we are.
12 When I was with
them I used to watch
over them on account
of your own name
which you have given
me; and I have kept
them, and not one
of them is destroyed
except the son of
destruction, in order
that the scripture
might be fulfilled.
13 But now I am
coming to you, and
I am speaking these
things in the world
in order that they
may have my joy in
themselves to the full.
14 I have given your
word to them, but the
world has hated them,
because they are no
part of the world, just
as I am no part of the
world.
15 "I request you,
not to take them
out of the world, but
to watch over them
because of the wicked
one. 16 They are

τοῦ κόσμου οὐκ εἰσὶν καθὼς
the world not they are according as
ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. 17 ἁγίασον
I not am out of the world. Sanctify
αὐτοὺς ἐν τῇ ἀληθείᾳ· ὁ λόγος ὁ σὸς
them in the truth; the word the yours
ἀλήθειά ἐστιν. 18 καθὼς ἐμὲ
truth is. According as me
ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα
you sent forth into the world, also I sent forth
αὐτοὺς εἰς τὸν κόσμον· 19 καὶ ὑπὲρ αὐτῶν
them into the world; and over them
ἐγὼ ἁγιάζω ἐμαυτόν, ἵνα
I am sanctifying myself, in order that
ὦσιν καὶ αὐτοὶ ἡγιασμένοι ἐν
may be also they having been sanctified in
ἀληθείᾳ.
truth.

20 Οὐ περὶ τούτων δὲ ἐρωτῶ
Not about these but I am requesting
μόνον, ἀλλὰ καὶ περὶ τῶν πιστευόντων
only, but also about the (ones) believing
διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ,
through the word of them into me,
21 ἵνα πάντες ἓν
in order that all (ones) one (thing)
ὦσιν, καθὼς σύ, πατήρ, ἐν ἐμοὶ
they may be, according as you, Father, in me
κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν
and I in you, in order that also they in us
ὦσιν, ἵνα ὁ κόσμος πιστεύῃ
they may be, in order that the world may believe
ὅτι σύ με ἀπέστειλας. 22 κἀγὼ τὴν δόξαν
that you me sent forth. And I the glory
ἣν δέδωκάς μοι δέδωκα αὐτοῖς,
which you have given to me I have given to them,
ἵνα ὦσιν ἓν καθὼς
in order that they may be one (thing) according as
ἡμεῖς ἕν, 23 ἐγὼ ἐν αὐτοῖς καὶ σὺ
we one (thing), I in them and you
ἐν ἐμοί, ἵνα ὦσιν
in me, in order that they may be
τετελειωμένοι εἰς ἕν, ἵνα
having been perfected into one (thing), in order that
γινώσκῃ ὁ κόσμος ὅτι σύ με
may be knowing the world that you me
ἀπέστειλας καὶ ἠγάπησας αὐτοὺς καθὼς
sent forth and you loved them according as
ἐμὲ ἠγάπησας. 24 Πατήρ, ὃ δέδωκάς
me you loved. Father, which you have given

no part of the world,
just as I am no
part of the world.
17 Sanctify them by
means of the truth;
your word is truth.
18 Just as you sent
me forth into the
world, I also sent
them forth into the
world. 19 And I am
sanctifying myself in
their behalf, that they
also may be sanctified
by means of truth.

20 "I make request,
not concerning
these only, but also
concerning those
putting faith in me
through their word;
21 in order that they
may all be one, just
as you, Father, are in
union with me and I
am in union with you,
that they also may be
in union with us, in
order that the world
may believe that
you sent me forth.
22 Also, I have given
them the glory that
you have given me, in
order that they may
be one just as we are
one. 23 I in union
with them and you
in union with me, in
order that they may
be perfected into one,
that the world may
have the knowledge
that you sent me forth
and that you loved
them just as you loved
me. 24 Father, as to
what you have given

μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ
to me, I am willing in order that where am I
κἀκεῖνοι ὦσιν μετ' ἐμοῦ, ἵνα
also those may be with me, in order that
θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν
they may behold the glory the mine which
δέδωκάς μοι, ὅτι ἠγάπησάς με
you have given to me, because you loved me
πρὸ καταβολῆς κόσμου. 25 Πατὴρ δίκαιε,
before founding of world. Father righteous,
καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ
and the world you not it knew, I but
σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με
you I knew, also these knew that you me
ἀπέστειλας, 26 καὶ ἐγνώρισα αὐτοῖς τὸ
sent forth, and I made known to them the
ὄνομά σου καὶ γνωρίσω, ἵνα
name of you and I shall make known, in order that
ἡ ἀγάπη ἣν ἠγάπησάς με ἐν αὐτοῖς
the love which you loved me in them
ᾖ κἀγὼ ἐν αὐτοῖς.
it may be and I in them.

18 Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν
These (things) having said Jesus came out
σὺν τοῖς μαθηταῖς αὐτοῦ πέραν
together with the disciples of him other side
τοῦ Χειμάρρου τῶν Κέδρων ὅπου ἦν
of the winter torrent of the Cedars where was
κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ
garden, into which he entered he and the
μαθηταὶ αὐτοῦ. 2 ᾔδει δὲ καὶ Ἰούδας
disciples of him. Had known but also Judas
ὁ παραδιδοὺς αὐτὸν τὸν τόπον,
the (one) giving beside him the place,
ὅτι πολλάκις συνήχθη Ἰησοῦς
because many times was led together Jesus
ἐκεῖ μετὰ τῶν μαθητῶν αὐτοῦ. 3 ὁ
there with the disciples of him. The
οὖν Ἰούδας λαβὼν τὴν σπεῖραν
therefore Judas having taken the band
καὶ ἐκ τῶν ἀρχιερέων καὶ ἐκ τῶν
also out of the chief priests and out of the
Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ
Pharisees subordinates is coming there with
φανῶν καὶ λαμπάδων καὶ ὅπλων. 4 Ἰησοῦς
torches and lamps and weapons. Jesus
οὖν εἰδὼς πάντα τὰ ἐρχόμενα
therefore having known all the (things) coming

me, I wish that,
where I am, they also
may be with me, in
order to behold my
glory that you have
given me, because
you loved me before
the founding of the
world. 25 Righteous
Father, the world has,
indeed, not come to
know you; but I have
come to know you,
and these have come
to know that you sent
me forth. 26 And I
have made your name
known to them and
will make it known,
in order that the love
with which you loved
me may be in them
and I in union with
them."

18 Having said
these things,
Jesus went out with
his disciples across
the winter torrent
of Kid'ron to where
there was a garden,
and he and his
disciples entered into
it. 2 Now Judas, his
betrayer, also knew
the place, because
Jesus had many times
met there with his
disciples. 3 There-
fore Judas took the
soldier band and
officers of the chief
priests and of the
Pharisees and came
there with torches
and lamps and
weapons. 4 Jesus,
therefore, knowing
all the things coming

ἐπ' αὐτὸν ἐξῆλθεν, καὶ λέγει αὐτοῖς
upon him he came out, and he is saying to them

Τίνα ζητεῖτε; 5 ἀπεκρίθησαν αὐτῷ
Whom are YOU seeking? They answered to him

Ἰησοῦν τὸν Ναζωραῖον. λέγει αὐτοῖς
Jesus the Nazarene. He is saying to them

Ἐγώ εἰμι. ἱστήκει δὲ καὶ Ἰούδας
I am. Had been standing but also Judas

ὁ παραδιδοὺς αὐτὸν μετ' αὐτῶν.
the (one) giving beside him with them.

6 ὡς οὖν εἶπεν αὐτοῖς Ἐγώ εἰμι,
As therefore he said to them I am,

ἀπῆλθαν εἰς τὰ ὀπίσω καὶ
they went off into the (things) behind and

ἔπεσαν χαμαί. 7 πάλιν οὖν
fell on the ground. Again therefore

ἐπηρώτησεν αὐτούς Τίνα ζητεῖτε;
he inquired upon them Whom are YOU seeking?

οἱ δὲ εἶπαν Ἰησοῦν τὸν Ναζωραῖον.
The (ones) but said Jesus the Nazarene.

8 ἀπεκρίθη Ἰησοῦς Εἶπον ὑμῖν ὅτι ἐγώ
Answered Jesus I said to you that I

εἰμι· εἰ οὖν ἐμὲ ζητεῖτε,
am; if therefore me YOU are seeking,

ἄφετε τούτους ὑπάγειν·
let YOU go off these to be going under;

9 ἵνα πληρωθῇ ὁ λόγος
in order that might be fulfilled the word

ὃν εἶπεν ὅτι Οὓς δέδωκάς μοι
which he said that Whom you have given to me

οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.
not I destroyed out of them no one.

10 Σίμων οὖν Πέτρος ἔχων
Simon therefore Peter having

μάχαιραν εἵλκυσεν αὐτὴν καὶ ἔπαισεν
sword drew it and he hit

τὸν τοῦ ἀρχιερέως δοῦλον καὶ
the of the chief priest slave and

ἀπέκοψεν αὐτοῦ τὸ ὠτάριον τὸ δεξιόν.
he cut off of him the ear the right.

ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.
Was but name to the slave Malchus.

11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ
Said therefore the Jesus to the Peter

Βάλε τὴν μάχαιραν εἰς τὴν θήκην· τὸ
Thrust the sword into the sheath; the

ποτήριον ὃ δέδωκέν μοι ὁ πατὴρ οὐ
cup which has given to me the Father not

μὴ πίω αὐτό;
not should I drink it?

upon him, went forth
and said to them:
"Whom are YOU
looking for?" 5 They
answered him: "Jesus
the Naz·a·rene'." He
said to them: "I am
[he]." Now Judas, his
betrayer, was also
standing with them.

6 However, when he
said to them: "I am
[he]," they drew back
and fell to the ground.
7 Therefore he asked
them again: "Whom
are YOU looking for?"
They said: "Jesus the
Naz·a·rene'." 8 Jesus
answered: "I told
YOU I am [he]. If,
therefore, it is I YOU
are looking for, let
these go"; 9 in order
that the word might
be fulfilled which he
said: "Of those whom
you have given me I
have not lost a single
one."

10 Then Simon
Peter, as he had a
sword, drew it and
struck the slave of the
high priest and cut
his right ear off. The
name of the slave was
Malchus. 11 Jesus,
however, said to
Peter: "Put the sword
into [its] sheath. The
cup that the Father
has given me, should
I not by all means
drink it?"

12 Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος
The therefore band and the chiliarch

καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον
and the subordinates of the Jews took with

τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν 13 καὶ ἤγαγον
the Jesus and bound him and they led

πρὸς Ἅνναν πρῶτον· ἦν γὰρ
toward Annas first; he was for

πενθερὸς τοῦ Καιάφα, ὃς ἦν ἀρχιερεὺς
father-in-law of the Caiaphas, who was chief priest

τοῦ ἐνιαυτοῦ ἐκείνου· 14 ἦν δὲ Καιάφας
of the year that; was but Caiaphas

ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι
the (one) having counseled to the Jews that

συμφέρει ἕνα ἄνθρωπον ἀποθανεῖν
it is bearing together one man to die

ὑπὲρ τοῦ λαοῦ.
over the people.

15 Ἠκολούθει δὲ τῷ Ἰησοῦ Σίμων
Was following but to the Jesus Simon

Πέτρος καὶ ἄλλος μαθητής. ὁ δὲ μαθητὴς
Peter and another disciple. The but disciple

ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ, καὶ
that was known to the chief priest, and

συνεισῆλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν
he went in with to the Jesus into the courtyard

τοῦ ἀρχιερέως, 16 ὁ δὲ Πέτρος
of the chief priest, the but Peter

ἱστήκει πρὸς τῇ θύρᾳ ἔξω.
had been standing toward the door outside.

ἐξῆλθεν οὖν ὁ μαθητὴς ὁ ἄλλος ὁ
Went out therefore the disciple the other the

γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν τῇ
known of the chief priest and he said to the

θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον.
portress and led in the Peter.

17 λέγει οὖν τῷ Πέτρῳ ἡ
Is saying therefore to the Peter the

παιδίσκη ἡ θυρωρός Μὴ καὶ σὺ ἐκ
servant girl the portress Not also you out of

τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;
the disciples you are of the man this?

λέγει ἐκεῖνος Οὐκ εἰμί.
Is saying that (one) Not I am.

18 ἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ
Had been standing but the slaves and the

ὑπηρέται ἀνθρακιὰν πεποιηκότες, ὅτι
subordinates charcoal fire having made, because

ψῦχος ἦν, καὶ ἐθερμαίνοντο·
cold it was, and they were warming themselves;

12 Then the soldier
band and the military
commander and the
officers of the Jews
seized Jesus and
bound him, 13 and
they led him first
to An'nas; for he
was father-in-law to
Ca'ia·phas, who was
high priest that year.
14 Ca'ia·phas was,
in fact, the one that
counseled the Jews
that it was to their
benefit for one man
to die in behalf of the
people.

15 Now Simon
Peter as well as
another disciple was
following Jesus. That
disciple was known to
the high priest, and
he went in with Jesus
into the courtyard
of the high priest,
16 but Peter was
standing outside at
the door. Therefore
the other disciple,
who was known to
the high priest, went
out and spoke to
the doorkeeper and
brought Peter in.
17 The servant girl,
the doorkeeper, then
said to Peter: "You
are not also one of
this man's disciples,
are you?" He said: "I
am not." 18 Now
the slaves and the
officers were standing
about, as they had
built a charcoal
fire, because it was
cold, and they were
warming themselves.

ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἑστὼς
was but also the Peter with them having stood
καὶ θερμαινόμενος.
and warming himself.
19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν
The therefore chief priest questioned the
Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ καὶ περὶ
Jesus about the disciples of him and about
τῆς διδαχῆς αὐτοῦ. 20 ἀπεκρίθη αὐτῷ
the teaching of him. Answered to him
Ἰησοῦς Ἐγὼ παρρησίᾳ λελάληκα
Jesus I outspokenly I have spoken
τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν
to the world; I always taught in
συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντες
synagogue and in the temple, where all
οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν
the Jews are coming together, and in
κρυπτῷ ἐλάλησα οὐδέν· 21 τί με
hidden [place] I spoke nothing; why me
ἐρωτᾷς; ἐρώτησον τοὺς
are you questioning? Question the (ones)
ἀκηκοότας τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι
having heard what I spoke to them; see! these
οἴδασιν ἃ εἶπον ἐγώ.
have known what (things) said I.
22 ταῦτα δὲ αὐτοῦ εἰπόντος εἷς
These (things) but of him having said one
παρεστηκὼς τῶν ὑπηρετῶν ἔδωκεν
having stood alongside of the subordinates gave
ῥάπισμα τῷ Ἰησοῦ εἰπών Οὕτως
slap to the Jesus having said Thus
ἀποκρίνῃ τῷ ἀρχιερεῖ; 23 ἀπεκρίθη
are you answering to the chief priest? Answered
αὐτῷ Ἰησοῦς Εἰ κακῶς ἐλάλησα, μαρτύρησον
to him Jesus If badly I spoke, bear witness
περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με
about the bad; if but finely, why me
δέρεις; 24 Ἀπέστειλεν οὖν αὐτὸν
are you flaying? Sent off therefore him
ὁ Ἄννας δεδεμένον πρὸς Καιάφαν
the Annas having been bound toward Caiaphas
τὸν ἀρχιερέα.
the high priest.
25 Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ
Was but Simon Peter having stood and
θερμαινόμενος. εἶπον οὖν αὐτῷ Μὴ
warming himself. They said therefore to him Not
καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;
also you out of the disciples of him you are?

Peter also was stand-
ing with them and
warming himself.
19 And so the chief
priest questioned
Jesus about his dis-
ciples and about his
teaching. 20 Jesus
answered him: "I have
spoken to the world
publicly. I always
taught in a synagogue
and in the temple,
where all the Jews
come together; and I
spoke nothing in se-
cret. 21 Why do you
question me? Question
those who have heard
what I spoke to them.
See! These know what
I said." 22 After he
said these things, one
of the officers that
was standing by gave
Jesus a slap in the
face and said: "Is that
the way you answer
the chief priest?"
23 Jesus answered
him: "If I spoke
wrongly, bear witness
concerning the wrong;
but if rightly, why
do you hit me?"
24 Then An'nas sent
him away bound to
Ca'ia·phas the high
priest.
25 Now Simon
Peter was standing
and warming himself.
Then they said
to him: "You are
not also one of his
disciples, are you?"

ἠρνήσατο ἐκεῖνος καὶ εἶπεν Οὐκ εἰμί.
Denied that one and said Not I am.
26 λέγει εἷς ἐκ τῶν δούλων τοῦ
Is saying one out of the slaves of the
ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψεν
chief priest, relative being of whom cut off
Πέτρος τὸ ὠτίον Οὐκ ἐγώ σε εἶδον ἐν τῷ
Peter the ear Not I you saw in the
κήπῳ μετ' αὐτοῦ; 27 πάλιν οὖν
garden with him? Again therefore
ἠρνήσατο Πέτρος· καὶ εὐθέως ἀλέκτωρ
denied Peter; and immediately cock
ἐφώνησεν.
sounded.
28 Ἄγουσιν οὖν τὸν Ἰησοῦν
They are leading therefore the Jesus
ἀπὸ τοῦ Καιάφα εἰς τὸ πραιτώριον· ἦν
from the Caiaphas into the praetorium; it was
δὲ πρωΐ. καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ
but early. And they not entered into the
πραιτώριον, ἵνα μὴ μιανθῶσιν
praetorium, in order that not should get defiled
ἀλλὰ φάγωσιν τὸ πάσχα. 29 ἐξῆλθεν
but they might eat the passover. Went forth
οὖν ὁ Πειλᾶτος ἔξω πρὸς αὐτοὺς
therefore the Pilate outside toward them
καί φησιν Τίνα κατηγορίαν φέρετε
and is saying What accusation are you bringing
τοῦ ἀνθρώπου τούτου; 30 ἀπεκρίθησαν καὶ
of the man this? They answered and
εἶπαν αὐτῷ Εἰ μὴ ἦν οὗτος κακὸν
they said to him If not was this (one) bad
ποιῶν, οὐκ ἄν σοι παρεδώκαμεν αὐτόν.
doing, not likely to you we gave beside him.
31 εἶπεν οὖν αὐτοῖς Πειλᾶτος Λάβετε
Said therefore to them Pilate Take you
αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν
him you, and according to the law of you
κρίνατε αὐτόν. εἶπον αὐτῷ οἱ Ἰουδαῖοι
judge you him. Said to him the Jews
Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·
To us not it is lawful to kill no one;
32 ἵνα ὁ λόγος τοῦ Ἰησοῦ
in order that the word of the Jesus
πληρωθῇ ὃν εἶπεν σημαίνων
might be fulfilled which he said signifying
ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.
to what sort of death he was about to be dying.

He denied it and said:
"I am not." 26 One
of the slaves of the
high priest, being a
relative of the man
whose ear Peter cut
off, said: "I saw you
in the garden with
him, did I not?"
27 However, Peter
denied it again; and
immediately a cock
crowed.
28 Then they led
Jesus from Ca'ia·phas
to the governor's
palace. It was now
early in the day. But
they themselves did
not enter into the
governor's palace,
that they might not
get defiled but might
eat the passover.
29 Therefore Pilate
came outside to them
and said: "What
accusation do YOU
bring against this
man?" 30 In answer
they said to him: "If
this man were not a
wrongdoer, we would
not have delivered
him up to you."
31 Hence Pilate said
to them: "Take him
yourselves and judge
him according to
YOUR law." The Jews
said to him: "It is not
lawful for us to kill
anyone." 32 This, in
order that the word
of Jesus might be
fulfilled which he said
to signify what sort of
death he was destined
to die.

33 Εἰσῆλθεν οὖν πάλιν εἰς τὸ
Entered therefore again into the
πραιτώριον ὁ Πειλᾶτος καὶ ἐφώνησεν
praetorium the Pilate and sounded for
τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ Σὺ εἶ ὁ
the Jesus and he said to him You are the
βασιλεὺς τῶν Ἰουδαίων; 34 ἀπεκρίθη
king of the Jews? Answered
Ἰησοῦς Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις
Jesus From yourself you this are saying
ἢ ἄλλοι εἶπόν σοι περὶ ἐμοῦ;
or others said to you about me?
35 ἀπεκρίθη ὁ Πειλᾶτος Μήτι ἐγὼ
Answered the Pilate Not what I
Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ
Jew am? The nation the your and the
ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί
chief priests gave beside you to me; what
ἐποίησας; 36 ἀπεκρίθη Ἰησοῦς Ἡ βασιλεία
did you do? Answered Jesus The kingdom
ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου·
the mine not is out of the world this;
εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία
if out of the world this was the kingdom
ἡ ἐμή, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο
the mine, the subordinates the mine were struggling
ἄν, ἵνα μὴ παραδοθῶ
likely, in order that not I should be given beside
τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ
to the Jews; now but the kingdom the
ἐμὴ οὐκ ἔστιν ἐντεῦθεν. 37 εἶπεν οὖν
mine not is from here. Said therefore
αὐτῷ ὁ Πειλᾶτος Οὐκοῦν βασιλεὺς εἶ
to him the Pilate Not-therefore king are
σύ; ἀπεκρίθη ὁ Ἰησοῦς Σὺ λέγεις ὅτι
you? Answered the Jesus You are saying that
βασιλεύς εἰμι. ἐγὼ εἰς τοῦτο γεγέννημαι
king I am. I into this I have been generated
καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον
and into this I have come into the world
ἵνα μαρτυρήσω τῇ ἀληθείᾳ·
in order that I should bear witness to the truth;
πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει
everyone the being out of the truth is hearing
μου τῆς φωνῆς. 38 λέγει αὐτῷ ὁ
of me of the voice. Is saying to him the
Πειλᾶτος Τί ἐστιν ἀλήθεια;
Pilate What is truth?

33 So Pilate entered
into the governor's
palace again and
called Jesus and said
to him: "Are you the
king of the Jews?"
34 Jesus answered:
"Is it of your own
originality that you
say this, or did others
tell you about me?"
35 Pilate answered:
"I am not a Jew, am
I? Your own nation
and the chief priests
delivered you up to
me. What did you do?"
36 Jesus answered:
"My kingdom is no
part of this world.
If my kingdom were
part of this world, my
attendants would have
fought that I should
not be delivered up
to the Jews. But, as
it is, my kingdom is
not from this source."
37 Therefore Pilate
said to him: "Well,
then, are you a king?"
Jesus answered: "You
yourself are saying
that I am a king. For
this I have been born,
and for this I have
come into the world,
that I should bear
witness to the truth.
Everyone that is on
the side of the truth
listens to my voice."
38 Pilate said to him:
"What is truth?"

Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν
And this having said again he went out
πρὸς τοὺς Ἰουδαίους, καὶ λέγει
toward the Jews, and he is saying
αὐτοῖς Ἐγὼ οὐδεμίαν εὑρίσκω ἐν αὐτῷ
to them I not one I am finding in him
αἰτίαν· 39 ἔστιν δὲ συνήθεια ὑμῖν
cause; is but custom to you
ἵνα ἕνα ἀπολύσω ὑμῖν ἐν τῷ
in order that one I should release to you in the
πάσχα· βούλεσθε οὖν ἀπολύσω
passover; are you wishing therefore I should release
ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων;
to you the king of the Jews?
40 ἐκραύγασαν οὖν πάλιν λέγοντες Μὴ
They cried out therefore again saying Not
τοῦτον ἀλλὰ τὸν Βαραββᾶν. ἦν δὲ ὁ
this (one) but the Barabbas. Was but the
Βαραββᾶς λῃστής.
Barabbas robber.
19 Τότε οὖν ἔλαβεν ὁ Πειλᾶτος τὸν
Then therefore took the Pilate the
Ἰησοῦν καὶ ἐμαστίγωσεν. 2 καὶ οἱ
Jesus and he scourged. And the
στρατιῶται πλέξαντες στέφανον ἐξ
soldiers having braided crown out of
ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ
thorns put upon of him to the head, and
ἱμάτιον πορφυροῦν περιέβαλον αὐτόν,
outer garment purple they threw about him,
3 καὶ ἤρχοντο πρὸς αὐτὸν καὶ
and they were coming toward him and
ἔλεγον Χαῖρε, ὁ βασιλεὺς τῶν
they were saying Be rejoicing, the king of the
Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ
Jews; and they were giving to him
ῥαπίσματα. 4 Καὶ ἐξῆλθεν πάλιν ἔξω ὁ
slaps. And went out again outside the
Πειλᾶτος καὶ λέγει αὐτοῖς Ἴδε ἄγω
Pilate and is saying to them See I am leading
ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε
to you him outside, in order that you should know
ὅτι οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.
that not one cause I am finding in him.
5 ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν
Came out therefore the Jesus outside, wearing
τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν
the thorny crown and the purple
ἱμάτιον. καὶ λέγει αὐτοῖς Ἰδοὺ ὁ
outer garment. And he is saying to them Look! The

And after saying
this, he went out
again to the Jews
and said to them:
"I find no fault in
him. 39 Moreover,
you have a custom
that I should release
a man to you at the
passover. Do you,
therefore, wish me
to release to you the
king of the Jews?"
40 Then they shouted
again, saying: "Not
this man, but Bar·ab′-
bas!" Now Bar·ab′bas
was a robber.

19 At that time,
therefore, Pilate
took Jesus and
scourged him. 2 And
the soldiers braided a
crown of thorns and
put it on his head and
arrayed him with a
purple outer garment;
3 and they began
coming up to him and
saying: "Good day,
you King of the Jews!"
Also, they would give
him slaps in the face.
4 And Pilate went
outside again and
said to them: "See!
I bring him outside
to you in order for
you to know I find
no fault in him."
5 Accordingly Jesus
came outside, wearing
the thorny crown
and the purple outer
garment. And he said
to them: "Look! The

ἄνθρωπος. 6 ὅτε οὖν εἶδον αὐτὸν οἱ
man. When therefore saw him the
ἀρχιερεῖς καὶ οἱ ὑπηρέται ἐκραύγασαν
chief priests and the subordinates they cried out
λέγοντες Σταύρωσον σταύρωσον. λέγει
saying Impale impale. Is saying
αὐτοῖς ὁ Πειλᾶτος Λάβετε αὐτὸν ὑμεῖς καὶ
to them the Pilate Take you him you and
σταυρώσατε, ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ
impale you, I for not am finding in him
αἰτίαν. 7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι
cause. Answered to him the Jews
Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν
We law are having, and according to the
νόμον ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ
law he is owing to die, because son of God
ἑαυτὸν ἐποίησεν.
himself he made.

8 Ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος
When therefore heard the Pilate
τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,
this the word, rather he was made to fear,
9 καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ
and he entered into the praetorium again and
λέγει τῷ Ἰησοῦ Πόθεν εἶ σύ;
he is saying to the Jesus Wherefrom are you?
ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.
The but Jesus answer not gave to him.
10 λέγει οὖν αὐτῷ ὁ Πειλᾶτος Ἐμοὶ
Is saying therefore to him the Pilate To me
οὐ λαλεῖς; οὐκ οἶδας ὅτι
not are you speaking? Not have you known that
ἐξουσίαν ἔχω ἀπολῦσαί σε καὶ ἐξουσίαν
authority I am having to release you and authority
ἔχω σταυρῶσαί σε; 11 ἀπεκρίθη
I am having to impale you? Answered
αὐτῷ Ἰησοῦς Οὐκ εἶχες ἐξουσίαν
to him Jesus Not you were having authority
κατ' ἐμοῦ οὐδεμίαν εἰ μὴ ἦν
down on me not one if not it was
δεδομένον σοι ἄνωθεν·
(thing) having been given to you from above;
διὰ τοῦτο ὁ παραδούς μέ
through this the (one) having given beside me
σοι μείζονα ἁμαρτίαν ἔχει.
to you greater sin is having.
12 ἐκ τούτου ὁ Πειλᾶτος
Out of this the Pilate
ἐζήτει ἀπολῦσαι αὐτόν· οἱ
was seeking to release him; the

man!" 6 However,
when the chief priests
and the officers saw
him, they shouted,
saying: "Impale [him]!
Impale [him]!" Pilate
said to them: "Take
him yourselves and
impale him, for I do
not find any fault in
him." 7 The Jews
answered him: "We
have a law, and ac-
cording to the law he
ought to die, because
he made himself God's
son."
8 When, therefore,
Pilate heard this say-
ing, he became more
fearful; 9 and he
entered into the gov-
ernor's palace again
and said to Jesus:
"Where are you from?"
But Jesus gave him
no answer. 10 Hence
Pilate said to him:
"Are you not speaking
to me? Do you not
know I have authority
to release you and
I have authority
to impale you?"
11 Jesus answered
him: "You would have
no authority at all
against me unless it
had been granted to
you from above. This
is why the man that
handed me over to
you has greater sin."
12 For this
reason Pilate kept
on seeking how to
release him. But the

δὲ Ἰουδαῖοι ἐκραύγασαν λέγοντες
but Jews cried out saying
Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ
If ever this (one) you should release, not you are
φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα
friend of the Caesar; everyone the king
ἑαυτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.
himself making is saying against to the Caesar.
13 Ὁ οὖν Πειλᾶτος ἀκούσας τῶν
The therefore Pilate having heard of the
λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ
words these led outside the Jesus, and
ἐκάθισεν ἐπὶ βήματος εἰς τόπον
he sat down upon step into place
λεγόμενον Λιθόστρωτον, Ἐβραϊστὶ δὲ
being said Stone pavement, in Hebrew but
Γαββαθά. 14 ἦν δὲ παρασκευὴ τοῦ
Gabbatha. Was but preparation of the
πάσχα, ὥρα ἦν ὡς ἕκτη. καὶ λέγει
passover, hour was as sixth. And he is saying
τοῖς Ἰουδαίοις Ἴδε ὁ βασιλεὺς ὑμῶν.
to the Jews See the king of you.
15 ἐκραύγασαν οὖν ἐκεῖνοι Ἆρον
Cried out therefore those Lift up
ἆρον, σταύρωσον αὐτόν. λέγει αὐτοῖς
lift up, impale him. Is saying to them
ὁ Πειλᾶτος Τὸν βασιλέα ὑμῶν σταυρώσω;
the Pilate The king of you shall I impale?
ἀπεκρίθησαν οἱ ἀρχιερεῖς Οὐκ ἔχομεν
Answered the chief priests Not we are having
βασιλέα εἰ μὴ Καίσαρα. 16 τότε οὖν
king if not Caesar. Then therefore
παρέδωκεν αὐτὸν αὐτοῖς ἵνα
he gave beside him to them in order that
σταυρωθῇ.
he might be impaled.

Παρέλαβον οὖν τὸν Ἰησοῦν·
They took alongside therefore the Jesus;
17 καὶ βαστάζων αὐτῷ τὸν σταυρὸν
and carrying to himself the stake
ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον,
he went out into the being said Of Skull Place,
ὃ λέγεται Ἐβραϊστὶ Γολγοθά,
which is being said in Hebrew Golgotha,
18 ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ
where him they impaled, and with him
ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ
others two from here and from here, middle but

Jews shouted, saying:
"If you release this
[man], you are not a
friend of Caesar. Every
man making himself
a king speaks against
Caesar." 13 There-
fore Pilate, after
hearing these words,
brought Jesus outside,
and he sat down on
a judgment seat in a
place called The Stone
Pavement, but, in
Hebrew, *Gab'ba·tha*.
14 Now it was prepa-
ration of the passover;
it was about the sixth
hour.* And he said to
the Jews: "See! YOUR
king!" 15 However,
they shouted: "Take
[him] away! Take
[him] away! Impale
him!" Pilate said to
them: "Shall I impale
YOUR king?" The chief
priests answered:
"We have no king but
Caesar." 16 At that
time, therefore, he
handed him over to
them to be impaled.
Then they took
charge of Jesus.
17 And, bearing the
torture stake* for
himself, he went out
to the so-called Skull
Place, which is called
Gol'go·tha in Hebrew;
18 and there they
impaled him, and
two other [men] with
him, one on this side
and one on that, but

14* That is, about 12 noon, counting from sunrise. 17* See App 3c.

τὸν Ἰησοῦν. 19 ἔγραψεν δὲ καὶ τίτλον ὁ
the Jesus. Wrote but also title the
Πειλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν
Pilate and he put upon the stake; it was
δὲ γεγραμμένον Ἰησοῦς ὁ Ναζωραῖος
but having been written Jesus the Nazarene
ὁ Βασιλεὺς τῶν Ἰουδαίων. 20 τοῦτον
the King of the Jews. This
οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν
therefore the title many read of the
Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς
Jews, because near was the place of the
πόλεως ὅπου ἐσταυρώθη ὁ Ἰησοῦς· καὶ
city where was impaled the Jesus; and
ἦν γεγραμμένον Ἑβραϊστί,
it was having been written in Hebrew,
Ῥωμαϊστί, Ἑλληνιστί. 21 ἔλεγον
in Roman language, in Greek. Were saying
οὖν τῷ Πειλάτῳ οἱ ἀρχιερεῖς τῶν
therefore to the Pilate the chief priests of the
Ἰουδαίων Μὴ γράφε Ὁ Βασιλεὺς τῶν
Jews Not be writing The King of the
Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν Βασιλεὺς
Jews, but that that (one) said King
τῶν Ἰουδαίων εἰμί. 22 ἀπεκρίθη ὁ
of the Jews I am. Answered the
Πειλᾶτος Ὃ γέγραφα γέγραφα.
Pilate What I have written I have written.
23 Οἱ οὖν στρατιῶται ὅτε
The therefore soldiers when
ἐσταύρωσαν τὸν Ἰησοῦν ἔλαβον τὰ
they impaled the Jesus took the
ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσερα
outer garments of him and made four
μέρη, ἑκάστῳ στρατιώτῃ μέρος, καὶ τὸν
parts, to each soldier part, and the
χιτῶνα. ἦν δὲ ὁ χιτὼν ἄραφος,
inner garment. Was but the inner garment seamless,
ἐκ τῶν ἄνωθεν ὑφαντὸς δι'
out of the (ones) from above woven throughout
ὅλου· 24 εἶπαν οὖν πρὸς ἀλλήλους
whole; they said therefore toward one another
Μὴ σχίσωμεν αὐτόν, ἀλλὰ
Not we should split it, but
λάχωμεν περὶ αὐτοῦ τίνος
let us determine by lot about it of whom
ἔσται· ἵνα ἡ γραφὴ
it will be; in order that the scripture
πληρωθῇ Διεμερίσαντο τὰ
might be fulfilled They distributed the

Jesus in the middle.
19 Pilate wrote a title
also and put it on the
torture stake. It was
written: "Jesus the
Naz·a·rene' the King of
the Jews." 20 There-
fore many of the Jews
read this title, because
the place where Jesus
was impaled was near
the city; and it was
written in Hebrew,
in Latin, in Greek.
21 However, the chief
priests of the Jews
began to say to Pilate:
"Do not write 'The
King of the Jews,' but
that he said, 'I am
King of the Jews.'"
22 Pilate answered:
"What I have written I
have written."
23 Now when the
soldiers had impaled
Jesus, they took his
outer garments and
made four parts,
for each soldier a
part, and the inner
garment. But the
inner garment was
without a seam, being
woven from the top
throughout its length.
24 Therefore they
said to one another:
"Let us not tear it,
but let us determine
by lots over it whose
it will be." This was
that the scripture
might be fulfilled:
"They apportioned

ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν
outer garments of me to themselves and upon the
ἱματισμόν μου ἔβαλον κλῆρον. Οἱ μὲν
apparel of me they cast lot. The indeed
οὖν στρατιῶται ταῦτα ἐποίησαν.
therefore soldiers these (things) did.
25 Ἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ
Had stood but beside to the stake of the
Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς
Jesus the mother of him and the sister of the
μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ
mother of him, Mary the (one) of the Clopas
καὶ Μαρία ἡ Μαγδαληνή. 26 Ἰησοῦς
and Mary the Magdalene. Jesus
οὖν ἰδὼν τὴν μητέρα καὶ τὸν μαθητὴν
therefore having seen the mother and the disciple
παρεστῶτα ὃν ἠγάπα λέγει
having stood alongside whom he was loving is saying
τῇ μητρί Γύναι, ἴδε ὁ υἱός σου·
to the mother Woman, see the son of you;
27 εἶτα λέγει τῷ μαθητῇ Ἴδε ἡ
next he is saying to the disciple See the
μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας
mother of you. And from that the hour
ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια.
took the disciple her into the own [things].
28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς ὅτι
After this having known the Jesus that
ἤδη πάντα τετέλεσται ἵνα
already all (things) has been finished in order that
τελειωθῇ ἡ γραφή λέγει
might be perfected the scripture he is saying
Διψῶ. 29 σκεῦος ἔκειτο ὄξους
I am thirsting. Vessel was lying of vinegar
μεστόν· σπόγγον οὖν μεστὸν τοῦ
full; sponge therefore full of the
ὄξους ὑσσώπῳ περιθέντες
vinegar to hyssop having put about
προσήνεγκαν αὐτοῦ τῷ στόματι.
they brought toward of him to the mouth.
30 ὅτε οὖν ἔλαβεν τὸ ὄξος ὁ
When therefore received the vinegar the
Ἰησοῦς εἶπεν Τετέλεσται, καὶ
Jesus said It has been finished, and
κλίνας τὴν κεφαλὴν παρέδωκεν τὸ
having inclined the head he gave beside the
πνεῦμα.
spirit.

my outer garments
among themselves,
and upon my apparel
they cast lots." And so
the soldiers really did
these things.
25 By the torture
stake* of Jesus,
however, there were
standing his mother
and the sister of his
mother; Mary the
wife of Clo'pas, and
Mary Mag'da·lene.
26 Therefore Jesus,
seeing his mother and
the disciple whom he
loved* standing by,
said to his mother:
"Woman, see! Your
son!" 27 Next he said
to the disciple: "See!
Your mother!" And
from that hour on the
disciple took her to
his own home.
28 After this, when
Jesus knew that by
now all things had
been accomplished,
in order that the
scripture might be
accomplished he said:
"I am thirsty." 29 A
vessel was sitting
there full of sour wine.
Therefore they put a
sponge full of the sour
wine upon a hyssop
[stalk] and brought
it to his mouth.
30 When, now, he
had received the sour
wine, Jesus said: "It
has been accom-
plished!" and, bowing
his head, he delivered
up [his] spirit.*

25* See App 3c. 26* Or, "preferred." 30* Or, "he stopped breathing."

31 Οἱ οὖν Ἰουδαῖοι, ἐπεὶ παρασκευὴ
The therefore Jews, since Preparation
ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ
it was, in order that not might remain upon the
σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν
stake the bodies in the sabbath, it was
γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου,
for great the day of that of the sabbath,
ἠρώτησαν τὸν Πειλᾶτον ἵνα
they requested the Pilate in order that
κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ
might be broken of them the legs and
ἀρθῶσιν. 32 ἦλθον οὖν οἱ
they might be lifted off. Came therefore the
στρατιῶται, καὶ τοῦ μὲν πρώτου
soldiers, and of the indeed first (one)
κατέαξαν τὰ σκέλη καὶ τοῦ ἄλλου
they broke the legs and of the other (one)
τοῦ συνσταυρωθέντος αὐτῷ·
of the (one) having been impaled together to him;
33 ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς
upon but the Jesus having come, as
εἶδον ἤδη αὐτὸν τεθνηκότα, οὐ κατέαξαν
they saw already him having died, not they broke
αὐτοῦ τὰ σκέλη, 34 ἀλλ' εἷς τῶν
of him the legs, but one of the
στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν
soldiers to spear of him the side
ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς αἷμα καὶ
punctured, and came out at once blood and
ὕδωρ. 35 καὶ ὁ ἑωρακὼς
water. And the (one) having seen
μεμαρτύρηκεν, καὶ ἀληθινὴ αὐτοῦ ἐστιν ἡ
has borne witness, and true of him is the
μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι
witness, and that (one) has known that
ἀληθῆ λέγει, ἵνα καὶ ὑμεῖς
true (things) he is saying, in order that also you
πιστεύητε. 36 ἐγένετο γὰρ ταῦτα
may be believing. Occurred for these (things)
ἵνα ἡ γραφὴ πληρωθῇ
in order that the scripture might be fulfilled
Ὀστοῦν οὐ συντριβήσεται αὐτοῦ. 37 καὶ
Bone not will be crushed of him. And
πάλιν ἑτέρα γραφὴ λέγει Ὄψονται
again different scripture is saying They will see
εἰς ὃν ἐξεκέντησαν.
into whom they pierced.

31 Then the
Jews, since it was
Preparation, in order
that the bodies might
not remain upon the
torture stakes on the
Sabbath, (for the day
of that Sabbath was a
great one,) requested
Pilate to have their
legs broken and the
[bodies] taken away.
32 The soldiers came,
therefore, and broke
the legs of the first
[man] and those of
the other [man] that
had been impaled
with him. 33 But
on coming to Jesus,
as they saw that he
was already dead,
they did not break
his legs. 34 Yet one
of the soldiers jabbed
his side with a spear,
and immediately
blood and water came
out. 35 And he
that has seen [it] has
borne witness, and his
witness is true, and
that man knows he
tells true things, in
order that you also
may believe. 36 In
fact, these things took
place in order for the
scripture to be ful-
filled: "Not a bone of
his will be crushed."
37 And, again, a
different scripture
says: "They will look
to the One whom they
pierced."

38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν
After but these (things) requested the
Πειλᾶτον Ἰωσὴφ ἀπὸ Ἀριμαθαίας, ὢν
Pilate Joseph from Arimathea, being
μαθητὴς τοῦ Ἰησοῦ κεκρυμμένος δὲ
disciple of the Jesus having been hidden but
διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα
through the fear of the Jews, in order that
ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· καὶ
he might lift off the body of the Jesus; and
ἐπέτρεψεν ὁ Πειλᾶτος. ἦλθεν οὖν καὶ
permitted the Pilate. He came therefore and
ἦρεν τὸ σῶμα αὐτοῦ. 39 ἦλθεν δὲ καὶ
lifted off the body of him. Came but also
Νικόδημος, ὁ ἐλθὼν πρὸς αὐτὸν
Nicodemus, the (one) having come toward him
νυκτὸς τὸ πρῶτον, φέρων ἕλιγμα
of night the first (thing), bearing roll
σμύρνης καὶ ἀλόης ὡς λίτρας ἑκατόν.
of myrrh and aloes as pounds hundred.
40 ἔλαβον οὖν τὸ σῶμα τοῦ Ἰησοῦ
They took therefore the body of the Jesus
καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν
and they bound it to bandages with the
ἀρωμάτων, καθὼς ἔθος ἐστὶν τοῖς
spices, according as custom is to the
Ἰουδαίοις ἐνταφιάζειν. 41 ἦν δὲ
Jews to be preparing for burial. Was but
ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος, καὶ ἐν
in the place where he was impaled garden, and in
τῷ κήπῳ μνημεῖον καινόν, ἐν ᾧ
the garden memorial tomb new, in which
οὐδέπω οὐδεὶς ἦν τεθειμένος· 42 ἐκεῖ
not but yet no one was having been put; there
οὖν διὰ τὴν παρασκευὴν τῶν
therefore through the preparation of the
Ἰουδαίων, ὅτι ἐγγὺς ἦν τὸ
Jews, because near was the
μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.
memorial tomb, they put the Jesus.
20 Τῇ δὲ μιᾷ τῶν σαββάτων
To the but one [day] of the sabbaths
Μαρία ἡ Μαγδαληνὴ ἔρχεται πρωὶ
Mary the Magdalene is coming early
σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον,
of darkness yet being into the memorial tomb,
καὶ βλέπει τὸν λίθον ἠρμένον
and is looking at the stone having been lifted off
ἐκ τοῦ μνημείου. 2 τρέχει
out of the memorial tomb. She is running

38 Now after these
things Joseph from
Ar·i·ma·the'a, who was
a disciple of Jesus but
a secret one out of
[his] fear of the Jews,
requested Pilate that
he might take away
the body of Jesus;
and Pilate gave him
permission. Therefore
he came and took his
body away. 39 Nic·o-
de'mus also, the man
that came to him in
the night the first
time, came bringing a
roll of myrrh and al-
oes, about a hundred
pounds [of it]. 40 So
they took the body
of Jesus and bound
it up with bandages
with the spices, just
the way the Jews
have the custom of
preparing for burial.
41 Incidentally, at the
place where he was
impaled there was a
garden, and in the
garden a new memo-
rial tomb, in which
no one had ever yet
been laid. 42 There,
then, on account of
the preparation of the
Jews, they laid Jesus,
because the memorial
tomb was nearby.
20 On the first day
of the week Mary
Mag'da·lene came to
the memorial tomb
early, while there
was still darkness,
and she beheld
the stone already
taken away from
the memorial tomb.
2 Therefore she ran

οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον
therefore and is coming toward Simon Peter
καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν
and toward the other disciple whom
ἐφίλει ὁ Ἰησοῦς, καὶ
was having affection for the Jesus, and
λέγει αὐτοῖς Ἦραν τὸν κύριον
she is saying to them They lifted off the Lord
ἐκ τοῦ μνημείου, καὶ οὐκ
out of the memorial tomb, and not
οἴδαμεν ποῦ ἔθηκαν αὐτόν.
we have known where they put him.
3 Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ
Went out therefore the Peter and the
ἄλλος μαθητής, καὶ ἤρχοντο εἰς τὸ
other disciple, and they were coming into the
μνημεῖον. 4 ἔτρεχον δὲ οἱ δύο
memorial tomb. Were running but the two
ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν
together; and the other disciple ran ahead
τάχειον τοῦ Πέτρου καὶ ἦλθεν πρῶτος
more quickly of the Peter and he came first
εἰς τὸ μνημεῖον, 5 καὶ
into the memorial tomb, and
παρακύψας βλέπει κείμενα τὰ
having stooped beside he is looking at lying the
ὀθόνια, οὐ μέντοι εἰσῆλθεν. 6 ἔρχεται
bandages, not of course he entered. Is coming
οὖν καὶ Σίμων Πέτρος ἀκολουθῶν αὐτῷ,
therefore also Simon Peter following to him,
καὶ εἰσῆλθεν εἰς τὸ μνημεῖον· καὶ
and he entered into the memorial tomb; and
θεωρεῖ τὰ ὀθόνια κείμενα, 7 καὶ τὸ
he is beholding the bandages lying, and the
σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ,
sweat cloth, which was upon the head of him,
οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς
not with the bandages lying but apart from
ἐντετυλιγμένον εἰς ἕνα τόπον· 8 τότε
having been rolled into one place; then
οὖν εἰσῆλθεν καὶ ὁ ἄλλος μαθητὴς
therefore entered also the other disciple
ὁ ἐλθὼν πρῶτος εἰς τὸ
the (one) having come first into the
μνημεῖον, καὶ εἶδεν καὶ ἐπίστευσεν·
memorial tomb, and he saw and he believed;
9 οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν
not but yet for they had known the scripture
ὅτι δεῖ αὐτὸν ἐκ νεκρῶν
that it is necessary him out of dead (ones)

and came to Simon
Peter and to the other
disciple, for whom
Jesus had affection,
and she said to them:
"They have taken
away the Lord out of
the memorial tomb,
and we do not know
where they have laid
him."
3 Then Peter and
the other disciple
went out and started
for the memorial
tomb. 4 Yes, the
two together began
to run; but the other
disciple ran ahead
of Peter with greater
speed and reached the
memorial tomb first.
5 And, stooping
forward, he beheld
the bandages lying,
yet he did not go in.
6 Then Simon Peter
also came following
him, and he entered
into the memorial
tomb. And he viewed
the bandages lying,
7 also the cloth that
had been upon his
head not lying with
the bandages but
separately rolled up
in one place. 8 At
that time, therefore,
the other disciple
who had reached the
memorial tomb first
also went in, and he
saw and believed.
9 For they did not yet
discern the scripture
that he must rise

ἀναστῆναι. 10 ἀπῆλθον οὖν πάλιν πρὸς
to stand up. Went off therefore again toward
αὐτοὺς οἱ μαθηταί.
themselves the disciples.
11 Μαρία δὲ ἱστήκει πρὸς τῷ
Mary but had stood toward the
μνημείῳ ἔξω κλαίουσα. ὡς οὖν
memorial tomb outside weeping. As therefore
ἔκλαιεν παρέκυψεν εἰς τὸ
she was crying she stooped beside into the
μνημεῖον, 12 καὶ θεωρεῖ δύο
memorial tomb, and she is beholding two
ἀγγέλους ἐν λευκοῖς καθεζομένους,
angels in white [garments] sitting,
ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς
one toward the head and one toward the
ποσίν, ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ.
feet, where was lying the body of the Jesus.
13 καὶ λέγουσιν αὐτῇ ἐκεῖνοι Γύναι, τί
And are saying to her those Woman, why
κλαίεις; λέγει αὐτοῖς ὅτι
are you weeping? She is saying to them that
Ἦραν τὸν κύριόν μου, καὶ οὐκ
They lifted off the Lord of me, and not
οἶδα ποῦ ἔθηκαν αὐτόν.
I have known where they put him.
14 ταῦτα εἰποῦσα ἐστράφη εἰς
These (things) having said she turned into
τὰ ὀπίσω, καὶ θεωρεῖ τὸν
the (things) behind, and she is beholding the
Ἰησοῦν ἑστῶτα, καὶ οὐκ ᾔδει
Jesus having stood, and not she had known
ὅτι Ἰησοῦς ἐστίν. 15 λέγει αὐτῇ Ἰησοῦς
that Jesus it is. Is saying to her Jesus
Γύναι, τί κλαίεις; τίνα
Woman, why are you weeping? Whom
ζητεῖς; ἐκείνη δοκοῦσα ὅτι ὁ
are you seeking? That (one) thinking that the
κηπουρός ἐστιν λέγει αὐτῷ Κύριε,
gardener it is she is saying to him Lord,
εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ
if you carried him, say to me where
ἔθηκας αὐτόν, κἀγὼ αὐτὸν ἀρῶ.
you put him, and I him shall lift up.
16 λέγει αὐτῇ Ἰησοῦς Μαριάμ.
Is saying to her Jesus Mary.
στραφεῖσα ἐκείνη λέγει αὐτῷ
Having turned that (one) is saying to him
Ἑβραϊστί Ῥαββουνεί ὃ λέγεται
in Hebrew Rabboni which is being said

from the dead.
10 And so the
disciples went back to
their homes.
11 Mary, however,
kept standing outside
near the memorial
tomb, weeping.
Then, while she was
weeping, she stooped
forward to look into
the memorial tomb
12 and she viewed
two angels in white
sitting one at the
head and one at the
feet where the body
of Jesus had been
lying. 13 And they
said to her: "Woman,
why are you weeping?"
She said to them:
"They have taken
my Lord away, and
I do not know where
they have laid him."
14 After saying these
things, she turned
back and viewed
Jesus standing, but
she did not discern it
was Jesus. 15 Jesus
said to her: "Woman,
why are you weeping?
Whom are you looking
for?" She, imagining
it was the gardener,
said to him: "Sir, if
you have carried him
off, tell me where you
have laid him, and I
will take him away."
16 Jesus said to her:
"Mary!" Upon turning
around, she said to
him, in Hebrew: *"Rab-
bo'ni!"* (which means

Διδάσκαλε. 17 λέγει αὐτῇ Ἰησοῦς Μή
Teacher. Is saying to her Jesus Not
μου ἅπτου, οὔπω γὰρ ἀναβέβηκα
of me be touching, not yet for I have ascended
πρὸς τὸν πατέρα· πορεύου δὲ πρὸς τοὺς
toward the Father; be going but toward the
ἀδελφούς μου καὶ εἰπὲ αὐτοῖς Ἀναβαίνω
brothers of me and say to them I am ascending
πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν
toward the Father of me and Father of YOU
καὶ θεόν μου καὶ θεὸν ὑμῶν. 18 ἔρχεται
and God of me and God of YOU. Is coming
Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα τοῖς
Mary the Magdalene bringing news to the
μαθηταῖς ὅτι Ἑώρακα τὸν κύριον καὶ
disciples that I have seen the Lord and
ταῦτα εἶπεν αὐτῇ.
these (things) he said to her.

19 Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ
Being therefore of evening to the day
ἐκείνῃ τῇ μιᾷ σαββάτων, καὶ τῶν
that the one [day] of sabbaths, and of the
θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ
doors having been locked where were the
μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων,
disciples through the fear of the Jews,
ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον,
came the Jesus and stood into the midst,
καὶ λέγει αὐτοῖς Εἰρήνη ὑμῖν. 20 καὶ
and he is saying to them Peace to YOU. And
τοῦτο εἰπὼν ἔδειξεν καὶ τὰς χεῖρας καὶ
this having said he showed also the hands and
τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ
the side to them. Rejoiced therefore the
μαθηταὶ ἰδόντες τὸν κύριον. 21 εἶπεν
disciples having seen the Lord. Said
οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν Εἰρήνη
therefore to them the Jesus again Peace
ὑμῖν· καθὼς ἀπέσταλκέν με ὁ πατήρ,
to YOU; according as has sent forth me the Father,
κἀγὼ πέμπω ὑμᾶς. 22 καὶ τοῦτο
also I am sending YOU. And this
εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς
having said he blew in and he is saying to them
Λάβετε πνεῦμα ἅγιον· 23 ἄν
Receive YOU spirit holy; likely
τινων ἀφῆτε τὰς ἁμαρτίας
of some ones YOU should let go off the sins

"Teacher!") 17 Jesus
said to her: "Stop
clinging to me. For I
have not yet ascended
to the Father. But be
on your way to my
brothers and say to
them, 'I am ascending
to my Father and
YOUR Father and to
my God and YOUR
God.'" 18 Mary
Mag′da·lene came and
brought the news to
the disciples: "I have
seen the Lord!" and
that he said these
things to her.

19 Therefore, when
it was late on that
day, the first of the
week, and, although
the doors were locked
where the disciples
were for fear of the
Jews, Jesus came
and stood in their
midst and said to
them: "May YOU have
peace." 20 And after
he said this he showed
them both his hands
and his side. Then
the disciples rejoiced
at seeing the Lord.
21 Jesus, therefore,
said to them again:
"May YOU have peace.
Just as the Father
has sent me forth,
I also am sending
YOU." 22 And after
he said this he blew
upon them and said
to them: "Receive
holy spirit. 23 If
YOU forgive the
sins of any persons,

ἀφέωνται αὐτοῖς· ἄν
they have been let go off to them; likely
τινων κρατῆτε
of some ones YOU may retain
κεκράτηνται.
they have been retained.
24 Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα,
Thomas but one out of the twelve,
ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ'
the (one) being said Twin, not was with
αὐτῶν ὅτε ἦλθεν Ἰησοῦς. 25 ἔλεγον
them when came Jesus. Were saying
οὖν αὐτῷ οἱ ἄλλοι μαθηταί Ἑωράκαμεν
therefore to him the other disciples We have seen
τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς Ἐὰν
the Lord. The (one) but said to them If ever
μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον
not I should see in the hands of him the type
τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου
of the nails and I should thrust the finger of me
εἰς τὸν τύπον τῶν ἥλων καὶ βάλω
into the type of the nails and I should thrust
μου τὴν χεῖρα εἰς τὴν πλευρὰν αὐτοῦ, οὐ μὴ
of me the hand into the side of him, not not
πιστεύσω.
I would believe.

26 Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσω
And after days eight again were inside
οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν.
the disciples of him also Thomas with them.
ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν
Is coming the Jesus of the doors
κεκλεισμένων, καὶ ἔστη εἰς τὸ μέσον
having been locked, and he stood into the midst
καὶ εἶπεν Εἰρήνη ὑμῖν. 27 εἶτα
and said Peace to YOU. Next
λέγει τῷ Θωμᾷ Φέρε τὸν
he is saying to the Thomas Be bearing the
δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς μου,
finger of you here and see the hands of me,
καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς
and be bearing the hand of you and thrust into
τὴν πλευράν μου, καὶ μὴ γίνου
the side of me, and not be becoming
ἄπιστος ἀλλὰ πιστός. 28 ἀπεκρίθη
unbelieving but believing. Answered
Θωμᾶς καὶ εἶπεν αὐτῷ Ὁ κύριός μου καὶ
Thomas and he said to him The Lord of me and
ὁ θεός μου. 29 λέγει αὐτῷ ὁ Ἰησοῦς
the God of me! Is saying to him the Jesus

they stand forgiven
to them; if YOU retain
those of any persons,
they stand retained."
24 But Thomas,
one of the twelve, who
was called The Twin,
was not with them
when Jesus came.
25 Consequently the
other disciples would
say to him: "We have
seen the Lord!" But he
said to them: "Unless
I see in his hands the
print of the nails and
stick my finger into
the print of the nails
and stick my hand
into his side, I will
certainly not believe."

26 Well, eight days
later his disciples
were again indoors,
and Thomas with
them. Jesus came,
although the doors
were locked, and he
stood in their midst
and said: "May YOU
have peace." 27 Next
he said to Thomas:
"Put your finger here,
and see my hands,
and take your hand
and stick it into my
side, and stop being
unbelieving but
become believing."
28 In answer Thomas
said to him: "My
Lord and my God!"
29 Jesus said to him:

"Ὅτι ἑώρακάς με πεπίστευκας;
Because you have seen me have you believed?
μακάριοι οἱ μὴ ἰδόντες καὶ
Happy the (ones) not having seen and
πιστεύσαντες.
having believed.
30 Πολλὰ μὲν οὖν καὶ ἄλλα
Many (things) indeed therefore also other
σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν
signs did the Jesus in sight of the
μαθητῶν, ἃ οὐκ ἔστιν
disciples, which (things) not is
γεγραμμένα ἐν τῷ βιβλίῳ τούτῳ·
having been written (ones) in the scroll this;
31 ταῦτα δὲ γέγραπται ἵνα
these (things) but has been written in order that
πιστεύητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς
you may believe that Jesus is the Christ
ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα
the Son of the God, and in order that
πιστεύοντες ζωὴν ἔχητε ἐν τῷ
believing life you may be having in the
ὀνόματι αὐτοῦ.
name of him.

21 Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν
After these (things) manifested himself
πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς
again Jesus to the disciples upon the
θαλάσσης τῆς Τιβεριάδος·
sea of the Tiberias;
ἐφανέρωσεν δὲ οὕτως. 2 Ἦσαν
he made manifestation but thus. Were
ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς ὁ
together Simon Peter and Thomas the (one)
λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ
being said Twin and Nathanael the (one)
ἀπὸ Κανὰ τῆς Γαλιλαίας καὶ οἱ
from Cana of the Galilee and the [sons]
τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθητῶν
of the Zebedee and others out of the disciples
αὐτοῦ δύο. 3 λέγει αὐτοῖς Σίμων Πέτρος
of him two. Is saying to them Simon Peter
Ὑπάγω ἁλιεύειν· λέγουσιν αὐτῷ
I am going under to be fishing; they are saying to him
Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.
We are coming also we together with you.
ἐξῆλθαν καὶ ἐνέβησαν εἰς τὸ πλοῖον,
They went out and they stepped in into the boat,
καὶ ἐν ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν.
and in that the night they caught nothing.

"Because you have seen me have you believed? Happy are those who do not see and yet believe."

30 To be sure, Jesus performed many other signs also before the disciples, which are not written down in this scroll. 31 But these have been written down that YOU may believe that Jesus is the Christ the Son of God, and that, because of believing, YOU may have life by means of his name.

21 After these things Jesus manifested himself again to the disciples at the sea of Ti·be′ri·as; but he made the manifestation in this way. 2 There were in company Simon Peter and Thomas, who was called The Twin, and Na·than′a·el from Ca′na of Gal′i·lee and the sons of Zeb′e·dee and two others of his disciples. 3 Simon Peter said to them: "I am going fishing." They said to him: "We also are coming with you." Out they went and got aboard the boat, but during that night they caught nothing.

4 πρωίας δὲ ἤδη γινομένης ἔστη
Of morning but already coming to be stood
Ἰησοῦς εἰς τὸν αἰγιαλόν· οὐ μέντοι
Jesus into the beach; not of course
ᾔδεισαν οἱ μαθηταὶ ὅτι Ἰησοῦς ἐστίν.
had known the disciples that Jesus it is.
5 λέγει οὖν αὐτοῖς Ἰησοῦς
Is saying therefore to them Jesus
Παιδία, μή τι προσφάγιον
Little children, not any eatable
ἔχετε; ἀπεκρίθησαν αὐτῷ Οὔ.
are having YOU? They answered to him No.
6 ὁ δὲ εἶπεν αὐτοῖς Βάλετε εἰς τὰ
The (one) but said to them Cast YOU into the
δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον, καὶ
right parts of the boat the net, and
εὑρήσετε. ἔβαλον οὖν, καὶ οὐκέτι
YOU will find. They cast therefore, and not yet
αὐτὸ ἑλκύσαι ἴσχυον ἀπὸ τοῦ
it to draw they were strong enough from the
πλήθους τῶν ἰχθύων. 7 λέγει οὖν
multitude of the fishes. Is saying therefore
ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ
the disciple that whom was loving the
Ἰησοῦς τῷ Πέτρῳ Ὁ κύριός ἐστιν.
Jesus to the Peter The Lord it is.
Σίμων οὖν Πέτρος, ἀκούσας ὅτι
Simon therefore Peter, having heard that
ὁ κύριός ἐστιν, τὸν ἐπενδύτην
the Lord it is, the top garment
διεζώσατο, ἦν γὰρ γυμνός, καὶ
girded himself through, was for naked, and
ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν· 8 οἱ δὲ
threw himself into the sea; the but
ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ
other disciples to the little boat came, not for
ἦσαν μακρὰν ἀπὸ τῆς γῆς ἀλλὰ ὡς
they were long [way] from the earth but as
ἀπὸ πηχῶν διακοσίων, σύροντες τὸ δίκτυον
from cubits two hundred, dragging the net
τῶν ἰχθύων.
of the fishes.
9 Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν
As therefore they stepped off into the earth
βλέπουσιν ἀνθρακιὰν κειμένην καὶ
they are looking at charcoal fire lying and
ὀψάριον ἐπικείμενον καὶ ἄρτον.
eating [fish] lying upon and bread.
10 λέγει αὐτοῖς ὁ Ἰησοῦς Ἐνέγκατε ἀπὸ
Is saying to them the Jesus Bear YOU from

4 However, just as it was getting to be morning, Jesus stood on the beach, but the disciples did not, of course, discern that it was Jesus. 5 Then Jesus said to them: "Young children, YOU do not have anything to eat, do YOU?" They answered "No!" to him. 6 He said to them: "Cast the net on the right side of the boat and YOU will find [some]." Then they cast it, but they were no longer able to draw it in because of the multitude of the fishes. 7 Therefore that disciple whom Jesus used to love said to Peter: "It is the Lord!" Hence Simon Peter, upon hearing that it was the Lord, girded about himself his top garment, for he was naked, and plunged into the sea. 8 But the other disciples came in the little boat, for they were not a long way from land, only about three hundred feet away, dragging the net of fishes.

9 However, when they disembarked onto land they beheld lying there a charcoal fire and fish lying upon it and bread.
10 Jesus said to them: "Bring some of

τῶν ὀψαρίων ὧν ἐπιάσατε νῦν.
the eating [fishes] of which you caught now.
11 ἀνέβη οὖν Σίμων Πέτρος καὶ
Went up therefore Simon Peter and
εἵλκυσεν τὸ δίκτυον εἰς τὴν γῆν μεστὸν
he drew the net into the earth full
ἰχθύων μεγάλων ἑκατὸν πεντήκοντα
of fishes great one hundred fifty-
τριῶν· καὶ τοσούτων ὄντων οὐκ ἐσχίσθη τὸ
three; and of so many being not was split the
δίκτυον. 12 λέγει αὐτοῖς ὁ Ἰησοῦς
net. Is saying to them the Jesus
Δεῦτε ἀριστήσατε. οὐδεὶς ἐτόλμα τῶν
Hither breakfast you. No one was daring of the
μαθητῶν ἐξετάσαι αὐτόν Σὺ τίς
disciples to search out him You who
εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν.
are you? having known that the Lord it is.
13 ἔρχεται Ἰησοῦς καὶ λαμβάνει τὸν
Is coming Jesus and he is taking the
ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ
bread and he is giving to them, and the
ὀψάριον ὁμοίως. 14 Τοῦτο ἤδη
eating [fish] likewise. This already
τρίτον ἐφανερώθη Ἰησοῦς τοῖς
third [time] was manifested Jesus to the
μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.
disciples having been raised up out of dead (ones).
15 Ὅτε οὖν ἠρίστησαν λέγει
When therefore they breakfasted is saying
τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς Σίμων
to the Simon Peter the Jesus Simon
Ἰωάνου, ἀγαπᾷς με πλέον τούτων;
[son] of John, are you loving me more of these?
λέγει αὐτῷ Ναί, κύριε, σὺ οἶδας
He is saying to him Yes, Lord, you have known
ὅτι φιλῶ σε. λέγει
that I am having affection for you. He is saying
αὐτῷ Βόσκε τὰ ἀρνία μου.
to him Be you feeding the young lambs of me.
16 λέγει αὐτῷ πάλιν δεύτερον
He is saying to him again second [time]
Σίμων Ἰωάνου, ἀγαπᾷς με;
Simon [son] of John, are you loving me?
λέγει αὐτῷ Ναί, κύριε, σὺ οἶδας
He is saying to him Yes, Lord, you have known
ὅτι φιλῶ σε. λέγει
that I am having affection for you. He is saying
αὐτῷ Ποίμαινε τὰ προβάτιά μου.
to him Be shepherding the little sheep of me.

the fish YOU just now
caught." 11 Simon
Peter, therefore, went
on board and drew the
net to land full of big
fishes, one hundred
and fifty-three of
them. But although
there were so many
the net did not burst.
12 Jesus said to them:
"Come, take YOUR
breakfast." Not one of
the disciples had the
courage to inquire of
him: "Who are you?"
because they knew it
was the Lord. 13 Je-
sus came and took
the bread and gave it
to them, and the fish
likewise. 14 This was
now the third time
that Jesus appeared to
the disciples after his
being raised up from
the dead.
15 When, now, they
had breakfasted, Jesus
said to Simon Peter:
"Simon son of John,
do you love me more
than these?" He said
to him: "Yes, Lord,
you know I have
affection for you." He
said to him: "Feed my
lambs." 16 Again
he said to him, a
second time: "Simon
son of John, do you
love me?" He said to
him: "Yes, Lord, you
know I have affection
for you." He said
to him: "Shepherd
my little sheep."

17 λέγει αὐτῷ τὸ τρίτον Σίμων
He is saying to him the third [time] Simon
Ἰωάνου, φιλεῖς με;
[son] of John, are you having affection for me?
ἐλυπήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ
Was grieved the Peter because he said to him
τὸ τρίτον Φιλεῖς με;
the third [time] Are you having affection for me?
καὶ εἶπεν αὐτῷ Κύριε, πάντα σὺ
And he said to him Lord, all (things) you
οἶδας, σὺ γινώσκεις ὅτι
have known, you are knowing that
φιλῶ σε. λέγει αὐτῷ
I am having affection for you. Is saying to him
Ἰησοῦς Βόσκε τὰ προβάτιά μου.
Jesus Be feeding the little sheep of me.
18 ἀμὴν ἀμὴν λέγω σοι, ὅτε
Amen amen I am saying to you, when
ἦς νεώτερος, ἐζώννυες σεαυτὸν καὶ
you were younger, you were girding yourself and
περιεπάτεις ὅπου ἤθελες· ὅταν
you were walking about where you willed; whenever
δὲ γηράσῃς, ἐκτενεῖς τὰς
but you should grow old, you will stretch out the
χεῖράς σου, καὶ ἄλλος ζώσει σε καὶ
hands of you, and another will gird you and
οἴσει ὅπου οὐ θέλεις. 19 τοῦτο
he will bear where not you are willing. This
δὲ εἶπεν σημαίνων ποίῳ θανάτῳ
but he said signifying to what sort of death
δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν
he will glorify the God. And this having said
λέγει αὐτῷ Ἀκολούθει μοι.
he is saying to him Be following to me.
20 Ἐπιστραφεὶς ὁ Πέτρος
Having turned about upon the Peter
βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ
is looking at the disciple whom was loving the
Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν
Jesus following, who also fell upward in
τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν
the supper upon the breast of him and he said
Κύριε, τίς ἐστιν ὁ παραδιδούς σε;
Lord, who is the (one) giving beside you?
21 τοῦτον οὖν ἰδὼν ὁ Πέτρος
This (one) therefore having seen the Peter
λέγει τῷ Ἰησοῦ Κύριε, οὗτος δὲ
is saying to the Jesus Lord, this (one) but
τί; 22 λέγει αὐτῷ ὁ Ἰησοῦς Ἐὰν
what? Is saying to him the Jesus If ever

17 He said to him the
third time: "Simon
son of John, do you
have affection for
me?" Peter became
grieved that he said
to him the third
time: "Do you have
affection for me?" So
he said to him: "Lord,
you know all things;
you are aware that
I have affection for
you." Jesus said to
him: "Feed my little
sheep. 18 Most truly
I say to you, When
you were younger, you
used to gird yourself
and walk about where
you wanted. But when
you grow old you
will stretch out your
hands and another
[man] will gird you
and bear you where
you do not wish."
19 This he said to
signify by what sort
of death he would
glorify God. So, when
he had said this, he
said to him: "Continue
following me."
20 Upon turning
about Peter saw the
disciple whom Jesus
used to love following,
the one who at the
evening meal had
also leaned back upon
his breast and said:
"Lord, who is the
one betraying you?"
21 Accordingly,
when he caught
sight of him, Peter
said to Jesus: "Lord,
what will this [man
do]?" 22 Jesus
said to him: "If

αὐτὸν θέλω μένειν ἕως
him I am willing to be remaining until
ἔρχομαι, τί πρὸς σέ; σύ μοι
I am coming, what toward you? You to me
ἀκολούθει. 23 Ἐξῆλθεν οὖν οὗτος ὁ
be following. Went forth therefore this the
λόγος εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς
word into the brothers that the disciple
ἐκεῖνος οὐκ ἀποθνήσκει. οὐκ εἶπεν δὲ αὐτῷ
that not is dying. Not said but to him
ὁ Ἰησοῦς ὅτι οὐκ ἀποθνήσκει, ἀλλ' Ἐὰν
the Jesus that not he is dying, but If
αὐτὸν θέλω μένειν ἕως
him I am willing to be remaining until
ἔρχομαι, τί πρὸς σέ;
I am coming, what toward you?

24 Οὗτός ἐστιν ὁ μαθητὴς ὁ
This is the disciple the (one)
μαρτυρῶν περὶ τούτων καὶ ὁ
witnessing about these (things) and the (one)
γράψας ταῦτα, καὶ οἴδαμεν
having written these (things), and we have known
ὅτι ἀληθὴς αὐτοῦ ἡ μαρτυρία ἐστίν.
that true of him the witness is.

25 Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ
Is but also other many which
ἐποίησεν ὁ Ἰησοῦς, ἅτινα ἐὰν
did the Jesus, which (things) if ever
γράφηται καθ' ἕν, οὐδ'
it may be written down one (thing), not-but
αὐτὸν οἶμαι τὸν κόσμον
very I am supposing the world
χωρήσειν τὰ γραφόμενα
to afford space in future for the being written
βιβλία.
scrolls.

it is my will for him to remain until I come, of what concern is that to you? You continue following me." 23 In consequence, this saying went out among the brothers, that that disciple would not die. However, Jesus did not say to him that he would not die, but: "If it is my will for him to remain until I come, of what concern is that to you?"

24 This is the disciple that bears witness about these things and that wrote these things, and we know that the witness he gives is true.

25 There are, in fact, many other things also which Jesus did, which, if ever they were written in full detail, I suppose, the world itself could not contain the scrolls written.

ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ

ACTS OF APOSTLES

1 Τὸν μὲν πρῶτον λόγον ἐποιησάμην περὶ
The indeed first word I made about
πάντων, ὦ Θεόφιλε, ὧν ἤρξατο
all (things), O Theophilus, of which started
Ἰησοῦς ποιεῖν τε καὶ διδάσκειν
Jesus to be doing and also to be teaching
2 ἄχρι ἧς ἡμέρας ἐντειλάμενος
until which day having given commandment
τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου
to the apostles through spirit holy
οὓς ἐξελέξατο ἀνελήμφθη· 3 οἷς
whom he chose he was received up; to whom
καὶ παρέστησεν ἑαυτὸν ζῶντα μετὰ
also he made stand beside himself living after
τὸ παθεῖν αὐτὸν ἐν πολλοῖς τεκμηρίοις,
the to suffer him in many tokens,
δι' ἡμερῶν τεσσεράκοντα ὀπτανόμενος
through days forty being seen
αὐτοῖς καὶ λέγων τὰ περὶ τῆς
to them and saying the (things) about the
βασιλείας τοῦ θεοῦ. 4 καὶ συναλιζόμενος
kingdom of the God. And being met together
παρήγγειλεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ
he gave orders to them from Jerusalem not
χωρίζεσθαι, ἀλλὰ περιμένειν
to withdraw, but to be remaining around for
τὴν ἐπαγγελίαν τοῦ πατρὸς ἣν ἠκούσατέ
the promise of the Father which YOU heard
μου· 5 ὅτι Ἰωάνης μὲν ἐβάπτισεν
of me; because John indeed baptized
ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε
to water, YOU but in spirit will be baptized
ἁγίῳ οὐ μετὰ πολλὰς ταύτας ἡμέρας.
to holy not after many these days.
6 Οἱ μὲν οὖν
The (ones) indeed therefore
συνελθόντες ἠρώτων αὐτὸν
having come together they were questioning him
λέγοντες Κύριε, εἰ ἐν τῷ χρόνῳ τούτῳ
saying Lord, if in the time this
ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ;
are you restoring the kingdom to the Israel?
7 εἶπεν πρὸς αὐτούς Οὐχ ὑμῶν ἐστὶν
He said toward them Not of YOU it is

1 The first account, O The·oph'i·lus, I composed about all the things Jesus started both to do and to teach, 2 until the day that he was taken up, after he had given commandment through holy spirit to the apostles whom he chose. 3 To these also by many positive proofs he showed himself alive after he had suffered, being seen by them throughout forty days and telling the things about the kingdom of God. 4 And while he was meeting with them he gave them the orders: "Do not withdraw from Jerusalem, but keep waiting for what the Father has promised, about which YOU heard from me; 5 because John, indeed, baptized with water, but YOU will be baptized in holy spirit not many days after this."

6 When, now, they had assembled, they went asking him: "Lord, are you restoring the kingdom to Israel at this time?" 7 He said to them: "It does not belong to YOU

γνῶναι χρόνους ἢ καιροὺς οὓς ὁ
to know times or appointed times which the

πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, 8 ἀλλὰ
Father put in the own authority, but

λήμψεσθε δύναμιν ἐπελθόντος τοῦ
you will receive power having come upon of the

ἁγίου πνεύματος ἐφ' ὑμᾶς, καὶ ἔσεσθέ
holy spirit upon you, and you will be

μου μάρτυρες ἔν τε Ἰερουσαλὴμ καὶ ἐν
of me witnesses in and Jerusalem and in

πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρίᾳ καὶ ἕως
all the Judea and Samaria and until

ἐσχάτου τῆς γῆς. 9 καὶ ταῦτα
extremity of the earth. And these (things)

εἰπὼν βλεπόντων αὐτῶν ἐπήρθη,
having said looking of them he was lifted up,

καὶ νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν
and cloud took from underneath him from the

ὀφθαλμῶν αὐτῶν. 10 καὶ ὡς ἀτενίζοντες
eyes of them. And as gazing

ἦσαν εἰς τὸν οὐρανὸν πορευομένου αὐτοῦ,
they were into the heaven going his way of him,

καὶ ἰδοὺ ἄνδρες δύο παριστήκεισαν
and look! male persons two had stood alongside

αὐτοῖς ἐν ἐσθήσεσι λευκαῖς, 11 οἳ καὶ
to them in garments white, who also

εἶπαν Ἄνδρες Γαλιλαῖοι, τί
said Male persons Galileans, why

ἑστήκατε βλέποντες εἰς τὸν οὐρανόν;
have you stood looking into the heaven?

οὗτος ὁ Ἰησοῦς ὁ
This the Jesus the (one)

ἀναλημφθεὶς ἀφ' ὑμῶν εἰς τὸν
having been received up from you into the

οὐρανὸν οὕτως ἐλεύσεται ὃν τρόπον
heaven thus will come which manner

ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν
you viewed him going his way into the

οὐρανόν.
heaven.

12 Τότε ὑπέστρεψαν εἰς
Then they returned into

Ἰερουσαλὴμ ἀπὸ ὄρους τοῦ
Jerusalem from mountain the (one)

καλουμένου Ἐλαιῶνος, ὅ ἐστιν ἐγγὺς
being called of Olive grove, which is near

Ἰερουσαλὴμ σαββάτου ἔχον ὁδόν.
Jerusalem of sabbath having way.

13 Καὶ ὅτε εἰσῆλθον, εἰς τὸ ὑπερῷον
And when they entered, into the upper chamber

to get knowledge of
the times or seasons
which the Father has
placed in his own
jurisdiction; 8 but
you will receive power
when the holy spirit
arrives upon you, and
you will be witnesses
of me both in Jerusa-
lem and in all Ju·de'a
and Sa·mar'i·a and to
the most distant part
of the earth." 9 And
after he had said
these things, while
they were looking
on, he was lifted up
and a cloud caught
him up from their
vision. 10 And as
they were gazing into
the sky while he was
on his way, also, look!
two men in white
garments stood along-
side them, 11 and
they said: "Men of
Gal'i·lee, why do you
stand looking into the
sky? This Jesus who
was received up from
you into the sky will
come thus in the same
manner as you have
beheld him going into
the sky."

12 Then they
returned to Jerusalem
from a mountain
called the Mount of
Olives, which is near
Jerusalem, being a
sabbath day's journey
away. 13 So, when
they had entered,
they went up into
the upper chamber,

ἀνέβησαν οὗ ἦσαν καταμένοντες,
they went up where they were remaining down,

ὅ τε Πέτρος καὶ Ἰωάνης καὶ Ἰάκωβος καὶ
the and Peter and John and James and

Ἀνδρέας, Φίλιππος καὶ Θωμᾶς, Βαρθολομαῖος
Andrew, Philip and Thomas, Bartholomew

καὶ Μαθθαῖος, Ἰάκωβος Ἁλφαίου καὶ
and Matthew, James of Alphaeus and

Σίμων ὁ ζηλωτὴς καὶ Ἰούδας Ἰακώβου.
Simon the zealot and Judas of James.

14 οὗτοι πάντες ἦσαν προσκαρτεροῦντες
These all were persevering

ὁμοθυμαδὸν τῇ προσευχῇ σὺν
like-mindedly to the prayer together with

γυναιξὶν καὶ Μαριὰμ τῇ μητρὶ τοῦ
women and Mary to the mother of the

Ἰησοῦ καὶ σὺν τοῖς ἀδελφοῖς αὐτοῦ.
Jesus and together with the brothers of him.

15 Καὶ ἐν ταῖς ἡμέραις ταύταις
And in the days these

ἀναστὰς Πέτρος ἐν μέσῳ τῶν ἀδελφῶν
having stood up Peter in midst of the brothers

εἶπεν ἦν τε ὄχλος ὀνομάτων ἐπὶ τὸ
said was and crowd of names upon the

αὐτὸ ὡς ἑκατὸν εἴκοσι 16 Ἄνδρες
very (thing) as hundred twenty Male persons

ἀδελφοί, ἔδει πληρωθῆναι τὴν
brothers, it was necessary to be fulfilled the

γραφὴν ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον
scripture which foretold the spirit the holy

διὰ στόματος Δαυεὶδ περὶ Ἰούδα
through mouth of David about Judas

τοῦ γενομένου ὁδηγοῦ τοῖς
of the (one) having become guide to the (ones)

συλλαβοῦσιν Ἰησοῦν, 17 ὅτι
having taken with Jesus, because

κατηριθμημένος ἦν ἐν ἡμῖν καὶ
having been numbered down he was in us and

ἔλαχεν τὸν κλῆρον τῆς διακονίας ταύτης.
obtained the lot of the service this.

— 18 Οὗτος μὲν οὖν ἐκτήσατο
— This (one) indeed therefore acquired

χωρίον ἐκ μισθοῦ τῆς
piece of ground out of wages of the

ἀδικίας, καὶ πρηνὴς γενόμενος
unrighteousness, and headlong having become

ἐλάκησεν μέσος, καὶ ἐξεχύθη
he burst with crash middle, and was poured out

πάντα τὰ σπλάγχνα αὐτοῦ. 19 καὶ γνωστὸν
all the intestines of him. And known

where they were stay-
ing, Peter as well as
John and James and
Andrew, Philip and
Thomas, Bar·thol'-
o·mew and Matthew,
James [the son] of
Al·phae'us and Simon
the zealous one, and
Judas [the son] of
James. 14 With one
accord all these were
persisting in prayer,
together with some
women and Mary the
mother of Jesus and
with his brothers.

15 Now during
these days Peter rose
up in the midst of the
brothers and said (the
crowd of persons was
all together about one
hundred and twenty):
16 "Men, brothers,
it was necessary for
the scripture to be
fulfilled, which the
holy spirit spoke
beforehand by David's
mouth about Judas,
who became a guide
to those who arrested
Jesus, 17 because he
had been numbered
among us and he
obtained a share
in this ministry.
18 (This very man,
therefore, purchased
a field with the wages
for unrighteousness,
and pitching head
foremost he noisily
burst in his midst and
all his intestines were
poured out. 19 It
also became known

ἐγένετο πᾶσι τοῖς κατοικοῦσιν
it became to all the (ones) inhabiting

Ἰερουσαλήμ, ὥστε κληθῆναι τὸ
Jerusalem, as-and to be called the

χωρίον ἐκεῖνο τῇ διαλέκτῳ αὐτῶν
piece of ground that to the language of them

Ἁκελδαμάχ, τοῦτ' ἔστιν Χωρίον Αἵματος.
Akeldama, this is Piece of ground of Blood.

— 20 Γέγραπται γὰρ ἐν Βίβλῳ
— It has been written for in Book

Ψαλμῶν Γενηθήτω ἡ ἔπαυλις αὐτοῦ
of Psalms Let become the lodging place of him

ἔρημος καὶ μὴ ἔστω ὁ κατοικῶν ἐν
desolate and not let be the (one) inhabiting in

αὐτῇ, καὶ Τὴν ἐπισκοπὴν αὐτοῦ λαβέτω
it, and The overseership of him let take

ἕτερος. 21 δεῖ οὖν
different (one). It is necessary therefore

τῶν συνελθόντων ἡμῖν
of the (ones) having come together to us

ἀνδρῶν ἐν παντὶ χρόνῳ ᾧ
of male persons in all time to which

εἰσῆλθεν καὶ ἐξῆλθεν ἐφ' ἡμᾶς ὁ κύριος
went in and went out upon us the Lord

Ἰησοῦς, 22 ἀρξάμενος ἀπὸ τοῦ
Jesus, having started from the

βαπτίσματος Ἰωάνου ἕως τῆς ἡμέρας
baptism of John until the day

ἧς ἀνελήμφθη ἀφ' ἡμῶν, μάρτυρα
of which he was received up from us, witness

τῆς ἀναστάσεως αὐτοῦ σὺν ἡμῖν
of the resurrection of him together with us

γενέσθαι ἕνα τούτων.
to become one of these.

23 καὶ ἔστησαν δύο, Ἰωσὴφ
And they made to stand two, Joseph

τὸν καλούμενον Βαρσαββᾶν,
the (one) being called Barsabbas,

ὃς ἐπεκλήθη Ἰοῦστος, καὶ Μαθθίαν.
who was surnamed Justus, and Matthias.

24 καὶ προσευξάμενοι εἶπαν Σὺ κύριε
And having prayed they said You Lord

καρδιογνῶστα πάντων, ἀνάδειξον ὃν
knower of hearts of all, show up whom

ἐξελέξω, ἐκ τούτων τῶν δύο ἕνα,
you chose, out of these the two one,

25 λαβεῖν τὸν τόπον τῆς διακονίας ταύτης
to receive the place of the service this

to all the inhabitants
of Jerusalem, so that
that field was called
in their language
A·kel'da·ma, that
is, Field of Blood.)
20 For it is written in
the book of Psalms,
'Let his lodging place
become desolate,
and let there be no
dweller in it,' and,
'His office of oversight
let someone else take.'
21 It is therefore
necessary that of the
men that assembled
with us during all
the time in which
the Lord Jesus went
in and out* among
us, 22 starting with
his baptism by John
and until the day
he was received up
from us, one of these
men should become a
witness with us of his
resurrection."

23 So they put up
two, Joseph called
Bar'sab·bas, who was
surnamed Justus, and
Mat·thi'as. 24 And
they prayed and said:
"You, O Jehovah,*
who know the hearts
of all, designate which
one of these two men
you have chosen,
25 to take the place
of this ministry

21* Or, "carried on his activities." 24* Jehovah, J[7,8,10,22,23]; Lord, אAB.

καὶ ἀποστολῆς, ἀφ' ἧς παρέβη Ἰούδας
and apostleship, from which went aside Judas

πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. 26 καὶ
to go into the place the own. And

ἔδωκαν κλήρους αὐτοῖς, καὶ ἔπεσεν ὁ
they gave lots to them, and fell the

κλῆρος ἐπὶ Μαθθίαν, καὶ συνκατεψηφίσθη
lot upon Matthias, and he was reckoned along

μετὰ τῶν ἕνδεκα ἀποστόλων.
with the eleven apostles.

2 Καὶ ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν
And in the to be being completed the day

τῆς πεντηκοστῆς ἦσαν πάντες ὁμοῦ
of the Pentecost they were all together

ἐπὶ τὸ αὐτό, 2 καὶ ἐγένετο ἄφνω
upon the very (thing), and occurred suddenly

ἐκ τοῦ οὐρανοῦ ἦχος ὥσπερ φερομένης
out of the heaven noise as-even being borne

πνοῆς βιαίας καὶ ἐπλήρωσεν ὅλον τὸν
of blowing violent and it filled whole the

οἶκον οὗ ἦσαν καθήμενοι, 3 καὶ
house where they were sitting, and

ὤφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι
they were seen to them being distributed tongues

ὡσεὶ πυρός, καὶ ἐκάθισεν ἐφ' ἕνα ἕκαστον
as if of fire, and it sat down upon one each

αὐτῶν, 4 καὶ ἐπλήσθησαν πάντες
of them, and they became filled all

πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν
of spirit holy, and they started to be speaking

ἑτέραις γλώσσαις καθὼς τὸ πνεῦμα
to different tongues according as the spirit

ἐδίδου ἀποφθέγγεσθαι αὐτοῖς.
was giving to be uttering to them.

5 Ἦσαν δὲ ἐν Ἰερουσαλὴμ κατοικοῦντες
Were but in Jerusalem inhabiting

Ἰουδαῖοι, ἄνδρες εὐλαβεῖς ἀπὸ παντὸς
Jews, male persons holding well from every

ἔθνους τῶν ὑπὸ τὸν οὐρανόν·
nation of the (ones) under the heaven;

6 γενομένης δὲ τῆς φωνῆς ταύτης
having occurred but of the sound this

συνῆλθε τὸ πλῆθος καὶ συνεχύθη,
came together the multitude and was confused,

ὅτι ἤκουσεν εἷς ἕκαστος τῇ ἰδίᾳ
because heard one each to the own

διαλέκτῳ λαλούντων αὐτῶν·
language speaking of them;

7 ἐξίσταντο δὲ καὶ
they were stood out of selves but and

and apostleship, from
which Judas deviated
to go to his own
place." 26 So they
cast lots over them,
and the lot fell upon
Mat·thi'as; and he was
reckoned along with
the eleven apostles.

2 Now while the day
of the [festival
of] Pentecost was in
progress they were all
together at the same
place, 2 and sud-
denly there occurred
from heaven a noise
just like that of a
rushing stiff breeze,
and it filled the whole
house in which they
were sitting. 3 And
tongues as if of
fire became visible
to them and were
distributed about, and
one sat upon each
one of them, 4 and
they all became filled
with holy spirit and
started to speak with
different tongues,
just as the spirit was
granting them to
make utterance.

5 As it was, there
were dwelling in
Jerusalem Jews,
reverent men, from
every nation of those
under heaven. 6 So,
when this sound
occurred, the multi-
tude came together
and were bewildered,
because each one
heard them speaking
in his own language.
7 Indeed, they were
astonished and

ἐθαύμαζον λέγοντες Οὐχὶ ἰδοὺ
they were wondering saying Not look
πάντες οὗτοί εἰσιν οἱ λαλοῦντες
all these are the (ones) speaking
Γαλιλαῖοι; 8 καὶ πῶς ἡμεῖς ἀκούομεν
Galileans? And how we are hearing
ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ
each to the own language of us in which
ἐγεννήθημεν; 9 Πάρθοι καὶ Μῆδοι καὶ
we were generated? Parthians and Medes and
Ἐλαμεῖται, καὶ οἱ κατοικοῦντες τὴν
Elamites, and the (ones) inhabiting the
Μεσοποταμίαν, Ἰουδαίαν τε καὶ
Mesopotamia, Judea and also
Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν,
Cappadocia, Pontus and the Asia,
10 Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον
Phrygia and also Pamphylia, Egypt
καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ
and the parts of the Libya the down on
Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι,
Cyrene, and the (ones) sojourning Romans,
Ἰουδαῖοί τε καὶ προσήλυτοι, 11 Κρῆτες καὶ
Jews and also proselytes, Cretans and
Ἄραβες, ἀκούομεν λαλούντων αὐτῶν
Arabians, we are hearing speaking of them
ταῖς ἡμετέραις γλώσσαις τὰ
to the our tongues the
μεγαλεῖα τοῦ θεοῦ.
magnificent (things) of the God.
12 ἐξίσταντο δὲ πάντες καὶ
They were stood out of selves but all and
διηπορούντο, ἄλλος πρὸς ἄλλον λέγοντες
were perplexed, other toward other saying
Τί θέλει τοῦτο εἶναι; 13 ἕτεροι
What is willing this to be? Different (ones)
δὲ διαχλευάζοντες ἔλεγον ὅτι Γλεύκους
but thoroughly joking were saying that Sweet wine
μεμεστωμένοι εἰσίν.
having been filled they are.
14 Σταθεὶς δὲ ὁ Πέτρος σὺν
Having stood but the Peter together with
τοῖς ἕνδεκα ἐπῆρεν τὴν φωνὴν αὐτοῦ καὶ
the eleven lifted up the voice of him and
ἀπεφθέγξατο αὐτοῖς Ἄνδρες Ἰουδαῖοι καὶ
uttered to them Male persons Jews and
οἱ κατοικοῦντες Ἰερουσαλὴμ πάντες,
the (ones) inhabiting Jerusalem all,
τοῦτο ὑμῖν γνωστὸν ἔστω καὶ ἐνωτίσασθε
this to you known let be and give ear to

began to wonder and
say: "See here, all
these who are speak-
ing are Gal·i·le'ans, are
they not? 8 And yet
how is it we are hear-
ing, each one of us,
his own language in
which we were born?
9 Par'thi·ans and
Medes and E'lam·ites,
and the inhabitants
of Mes·o·po·ta'mi·a,
and Ju·de'a and
Cap·pa·do'ci·a, Pon'tus
and the [district of]
Asia, 10 and Phryg'-
i·a and Pam·phyl'i·a,
Egypt and the parts
of Lib'y·a, which is
toward Cy·re'ne, and
sojourners from Rome,
both Jews and pros-
elytes, 11 Cre'tans
and Arabians, we hear
them speaking in our
tongues about the
magnificent things of
God." 12 Yes, they
were all astonished
and were in perplex-
ity, saying one to
another: "What does
this thing purport to
be?" 13 However,
different ones mocked
at them and began to
say: "They are full of
sweet wine."
14 But Peter stood
up with the eleven
and raised his voice
and made this utter-
ance to them: "Men
of Ju·de'a and all YOU
inhabitants of Jerusa-
lem, let this be known
to YOU and give ear to

τὰ ῥήματά μου. 15 οὐ γὰρ ὡς ὑμεῖς
the sayings of me. Not for as YOU
ὑπολαμβάνετε οὗτοι μεθύουσιν, ἔστιν γὰρ
are supposing these are being drunk, it is for
ὥρα τρίτη τῆς ἡμέρας, 16 ἀλλὰ τοῦτό
hour third of the day, but this
ἐστιν τὸ εἰρημένον διὰ τοῦ
is the (thing) having been said through the
προφήτου Ἰωήλ 17 Καὶ ἔσται ἐν ταῖς
prophet Joel And it will be in the
ἐσχάταις ἡμέραις, λέγει ὁ θεός,
last days, is saying the God,
ἐκχεῶ ἀπὸ τοῦ πνεύματός μου ἐπὶ
I shall pour out from the spirit of me upon
πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ
all flesh, and will prophesy the sons
ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ
of YOU and the daughters of YOU, and the
νεανίσκοι ὑμῶν ὁράσεις ὄψονται, καὶ οἱ
young men of YOU visions will see, and the
πρεσβύτεροι ὑμῶν ἐνυπνίοις ἐνυπνιασθήσονται·
older men of YOU dreams will dream;
18 καί γε ἐπὶ τοὺς δούλους μου καὶ
and in fact upon the slaves of me and
ἐπὶ τὰς δούλας μου ἐν ταῖς ἡμέραις
upon the female slaves of me in the days
ἐκείναις ἐκχεῶ ἀπὸ τοῦ πνεύματός
those I will pour out from the spirit
μου, καὶ προφητεύσουσιν. 19 Καὶ δώσω
of me, and they will prophesy. And I shall give
τέρατα ἐν τῷ οὐρανῷ ἄνω καὶ σημεῖα ἐπὶ
portents in the heaven above and signs upon
τῆς γῆς κάτω, αἷμα καὶ πῦρ καὶ ἀτμίδα
the earth below, blood and fire and mist
καπνοῦ· 20 ὁ ἥλιος μεταστραφήσεται εἰς
of smoke; the sun will be turned across into
σκότος καὶ ἡ σελήνη εἰς αἷμα πρὶν
darkness and the moon into blood before
ἐλθεῖν ἡμέραν Κυρίου τὴν μεγάλην καὶ
to come day of Lord the great and
ἐπιφανῆ. 21 Καὶ ἔσται πᾶς ὃς ἐὰν
illustrious. And it will be everyone who if ever
ἐπικαλέσηται τὸ ὄνομα Κυρίου σωθήσεται.
should call upon the name of Lord he will be saved.
22 Ἄνδρες Ἰσραηλεῖται, ἀκούσατε τοὺς
Male persons Israelites, hear YOU the
λόγους τούτους. Ἰησοῦν τὸν Ναζωραῖον,
words these. Jesus the Nazarene,

my sayings.
15 These [people] are,
in fact, not drunk,
as YOU suppose, for
it is the third hour
of the day. 16 On
the contrary, this is
what was said through
the prophet Joel,
17 '"And in the last
days," God says, "I
shall pour out some of
my spirit upon every
sort of flesh, and YOUR
sons and YOUR daugh-
ters will prophesy and
YOUR young men will
see visions and YOUR
old men* will dream
dreams; 18 and even
upon my men slaves
and upon my women
slaves I will pour out
some of my spirit
in those days, and
they will prophesy.
19 And I will give
portents in heaven
above and signs on
earth below, blood
and fire and smoke
mist; 20 the sun will
be turned into dark-
ness and the moon
into blood before the
great and illustrious
day of Jehovah*
arrives. 21 And
everyone who calls on
the name of Jehovah*
will be saved."'
22 "Men of Israel,
hear these words:
Jesus the Naz·a·rene',

17* Or, "elders." 20*, 21* Jehovah, J[7,8,10-18,20,22-24]; Lord, (א)AB.

ἄνδρα ἀποδεδειγμένον ἀπὸ τοῦ
male person having been shown forth from the

θεοῦ εἰς ὑμᾶς δυνάμεσι καὶ τέρασι καὶ
God into YOU to powers and to portents and

σημείοις οἷς ἐποίησεν δι' αὐτοῦ ὁ
to signs to which did through him the

θεὸς ἐν μέσῳ ὑμῶν, καθὼς αὐτοὶ
God in midst of YOU, according as very ones

οἴδατε, 23 τοῦτον τῇ
YOU have known, this (one) to the

ὡρισμένῃ βουλῇ καὶ προγνώσει
having been determined counsel and foreknowledge

τοῦ θεοῦ ἔκδοτον διὰ χειρὸς
of the God given out through hand

ἀνόμων προσπήξαντες ἀνείλατε,
of lawless (ones) having fastened YOU took up,

24 ὃν ὁ θεὸς ἀνέστησεν λύσας
whom the God resurrected having loosened

τὰς ὠδῖνας τοῦ θανάτου, καθότι οὐκ
the pangs of the death, according to which not

ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ·
it was possible to be held fast him by it;

25 Δαυεὶδ γὰρ λέγει εἰς αὐτόν
David for is saying into him

Προορώμην τὸν κύριον ἐνώπιόν
I was seeing before myself the Lord in sight

μου διὰ παντός, ὅτι ἐκ δεξιῶν
of me through all, because out of right [parts]

μού ἐστιν ἵνα μὴ σαλευθῶ.
of me he is in order that not I should be shaken.

26 διὰ τοῦτο ηὐφράνθη μου ἡ
Through this was cheered up of me the

καρδία καὶ ἠγαλλιάσατο ἡ γλῶσσά μου,
heart and exulted the tongue of me,

ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ'
yet but also the flesh of me will tent down upon

ἐλπίδι· 27 ὅτι οὐκ ἐνκαταλείψεις τὴν
hope; because not you will forsake the

ψυχήν μου εἰς ᾅδην, οὐδὲ δώσεις τὸν
soul of me into hades, neither you will give the

ὅσιόν σου ἰδεῖν διαφθοράν.
loyal one of you to see corruption.

28 ἐγνώρισάς μοι ὁδοὺς ζωῆς,
You made known to me ways of life,

πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου
you will fill me of good cheer with the face

σου.
of you.

a man publicly
shown by God to YOU
through powerful
works and portents
and signs that God
did through him in
YOUR midst, just as
YOU yourselves know,
23 this [man], as one
delivered up by the
determined counsel
and foreknowledge
of God, YOU fastened
to a stake by the
hand of lawless
men and did away
with. 24 But God
resurrected him by
loosing the pangs of
death, because it was
not possible for him
to continue to be held
fast by it. 25 For
David says respecting
him, 'I had Jehovah*
constantly before my
eyes; because he is at
my right hand that I
may never be shaken.
26 On this account
my heart became
cheerful and my
tongue rejoiced great-
ly. Moreover, even
my flesh will reside
in hope; 27 because
you will not leave
my soul in Ha'des,*
neither will you allow
your loyal one to see
corruption. 28 You
have made life's ways
known to me, you
will fill me with good
cheer with your face.'

25* Jehovah, J$^{7,8,10-18,20,22,23}$; the Lord, ℵAB. 27* Ha'des, ℵAB; She'ol, J$^{7,8,11-18,22}$. See App 4B.

29 Ἄνδρες ἀδελφοί, ἐξὸν εἰπεῖν μετὰ
Male persons brothers, allowable to say with

παρρησίας πρὸς ὑμᾶς περὶ τοῦ πατριάρχου
outspokenness toward YOU about the patriarch

Δαυείδ, ὅτι καὶ ἐτελεύτησεν καὶ ἐτάφη
David, that and he deceased and he was buried

καὶ τὸ μνῆμα αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς
and the tomb of him is in us until the

ἡμέρας ταύτης· 30 προφήτης οὖν
day this; prophet therefore

ὑπάρχων, καὶ εἰδὼς ὅτι ὅρκῳ ὤμοσεν
being, and having known that to oath swore

αὐτῷ ὁ θεὸς ἐκ καρποῦ τῆς ὀσφύος
to him the God out of fruit of the loin

αὐτοῦ καθίσαι ἐπὶ τὸν θρόνον αὐτοῦ,
of him to seat upon the throne of him,

31 προιδὼν ἐλάλησεν περὶ τῆς
having foreseen he spoke about the

ἀναστάσεως τοῦ χριστοῦ ὅτι οὔτε
resurrection of the Christ that neither

ἐνκατελείφθη εἰς ᾅδην οὔτε ἡ σὰρξ αὐτοῦ
he was forsaken into hades nor the flesh of him

εἶδεν διαφθοράν. 32 τοῦτον τὸν Ἰησοῦν
saw corruption. This the Jesus

ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς
resurrected the God, of which all we

ἐσμὲν μάρτυρες. 33 τῇ δεξιᾷ
are witnesses. To the right [hand]

οὖν τοῦ θεοῦ ὑψωθεὶς
therefore of the God having been put on high

τήν τε ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου
the and promise of the spirit the holy

λαβὼν παρὰ τοῦ πατρὸς ἐξέχεεν
having received beside of the Father he poured out

τοῦτο ὃ ὑμεῖς καὶ βλέπετε καὶ
this which YOU and YOU are looking at and

ἀκούετε. 34 οὐ γὰρ Δαυεὶδ ἀνέβη
YOU are hearing. Not for David went up

εἰς τοὺς οὐρανούς, λέγει δὲ αὐτός Εἶπεν
into the heavens, he is saying but he Said

Κύριος τῷ κυρίῳ μου Κάθου ἐκ
Lord to the Lord of me Be sitting out of

δεξιῶν μου 35 ἕως ἂν θῶ
right [parts] of me until likely I should put

τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν
the enemies of you footstool of the feet

σου. 36 ἀσφαλῶς οὖν γινωσκέτω
of you. Certainly therefore let be knowing

29 "Men, brothers,
it is allowable to
speak with freeness
of speech to YOU
concerning the family
head David, that he
both deceased and was
buried and his tomb
is among us to this
day. 30 Therefore,
because he was a
prophet and knew
that God* had sworn
to him with an oath
that he would seat
one from the fruitage
of his loins upon his
throne, 31 he saw
beforehand and spoke
concerning the resur-
rection of the Christ,
that neither was he
forsaken in Ha'des*
nor did his flesh see
corruption. 32 This
Jesus God resurrected,
of which fact we
are all witnesses.
33 Therefore because
he was exalted to* the
right hand of God and
received the promised
holy spirit from the
Father, he has poured
out this which YOU
see and hear. 34 Ac-
tually David did not
ascend to the heavens,
but he himself says,
'Jehovah* said to my
Lord: "Sit at my right
hand, 35 until I
place your enemies as
a stool for your feet."'
36 Therefore let all
the house of Israel
know for a certainty

30* God, ℵAB; Jehovah, J^{7,8,10}. 31* Ha'des, ℵAB; She'ol, J$^{7,8,11-18,20}$. 33* Or, "by." 34* Jehovah, J$^{7,8,10-18,21-24}$; Lord, ℵAB.

πᾶς οἶκος Ἰσραὴλ ὅτι καὶ κύριον αὐτὸν καὶ
all house of Israel that and Lord him and
χριστὸν ἐποίησεν ὁ θεός, τοῦτον τὸν Ἰησοῦν
Christ made the God, this the Jesus
ὃν ὑμεῖς ἐσταυρώσατε.
whom YOU put on stake.
37 Ἀκούσαντες δὲ κατενύγησαν
Having heard but they were pierced down
τὴν καρδίαν, εἶπάν τε πρὸς τὸν Πέτρον
the heart, they said and toward the Peter
καὶ τοὺς λοιποὺς ἀποστόλους Τί
and the leftover (ones) apostles What
ποιήσωμεν, ἄνδρες ἀδελφοί; 38 Πέτρος
should we do, male persons brothers? Peter
δὲ πρὸς αὐτούς Μετανοήσατε, καὶ
but toward them Repent YOU, and
βαπτισθήτω ἕκαστος ὑμῶν ἐν τῷ ὀνόματι
let him be baptized each of YOU in the name
Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν
of Jesus Christ into letting go off of the
ἁμαρτιῶν ὑμῶν, καὶ λήμψεσθε τὴν δωρεὰν
sins of YOU, and YOU will receive the free gift
τοῦ ἁγίου πνεύματος· 39 ὑμῖν γάρ ἐστιν
of the holy spirit; to YOU for is
ἡ ἐπαγγελία καὶ τοῖς τέκνοις ὑμῶν καὶ
the promise and to the children of YOU and
πᾶσι τοῖς εἰς μακρὰν ὅσους ἂν
to all the (ones) into long [way] as many as likely
προσκαλέσηται Κύριος ὁ θεὸς ἡμῶν.
might call toward self Lord the God of us.
40 ἑτέροις τε λόγοις πλείοσιν
To different and words more
διεμαρτύρατο, καὶ
he was thoroughly bearing witness, and
παρεκάλει αὐτοὺς λέγων Σώθητε ἀπὸ
he was exhorting them saying Be YOU saved from
τῆς γενεᾶς τῆς σκολιᾶς ταύτης.
the generation of the crooked this.
41 Οἱ μὲν οὖν ἀποδεξάμενοι
The (ones) indeed therefore having received
τὸν λόγον αὐτοῦ ἐβαπτίσθησαν, καὶ
the word of him they were baptized, and
προσετέθησαν ἐν τῇ ἡμέρᾳ ἐκείνῃ ψυχαὶ ὡσεὶ
were added in the day that souls as if
τρισχίλιαι. 42 ἦσαν δὲ
three thousand. They were but
προσκαρτεροῦντες τῇ διδαχῇ τῶν
persevering to the teaching of the

that God made him
both Lord and Christ,
this Jesus whom YOU
impaled."
37 Now when they
heard this they were
stabbed to the heart,
and they said to
Peter and the rest of
the apostles: "Men,
brothers, what shall
we do?" 38 Peter
[said] to them:
"Repent, and let each
one of YOU be baptized
in the name of Jesus
Christ for forgiveness
of YOUR sins, and YOU
will receive the free
gift of the holy spirit.
39 For the promise is
to YOU and to YOUR
children and to all
those afar off, just
as many as Jehovah*
our God may call to
him." 40 And with
many other words he
bore thorough witness
and kept exhorting
them, saying: "Get
saved from this
crooked generation."
41 Therefore those
who embraced his
word heartily were
baptized, and on
that day about three
thousand souls were
added. 42 And they
continued devoting
themselves to the
teaching of the

39* Jehovah, J7,8,10,17,18,22-24; Lord, ℵAB.

ἀποστόλων καὶ τῇ κοινωνίᾳ, τῇ
apostles and to the common participation, to the
κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς.
breaking of the bread and to the prayers.
43 Ἐγίνετο δὲ πάσῃ ψυχῇ φόβος,
Was occurring but to every soul fear,
πολλὰ δὲ τέρατα καὶ σημεῖα διὰ τῶν
many but portents and signs through the
ἀποστόλων ἐγίνετο. 44 πάντες δὲ
apostles was occurring. All but
οἱ πιστεύσαντες ἐπὶ τὸ αὐτὸ
the (ones) having believed upon the very [place]
εἶχον ἅπαντα κοινά, 45 καὶ τὰ
were having all (things) common, and the
κτήματα καὶ τὰς ὑπάρξεις ἐπίπρασκον
possessions and the properties they were selling
καὶ διεμέριζον αὐτὰ πᾶσιν
and they were distributing them to all
καθότι ἄν τις χρείαν εἶχεν·
according as likely anyone need was having;
46 καθ' ἡμέραν τε προσκαρτεροῦντες
according to day and persevering
ὁμοθυμαδὸν ἐν τῷ ἱερῷ, κλῶντές τε
like-mindedly in the temple, breaking and
κατ' οἶκον ἄρτον, μετελάμβανον
according to house bread, they were partaking
τροφῆς ἐν ἀγαλλιάσει καὶ ἀφελότητι
of food in exultation and simplicity
καρδίας, 47 αἰνοῦντες τὸν θεὸν καὶ ἔχοντες
of heart, praising the God and having
χάριν πρὸς ὅλον τὸν λαόν. ὁ δὲ κύριος
favor toward whole the people. The but Lord
προσετίθει τοὺς σῳζομένους καθ'
was adding the (ones) being saved according to
ἡμέραν ἐπὶ τὸ αὐτό.
day upon the very [time].

3 Πέτρος δὲ καὶ Ἰωάνης ἀνέβαινον εἰς
Peter but and John were going up into
τὸ ἱερὸν ἐπὶ τὴν ὥραν τῆς προσευχῆς
the temple upon the hour of the prayer
τὴν ἐνάτην, 2 καί τις ἀνὴρ χωλὸς ἐκ
the ninth, and some man lame out of
κοιλίας μητρὸς αὐτοῦ ὑπάρχων
cavity of mother of him being
ἐβαστάζετο, ὃν ἐτίθουν
he was being carried, whom they were putting
καθ' ἡμέραν πρὸς τὴν θύραν τοῦ
according to day toward the door of the

apostles and to
sharing [with one
another], to taking of
meals and to prayers.
43 Indeed, fear
began to fall upon
every soul, and many
portents and signs be-
gan to occur through
the apostles. 44 All
those who became be-
lievers were together
in having all things
in common, 45 and
they went selling
their possessions and
properties and distrib-
uting the [proceeds]
to all, just as anyone
would have the need.
46 And day after day
they were in constant
attendance at the
temple with one
accord, and they took
their meals in private
homes* and partook
of food with great
rejoicing and sincerity
of heart, 47 praising
God and finding favor
with all the people.
At the same time
Jehovah* continued
to join to them daily
those being saved.

3 Now Peter and
John were going
up into the temple for
the hour of prayer,
the ninth hour,
2 and a certain man
that was lame from
his mother's womb
was being carried,
and they would
daily put him near
the temple door

46* Or, "from house to house." 47* Jehovah, J7,8,10; the Lord, ℵAB.

ἱεροῦ τὴν λεγομένην Ὡραίαν τοῦ
temple the being said Beautiful of the
αἰτεῖν ἐλεημοσύνην παρὰ τῶν
to be asking gift of mercy beside of the (ones)
εἰσπορευομένων εἰς τὸ ἱερόν, 3 ὃς
going their way inside into the temple, who
ἰδὼν Πέτρον καὶ Ἰωάνην μέλλοντας
having seen Peter and John being about
εἰσιέναι εἰς τὸ ἱερὸν ἠρώτα
to be going in into the temple he was requesting
ἐλεημοσύνην λαβεῖν. 4 ἀτενίσας δὲ
gift of mercy to receive. Having gazed but
Πέτρος εἰς αὐτὸν σὺν τῷ Ἰωάνῃ
Peter into him together with the John
εἶπεν Βλέψον εἰς ἡμᾶς. 5 ὁ δὲ
he said Look into us. The (one) but
ἐπεῖχεν αὐτοῖς προσδοκῶν
was having [eyes] upon to them expecting
τι παρ' αὐτῶν λαβεῖν. 6 εἶπεν δὲ
something beside of them to receive. Said but
Πέτρος Ἀργύριον καὶ χρυσίον οὐχ ὑπάρχει
Peter Silver and gold not is existing
μοι, ὃ δὲ ἔχω τοῦτό σοι
to me, which but I am having this to you
δίδωμι· ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ
I am giving; in the name of Jesus Christ
τοῦ Ναζωραίου περιπάτει. 7 καὶ
the Nazarene be walking. And
πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς
having taken hold of him of the right hand
ἤγειρεν αὐτόν· παραχρῆμα δὲ ἐστερεώθησαν
he raised up him; instantly but were made firm
αἱ βάσεις αὐτοῦ καὶ τὰ σφυδρά, 8 καὶ
the soles of him and the ankle bones, and
ἐξαλλόμενος ἔστη καὶ περιεπάτει, καὶ
leaping out he stood and he was walking, and
εἰσῆλθεν σὺν αὐτοῖς εἰς τὸ ἱερὸν
he entered together with them into the temple
περιπατῶν καὶ ἁλλόμενος καὶ αἰνῶν τὸν
walking and leaping and praising the
θεόν. 9 καὶ εἶδεν πᾶς ὁ λαὸς αὐτὸν
God. And saw all the people him
περιπατοῦντα καὶ αἰνοῦντα τὸν θεόν,
walking and praising the God,
10 ἐπεγίνωσκον δὲ αὐτὸν ὅτι οὗτος
they were recognizing but him that this
ἦν ὁ πρὸς τὴν ἐλεημοσύνην
was the (one) toward the gift of mercy
καθήμενος ἐπὶ τῇ Ὡραίᾳ Πύλῃ τοῦ
sitting upon the Beautiful Gate of the

that was called Beau-
tiful, in order to ask
gifts of mercy from
those entering into
the temple. 3 When
he caught sight of
Peter and John about
to go into the temple
he began requesting
to get gifts of mercy.
4 But Peter, together
with John, gazed at
him and said: "Take
a look at us." 5 So
he fixed his attention
upon them, expecting
to get something from
them. 6 However,
Peter said: "Silver and
gold I do not possess,
but what I do have
is what I give you:
In the name of Jesus
Christ the Naz·a·rene',
walk!" 7 With that
he took hold of him
by the right hand
and raised him up.
Instantly the soles
of his feet and his
anklebones were made
firm; 8 and, leaping
up, he stood up and
began walking, and
he entered with them
into the temple, walk-
ing and leaping and
praising God. 9 And
all the people got
sight of him walking
and praising God.
10 Moreover, they be-
gan to recognize him,
that this was the man
that used to sit for
gifts of mercy at the
Beautiful Gate of the

ἱεροῦ, καὶ ἐπλήσθησαν θάμβους καὶ
temple, and they were filled of astonishment and
ἐκστάσεως ἐπὶ τῷ συμβεβηκότι
of ecstasy upon the (thing) having come together
αὐτῷ.
to him.
11 Κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον καὶ
Holding fast but of him the Peter and
τὸν Ἰωάνην συνέδραμεν πᾶς ὁ λαὸς πρὸς
the John ran together all the people toward
αὐτοὺς ἐπὶ τῇ στοᾷ τῇ
them upon the colonnade the
καλουμένῃ Σολομῶντος ἔκθαμβοι.
being called of Solomon astonished out.
12 ἰδὼν δὲ ὁ Πέτρος ἀπεκρίνατο
Having seen but the Peter answered
πρὸς τὸν λαόν Ἄνδρες Ἰσραηλεῖται,
toward the people Male persons Israelites,
τί θαυμάζετε ἐπὶ τούτῳ, ἢ ἡμῖν τί
why are YOU wondering upon this, or to us why
ἀτενίζετε ὡς ἰδίᾳ δυνάμει ἢ
are YOU gazing as to own power or
εὐσεβείᾳ πεποιηκόσιν τοῦ
to well-reverentialness to (ones) having made of the
περιπατεῖν αὐτόν; 13 ὁ θεὸς Ἀβραὰμ
to be walking him? The God of Abraham
καὶ Ἰσαὰκ καὶ Ἰακώβ, ὁ θεὸς τῶν πατέρων
and of Isaac and of Jacob, the God of the fathers
ἡμῶν, ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν,
of us, glorified the boy of him Jesus,
ὃν ὑμεῖς μὲν παρεδώκατε καὶ
whom YOU indeed gave beside and
ἠρνήσασθε κατὰ πρόσωπον Πειλάτου,
YOU disowned down face of Pilate,
κρίναντος ἐκείνου ἀπολύειν·
having judged of that (one) to be releasing;
14 ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον
YOU but the holy and righteous (one)
ἠρνήσασθε, καὶ ᾐτήσασθε ἄνδρα
YOU disowned, and YOU asked for male person
φονέα χαρισθῆναι ὑμῖν, 15 τὸν δὲ
murderer to be kindly given to YOU, the but
ἀρχηγὸν τῆς ζωῆς ἀπεκτείνατε, ὃν ὁ
chief leader of the life YOU killed, whom the
θεὸς ἤγειρεν ἐκ νεκρῶν, οὗ ἡμεῖς
God raised up out of dead (ones), of which we
μάρτυρές ἐσμεν. 16 καὶ τῇ πίστει τοῦ
witnesses we are. And to the faith of the
ὀνόματος αὐτοῦ τοῦτον ὃν θεωρεῖτε
name of him this (one) whom YOU are beholding

temple, and they
became filled with
astonishment and
ecstasy at what had
happened to him.
11 Well, as the man
was holding onto Pe-
ter and John, all the
people ran together
to them at what was
called Sol'o·mon's
colonnade, surprised
out of their wits.
12 When Peter saw
this, he said to the
people: "Men of Israel,
why are YOU wonder-
ing over this, or why
are YOU gazing at us
as though by personal
power or godly devo-
tion we have made
him walk? 13 The
God of Abraham and
of Isaac and of Jacob,
the God of our fore-
fathers, has glorified
his Servant, Jesus,
whom YOU, for YOUR
part, delivered up
and disowned before
Pilate's face, when he
had decided to release
him. 14 Yes, YOU
disowned that holy
and righteous one,
and YOU asked for
a man, a murderer,
to be freely granted
to YOU, 15 whereas
YOU killed the Chief
Agent of life. But God
raised him up from
the dead, of which
fact we are witnesses.
16 Consequently his
name, by [our] faith
in his name, has
made this man strong
whom YOU behold

καὶ οἴδατε ἐστερέωσεν τὸ ὄνομα
and you have known made firm the name
αὐτοῦ, καὶ ἡ πίστις ἡ δι' αὐτοῦ
of him, and the faith the (one) through him
ἔδωκεν αὐτῷ τὴν ὁλοκληρίαν ταύτην
gave to him the whole allotment this
ἀπέναντι πάντων ὑμῶν. 17 καὶ νῦν,
from in front of all of YOU. And now,
ἀδελφοί, οἶδα ὅτι κατὰ ἄγνοιαν
brothers, I have known that down ignorance
ἐπράξατε, ὥσπερ καὶ οἱ ἄρχοντες ὑμῶν·
YOU acted, as-even also the rulers of YOU;
18 ὁ δὲ θεὸς ἃ
the but God which (things)
προκατήγγειλεν διὰ στόματος
he published beforehand through mouth
πάντων τῶν προφητῶν παθεῖν τὸν χριστὸν
of all the prophets to suffer the Christ
αὐτοῦ ἐπλήρωσεν οὕτως.
of him he fulfilled thus.
19 μετανοήσατε οὖν καὶ ἐπιστρέψατε
Repent YOU therefore and turn YOU around
πρὸς τὸ ἐξαλιφθῆναι ὑμῶν τὰς ἁμαρτίας,
toward the to be blotted out of YOU the sins,
ὅπως ἂν ἔλθωσιν καιροὶ
so that likely should come appointed times
ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου
of refreshing from face of the Lord
20 καὶ ἀποστείλῃ τὸν
and he should send forth the
προκεχειρισμένον ὑμῖν χριστὸν
having been beforehand appointed to YOU Christ
Ἰησοῦν, 21 ὃν δεῖ οὐρανὸν
Jesus, whom it is necessary heaven
μὲν δέξασθαι ἄχρι χρόνων
indeed to receive until times
ἀποκαταστάσεως πάντων ὧν
of restoration of all (things) of which (things)
ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν
spoke the God through mouth of the
ἁγίων ἀπ' αἰῶνος αὐτοῦ προφητῶν.
holy from age of him of prophets.
22 Μωυσῆς μὲν εἶπεν ὅτι Προφήτην ὑμῖν
Moses indeed said that Prophet to YOU
ἀναστήσει Κύριος ὁ θεὸς ἐκ τῶν
will make stand up Lord the God out of the
ἀδελφῶν ὑμῶν ὡς ἐμέ· αὐτοῦ ἀκούσεσθε
brothers of YOU as me; of him YOU will hear

and know, and the
faith that is through
him has given the
man this complete
soundness in the sight
of all of YOU. 17 And
now, brothers, I know
that YOU acted in
ignorance, just as
YOUR rulers also did.
18 But in this way
God has fulfilled the
things he announced
beforehand through
the mouth of all the
prophets, that his
Christ would suffer.

19 "Repent, there-
fore, and turn around
so as to get YOUR
sins blotted out, that
seasons of refreshing
may come from the
person of Jehovah*
20 and that he may
send forth the Christ
appointed for YOU,
Jesus, 21 whom
heaven, indeed, must
hold within itself*
until the times of res-
toration of all things
of which God spoke
through the mouth of
his holy prophets of
old time. 22 In fact,
Moses said, 'Jehovah*
God will raise up
for YOU from among
YOUR brothers a
prophet like me. You
must listen to him

19* Jehovah, J13-18,22,23; the Lord, ℵAB. 21* Or, "must receive." 22* Jehovah, J7,8,10-18,20,22-24 and *LXX*P. Fouad Inv. 266 in Deuteronomy 18:15; Lord, ℵAB.

κατὰ πάντα ὅσα ἂν
according to all (things) as many as likely
λαλήσῃ πρὸς ὑμᾶς. 23 ἔσται δὲ
he might speak toward YOU. It will be but
πᾶσα ψυχὴ ἥτις ἂν μὴ ἀκούσῃ τοῦ
every soul which likely not should hear of the
προφήτου ἐκείνου ἐξολοθρευθήσεται
prophet that will be completely destroyed
ἐκ τοῦ λαοῦ. 24 καὶ πάντες δὲ οἱ
out of the people. And all but the
προφῆται ἀπὸ Σαμουὴλ καὶ τῶν
prophets from Samuel and of the (ones)
καθεξῆς ὅσοι ἐλάλησαν καὶ
of succession as many as spoke and
κατήγγειλαν τὰς ἡμέρας ταύτας. 25 ὑμεῖς
announced down the days these. YOU
ἐστὲ οἱ υἱοὶ τῶν προφητῶν καὶ τῆς
are the sons of the prophets and of the
διαθήκης ἧς ὁ θεὸς διέθετο πρὸς τοὺς
covenant which the God covenanted toward the
πατέρας ὑμῶν, λέγων πρὸς Ἀβραάμ Καὶ ἐν
fathers of YOU, saying toward Abraham And in
τῷ σπέρματί σου εὐλογηθήσονται πᾶσαι αἱ
the seed of you will be blessed all the
πατριαὶ τῆς γῆς. 26 ὑμῖν πρῶτον
families of the earth. To YOU first
ἀναστήσας ὁ θεὸς τὸν παῖδα αὐτοῦ
having made stand up the God the boy of him
ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς ἐν τῷ
he sent forth him blessing YOU in the
ἀποστρέφειν ἕκαστον ἀπὸ τῶν
to be turning away each (one) from the
πονηριῶν ὑμῶν.
wicked deeds of YOU.

4 Λαλούντων δὲ αὐτῶν πρὸς τὸν λαὸν
Speaking but of them toward the people
ἐπέστησαν αὐτοῖς οἱ ἀρχιερεῖς καὶ ὁ
stood upon them the chief priests and the
στρατηγὸς τοῦ ἱεροῦ καὶ οἱ Σαδδουκαῖοι,
captain of the temple and the Sadducees,
2 διαπονούμενοι διὰ τὸ διδάσκειν
being annoyed through the to be teaching
αὐτοὺς τὸν λαὸν καὶ καταγγέλλειν ἐν
them the people and to be announcing down in
τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ
the Jesus the resurrection the (one) out of
νεκρῶν, 3 καὶ ἐπέβαλον αὐτοῖς τὰς
dead (ones), and they thrust upon them the
χεῖρας καὶ ἔθεντο εἰς τήρησιν εἰς τὴν
hands and they put into observation into the

according to all the
things he speaks to
YOU. 23 Indeed, any
soul that does not
listen to that Prophet
will be completely
destroyed from among
the people.' 24 And
all the prophets, in
fact, from Samuel
on and those in
succession, just as
many as have spoken,
have also plainly
declared these days.
25 YOU are the sons
of the prophets and
of the covenant which
God covenanted with
YOUR forefathers,
saying to Abraham,
'And in your seed all
the families of the
earth will be blessed.'
26 To YOU first God,
after raising up his
Servant, sent him
forth to bless YOU by
turning each one away
from YOUR wicked
deeds."

4 Now while the
[two] were speak-
ing to the people,
the chief priests
and the captain of
the temple and the
Sadducees came
upon them, 2 being
annoyed because
they were teaching
the people and were
plainly declaring the
resurrection from the
dead in the case of
Jesus; 3 and they
laid their hands upon
them and put them
in custody till the

αὔριον, ἦν γὰρ ἑσπέρα ἤδη. 4 πολλοὶ
morrow, it was for evening already. Many
δὲ τῶν ἀκουσάντων τὸν λόγον
but of the (ones) having heard the word
ἐπίστευσαν, καὶ ἐγενήθη ἀριθμὸς τῶν
they believed, and became number of the
ἀνδρῶν ὡς χιλιάδες πέντε.
male persons as thousands five.

5 Ἐγένετο δὲ ἐπὶ τὴν αὔριον
It occurred but upon the morrow
συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ
to be led together of them the rulers and
τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς ἐν
the older men and the scribes in
Ἰερουσαλὴμ 6 καὶ Ἅννας ὁ ἀρχιερεὺς
Jerusalem and Annas the chief priest
καὶ Καιάφας καὶ Ἰωάννης καὶ Ἀλέξανδρος καὶ
and Caiaphas and John and Alexander and
ὅσοι ἦσαν ἐκ γένους ἀρχιερατικοῦ,
as many as were out of race chief priestly,
7 καὶ στήσαντες αὐτοὺς ἐν τῷ μέσῳ
and having made stand them in the midst
ἐπυνθάνοντο Ἐν ποίᾳ δυνάμει ἢ
they were inquiring In what sort of power or
ἐν ποίῳ ὀνόματι ἐποιήσατε τοῦτο ὑμεῖς;
in what sort of name did YOU do this YOU?
8 τότε Πέτρος πλησθεὶς πνεύματος
Then Peter having been filled of spirit
ἁγίου εἶπεν πρὸς αὐτούς
holy said toward them

Ἄρχοντες τοῦ λαοῦ
Rulers of the people
καὶ πρεσβύτεροι, 9 εἰ ἡμεῖς
and older men, if we
σήμερον ἀνακρινόμεθα ἐπὶ εὐεργεσίᾳ
today are being examined upon good deed
ἀνθρώπου ἀσθενοῦς, ἐν τίνι οὗτος
of man infirm, in whom this (one)
σέσωσται, 10 γνωστὸν ἔστω πᾶσιν
has been saved, known let it be to all
ὑμῖν καὶ παντὶ τῷ λαῷ Ἰσραὴλ ὅτι ἐν
to YOU and to all the people of Israel that in
τῷ ὀνόματι Ἰησοῦ Χριστοῦ τοῦ Ναζωραίου,
the name of Jesus Christ of the Nazarene,
ὃν ὑμεῖς ἐσταυρώσατε, ὃν ὁ θεὸς
whom YOU put on stake, whom the God
ἤγειρεν ἐκ νεκρῶν, ἐν τούτῳ
raised up out of dead (ones), in this (one)
οὗτος παρέστηκεν ἐνώπιον ὑμῶν
this [man] has stood alongside in sight of YOU

next day, for it was
already evening.
4 However, many
of those who had
listened to the speech
believed, and the
number of the men
became about five
thousand.

5 The next day
there took place in
Jerusalem the gather-
ing together of their
rulers and older men
and scribes 6 (also
An'nas the chief priest
and Ca'ia·phas and
John and Alexander
and as many as were
of the chief priest's
kinsfolk), 7 and they
stood them in their
midst and began to
inquire: "By what
power or in whose
name did YOU do
this?" 8 Then Peter,
filled with holy spirit,
said to them:

"Rulers of the
people and older men,
9 if we are this day
being examined, on
the basis of a good
deed to an ailing
man, as to by whom
this man has been
made well, 10 let
it be known to all
of YOU and to all
the people of Israel,
that in the name
of Jesus Christ the
Naz·a·rene', whom YOU
impaled but whom
God raised up from
the dead, by this one
does this man stand
here sound in front of

ὑγιής. 11 οὗτός ἐστιν ὁ λίθος ὁ
sound. This is the stone the (one)
ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν
having been treated as nothing by YOU the
οἰκοδόμων, ὁ γενόμενος εἰς
builders, the (one) having come to be into
κεφαλὴν γωνίας. 12 καὶ οὐκ ἔστιν ἐν ἄλλῳ
head of corner. And not is in other
οὐδενὶ ἡ σωτηρία, οὐδὲ γὰρ ὄνομά ἐστιν
no one the salvation, neither for name is
ἕτερον ὑπὸ τὸν οὐρανὸν τὸ δεδομένον
different under the heaven the having been given
ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι
in men in which it is necessary to be saved
ἡμᾶς.
us.

13 Θεωροῦντες δὲ τὴν τοῦ Πέτρου
Beholding but the of the Peter
παρρησίαν καὶ Ἰωάνου, καὶ καταλαβόμενοι
outspokenness and of John, and having perceived
ὅτι ἄνθρωποι ἀγράμματοί εἰσιν
that men unlettered they are
καὶ ἰδιῶται, ἐθαύμαζον,
and ordinary, they were wondering,
ἐπεγίνωσκόν τε αὐτοὺς ὅτι
they were recognizing and them that
σὺν τῷ Ἰησοῦ ἦσαν, 14 τόν τε
together with the Jesus they were, the and
ἄνθρωπον βλέποντες σὺν αὐτοῖς
man looking at together with them
ἑστῶτα τὸν τεθεραπευμένον οὐδὲν
having stood the (one) having been cured nothing
εἶχον ἀντειπεῖν.
they were having to say against.
15 κελεύσαντες δὲ αὐτοὺς ἔξω τοῦ
Having commanded but them outside of the
συνεδρίου ἀπελθεῖν συνέβαλλον
Sanhedrin [hall] to go forth they were consulting
πρὸς ἀλλήλους 16 λέγοντες Τί
toward one another saying What
ποιήσωμεν τοῖς ἀνθρώποις τούτοις; ὅτι
should we do to the men these? Because
μὲν γὰρ γνωστὸν σημεῖον γέγονεν
indeed for known sign has occurred
δι' αὐτῶν πᾶσιν τοῖς κατοικοῦσιν
through them to all the (ones) inhabiting
Ἰερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα
Jerusalem manifest, and not we are able
ἀρνεῖσθαι· 17 ἀλλ' ἵνα μὴ ἐπὶ
to deny; but in order that not upon

YOU. 11 This is 'the
stone that was treated
by YOU builders as
of no account that
has become the
head of the corner.'
12 Furthermore, there
is no salvation in
anyone else, for there
is not another name
under heaven that
has been given among
men by which we
must get saved."

13 Now when
they beheld the
outspokenness of
Peter and John, and
perceived that they
were men unlettered
and ordinary, they
got to wondering.
And they began to
recognize about them
that they used to be
with Jesus; 14 and
as they were looking
at the man that had
been cured standing
with them, they had
nothing to say in
rebuttal. 15 So they
commanded them
to go outside the
San'he·drin hall, and
they began consulting
with one another,
16 saying: "What shall
we do with these men?
Because, for a fact,
a noteworthy sign
has occurred through
them, one manifest
to all the inhabitants
of Jerusalem; and
we cannot deny it.
17 Nevertheless, in
order that it may not

πλεῖον διανεμηθῇ εἰς τὸν λαόν,
more it should be dealt out through into the people.
ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν
let us threaten to them not yet to be speaking
ἐπὶ τῷ ὀνόματι τούτῳ μηδενὶ ἀνθρώπων.
upon the name this to no one of men.
18 καὶ καλέσαντες αὐτοὺς παρήγγειλαν
And having called them they charged
καθόλου μὴ φθέγγεσθαι μηδὲ
down (the) whole not to be uttering nor
διδάσκειν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ.
to be teaching upon the name of the Jesus.
19 ὁ δὲ Πέτρος καὶ Ἰωάνης ἀποκριθέντες
The but Peter and John having answered
εἶπαν πρὸς αὐτούς Εἰ δίκαιόν ἐστιν
said toward them If righteous it is
ἐνώπιον τοῦ θεοῦ ὑμῶν ἀκούειν μᾶλλον
in sight of the God of you to be hearing rather
ἢ τοῦ θεοῦ κρίνατε, 20 οὐ δυνάμεθα
than of the God judge you, not we are able
γὰρ ἡμεῖς ἃ εἴδαμεν καὶ ἠκούσαμεν
for we what (things) we saw and we heard
μὴ λαλεῖν. 21 οἱ δὲ
not to be speaking. They but
προσαπειλησάμενοι ἀπέλυσαν αὐτούς,
having further threatened they released them,
μηδὲν εὑρίσκοντες τὸ πῶς κολάσωνται
nothing finding the how they might lop off
αὐτούς, διὰ τὸν λαόν, ὅτι πάντες
them, through the people, because all
ἐδόξαζον τὸν θεὸν ἐπὶ τῷ
they were glorifying the God upon the (thing)
γεγονότι· 22 ἐτῶν γὰρ ἦν πλειόνων
having occurred; of years for was of more
τεσσεράκοντα ὁ ἄνθρωπος ἐφ' ὃν
forty the man upon whom
ἐγεγόνει τὸ σημεῖον τοῦτο τῆς ἰάσεως.
had occurred the sign this of the healing.
23 Ἀπολυθέντες δὲ ἦλθον πρὸς τοὺς
Having been released but they came toward the
ἰδίους καὶ ἀπήγγειλαν ὅσα
own and they reported back as many (things) as
πρὸς αὐτοὺς οἱ ἀρχιερεῖς καὶ οἱ
toward them the chief priests and the
πρεσβύτεροι εἶπαν. 24 οἱ δὲ
older men said. The (ones) but
ἀκούσαντες ὁμοθυμαδὸν ἦραν φωνὴν
having heard like-mindedly they lifted up voice
πρὸς τὸν θεὸν καὶ εἶπαν
toward the God and they said

be spread abroad
further among the
people, let us tell
them with threats
not to speak anymore
upon the basis of this
name to any man
at all."
18 With that
they called them
and charged them,
nowhere to make
any utterance or to
teach upon the basis
of the name of Jesus.
19 But in reply Peter
and John said to
them: "Whether it is
righteous in the sight
of God to listen to
you rather than to
God, judge for your-
selves. 20 But as for
us, we cannot stop
speaking about the
things we have seen
and heard." 21 So,
when they had further
threatened them, they
released them, since
they did not find any
ground on which to
punish them and on
account of the people,
because they were all
glorifying God over
what had occurred;
22 for the man upon
whom this sign of
healing had occurred
was more than forty
years old.
23 After being
released they went to
their own people and
reported what things
the chief priests
and the older men
had said to them.
24 Upon hearing this
they with one accord
raised their voices to
God and said:

Δέσποτα, σὺ ὁ ποιήσας τὸν
Sovereign, you the (one) having made the
οὐρανὸν καὶ τὴν γῆν καὶ
heaven and the earth and
τὴν θάλασσαν καὶ πάντα τὰ ἐν
the sea and all the (things) in
αὐτοῖς, 25 ὁ τοῦ πατρὸς ἡμῶν
them, the (one) of the father of us
διὰ πνεύματος ἁγίου στόματος Δαυεὶδ
through spirit holy of mouth of David
παιδός σου εἰπών Ἵνα τί
boy of you having said In order that what
ἐφρύαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν
made noise nations and peoples they meditated upon
κενά; 26 παρέστησαν οἱ βασιλεῖς
empty (things)? Stood alongside the kings
τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν
of the earth and the rulers were led together
ἐπὶ τὸ αὐτὸ κατὰ τοῦ κυρίου καὶ
upon the very [place] down on the Lord and
κατὰ τοῦ χριστοῦ αὐτοῦ.
down on the Christ of him.
27 συνήχθησαν γὰρ ἐπ' ἀληθείας ἐν τῇ
Were led together for upon truth in the
πόλει ταύτῃ ἐπὶ τὸν ἅγιον παῖδά σου
city this upon the holy boy of you
Ἰησοῦν, ὃν ἔχρισας, Ἡρῴδης τε καὶ
Jesus, whom you anointed, Herod and and
Πόντιος Πειλᾶτος σὺν ἔθνεσιν καὶ
Pontius Pilate together with nations and
λαοῖς Ἰσραήλ, 28 ποιῆσαι
peoples of Israel, to do
ὅσα ἡ χείρ σου καὶ ἡ
as many (things) as the hand of you and the
βουλὴ προώρισεν γενέσθαι. 29 καὶ
counsel predetermined to occur. And
τὰ νῦν, κύριε, ἔπιδε ἐπὶ τὰς
the (things) now, Lord, see you on upon the
ἀπειλὰς αὐτῶν, καὶ δὸς τοῖς δούλοις σου
threats of them, and give to the slaves of you
μετὰ παρρησίας πάσης λαλεῖν τὸν
with outspokenness all to be speaking the
λόγον σου, 30 ἐν τῷ τὴν χεῖρα
word of you, in the the hand
ἐκτείνειν σε εἰς ἴασιν καὶ σημεῖα
to be stretching out you into healing and signs
καὶ τέρατα γίνεσθαι διὰ τοῦ
and portents to be occurring through the

"Sovereign Lord,
you are the One who
made the heaven and
the earth and the sea
and all the things in
them, 25 and who
through holy spirit
said by the mouth
of our forefather
David, your servant,
'Why did nations
become tumultuous
and peoples meditate
upon empty things?
26 The kings of the
earth took their stand
and the rulers massed
together as one
against Jehovah* and
against his anointed
one.' 27 Even so,
both Herod and Pon-
tius Pilate with [men
of] nations and with
peoples of Israel were
in actuality gathered
together in this city
against your holy ser-
vant Jesus, whom you
anointed, 28 in order
to do what things
your hand and counsel
had foreordained to
occur. 29 And now,
Jehovah,* give atten-
tion to their threats,
and grant your slaves
to keep speaking your
word with all bold-
ness, 30 while you
stretch out your hand
for healing and while
signs and portents
occur through the

26* Jehovah, J[7,8,10-18,20,22,23]; the Lord, אAB. 29* Jehovah, J[7,8,10]; Lord, אAB.

ὀνόματος τοῦ ἁγίου παιδός σου Ἰησοῦ.
name of the holy boy of you of Jesus.
31 καὶ δεηθέντων αὐτῶν ἐσαλεύθη ὁ
And having supplicated of them was shaken the
τόπος ἐν ᾧ ἦσαν συνηγμένοι,
place in which they were having been led together,
καὶ ἐπλήσθησαν ἅπαντες τοῦ ἁγίου
and they were filled all of the holy
πνεύματος, καὶ ἐλάλουν τὸν λόγον
spirit, and they were speaking the word
τοῦ θεοῦ μετὰ παρρησίας.
of the God with outspokenness.
32 Τοῦ δὲ πλήθους τῶν
Of the but of multitude of the (ones)
πιστευσάντων ἦν καρδία καὶ ψυχὴ μία, καὶ
having believed was heart and soul one, and
οὐδὲ εἷς τι τῶν ὑπαρχόντων
not-but one anything of the things belonging
αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν
to him he was saying own to be, but was
αὐτοῖς πάντα κοινά. 33 καὶ δυνάμει
to them all (things) common. And to power
μεγάλῃ ἀπεδίδουν τὸ μαρτύριον οἱ
great were giving back the witness the
ἀπόστολοι τοῦ κυρίου Ἰησοῦ τῆς
apostles of the Lord Jesus of the
ἀναστάσεως, χάρις τε μεγάλη ἦν ἐπὶ
resurrection, favor and great was upon
πάντας αὐτούς. 34 οὐδὲ γὰρ ἐνδεής
all them. Not-but for needy
τις ἦν ἐν αὐτοῖς· ὅσοι γὰρ κτήτορες
anyone was in them; as many as for possessors
χωρίων ἢ οἰκιῶν ὑπῆρχον, πωλοῦντες
of pieces of ground or houses they were, selling
ἔφερον τὰς τιμὰς τῶν
they were bearing the values of the (things)
πιπρασκομένων 35 καὶ ἐτίθουν παρὰ
being sold and they were placing beside
τοὺς πόδας τῶν ἀποστόλων·
the feet of the apostles;
διεδίδετο δὲ ἑκάστῳ
it was being distributed but to each (one)
καθότι ἄν τις χρείαν εἶχεν.
according as likely anyone need was having.
36 Ἰωσὴφ δὲ ὁ ἐπικληθεὶς
Joseph but the (one) having been surnamed
Βαρνάβας ἀπὸ τῶν ἀποστόλων, ὅ ἐστιν
Barnabas from the apostles, which is
μεθερμηνευόμενον Υἱὸς Παρακλήσεως,
being translated Son of Comfort,

name of your holy
servant Jesus."
31 And when
they had made
supplication, the place
in which they were
gathered together
was shaken; and they
were one and all filled
with the holy spirit
and were speaking
the word of God with
boldness.
32 Moreover, the
multitude of those
who had believed
had one heart and
soul, and not even
one would say that
any of the things he
possessed was his
own; but they had all
things in common.
33 Also, with great
power the apostles
continued giving forth
the witness concern-
ing the resurrection of
the Lord Jesus; and
undeserved kindness
in large measure was
upon them all. 34 In
fact, there was not
one in need among
them; for all those
who were possessors
of fields or houses
would sell them and
bring the values of the
things sold 35 and
they would deposit
them at the feet of
the apostles. In turn
distribution would
be made to each one,
just as he would have
the need. 36 So
Joseph, who was
surnamed Bar'na·bas
by the apostles, which
means, when translat-
ed, Son of Comfort,

Λευείτης, Κύπριος τῷ γένει,
Levite, Cyprian to the race,
37 ὑπάρχοντος αὐτῷ ἀγροῦ πωλήσας
existing to him of field having sold
ἤνεγκεν τὸ χρῆμα καὶ ἔθηκεν παρὰ τοὺς πόδας
brought the money and put beside the feet
τῶν ἀποστόλων.
of the apostles.
5 Ἀνὴρ δέ τις Ἁνανίας ὀνόματι
Male person but some Ananias to name
σὺν Σαπφείρῃ τῇ γυναικὶ αὐτοῦ
together with Sapphira the woman of him
ἐπώλησεν κτῆμα 2 καὶ ἐνοσφίσατο
he sold possession and he put apart for self
ἀπὸ τῆς τιμῆς, συνειδυίης καὶ τῆς
from the value, having known together also of the
γυναικός, καὶ ἐνέγκας μέρος τι παρὰ
woman, and having brought part some beside
τοὺς πόδας τῶν ἀποστόλων ἔθηκεν. 3 εἶπεν
the feet of the apostles he put. Said
δὲ ὁ Πέτρος Ἁνανία, διὰ τί
but the Peter Ananias, through what
ἐπλήρωσεν ὁ Σατανᾶς τὴν καρδίαν σου
filled the Satan the heart of you
ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον καὶ
to lie to you the spirit the holy and
νοσφίσασθαι ἀπὸ τῆς τιμῆς τοῦ
to put apart for self from the value of the
χωρίου; 4 οὐχὶ μένον σοὶ
piece of ground? Not remaining to you
ἔμενεν καὶ πραθὲν ἐν τῇ σῇ
it was remaining and having been sold in the your
ἐξουσίᾳ ὑπῆρχεν; τί ὅτι ἔθου ἐν τῇ
authority it was existing? Why that you put in the
καρδίᾳ σου τὸ πρᾶγμα τοῦτο; οὐκ
heart of you the thing this? Not
ἐψεύσω ἀνθρώποις ἀλλὰ τῷ θεῷ.
you played false to men but to the God.
5 ἀκούων δὲ ὁ Ἁνανίας τοὺς λόγους τούτους
Hearing but the Ananias the words these
πεσὼν ἐξέψυξεν· καὶ ἐγένετο φόβος
having fallen he let out soul; and occurred fear
μέγας ἐπὶ πάντας τοὺς ἀκούοντας.
great upon all the (ones) hearing.
6 ἀναστάντες δὲ οἱ νεώτεροι
Having stood up but the younger (ones)
συνέστειλαν αὐτὸν καὶ ἐξενέγκαντες
set together him and having borne out
ἔθαψαν.
they buried.

a Levite, a native of
Cy'prus, 37 possess-
ing a piece of land,
sold it and brought
the money and depos-
ited it at the feet of
the apostles.
5 However, a certain
man, An·a·ni'as by
name, together with
Sap·phi'ra his wife,
sold a possession
2 and secretly held
back some of the
price, his wife also
knowing about it,
and he brought just
a part and deposited
it at the feet of the
apostles. 3 But Peter
said: "An·a·ni'as, why
has Satan emboldened
you to play false to
the holy spirit and
to hold back secretly
some of the price of
the field? 4 As long
as it remained with
you did it not remain
yours, and after it was
sold did it not con-
tinue in your control?
Why was it that you
purposed such a deed
as this in your heart?
You have played
false, not to men,
but to God." 5 On
hearing these words
An·a·ni'as fell down
and expired. And
great fear came over
all those hearing of
it. 6 But the younger
men rose, wrapped
him in cloths, and
carried him out and
buried him.

7 Ἐγένετο δὲ ὡς ὡρῶν τριῶν διάστημα
It occurred but as of hours three interval
καὶ ἡ γυνὴ αὐτοῦ μὴ εἰδυῖα τὸ
and the woman of him not having known the (thing)
γεγονὸς εἰσῆλθεν. 8 ἀπεκρίθη δὲ
having occurred entered. Answered but
πρὸς αὐτὴν Πέτρος Εἰπέ μοι, εἰ τοσούτου
toward her Peter Say to me, if of so much
τὸ χωρίον ἀπέδοσθε;
the piece of ground you gave from yourselves?
ἡ δὲ εἶπεν Ναί, τοσούτου. 9 ὁ δὲ
The (one) but said Yes, of so much. The but
Πέτρος πρὸς αὐτήν Τί ὅτι
Peter toward her Why that
συνεφωνήθη ὑμῖν πειράσαι τὸ
it was sounded together to you to test the
πνεῦμα Κυρίου; ἰδοὺ οἱ πόδες τῶν
spirit of Lord? Look! The feet of the (ones)
θαψάντων τὸν ἄνδρα σου ἐπὶ τῇ
having buried the male person of you upon the
θύρᾳ καὶ ἐξοίσουσίν σε. 10 ἔπεσεν δὲ
door and they will bear out you. She fell but
παραχρῆμα πρὸς τοὺς πόδας αὐτοῦ καὶ
instantly toward the feet of him and
ἐξέψυξεν· εἰσελθόντες δὲ οἱ νεανίσκοι
she let out soul; having entered but the young men
εὗρον αὐτὴν νεκράν, καὶ ἐξενέγκαντες
found her dead, and having borne out
ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς.
they buried toward the male person of her.
11 Καὶ ἐγένετο φόβος μέγας ἐφ' ὅλην
And occurred fear great upon whole
τὴν ἐκκλησίαν καὶ ἐπὶ πάντας τοὺς
the ecclesia and upon all the (ones)
ἀκούοντας ταῦτα.
hearing these (things).
12 Διὰ δὲ τῶν χειρῶν τῶν ἀποστόλων
Through but the hands of the apostles
ἐγίνετο σημεῖα καὶ τέρατα πολλὰ ἐν τῷ
was occurring signs and portents many in the
λαῷ· καὶ ἦσαν ὁμοθυμαδὸν πάντες ἐν
people; and they were like-mindedly all in
τῇ Στοᾷ Σολομῶντος· 13 τῶν δὲ
the Colonnade of Solomon; of the but
λοιπῶν οὐδεὶς ἐτόλμα κολλᾶσθαι
leftover (ones) no one was daring to glue himself
αὐτοῖς, ἀλλ' ἐμεγάλυνεν αὐτοὺς ὁ λαός·
to them, but was magnifying them the people,

7 Now after an
interval of about three
hours his wife came
in, not knowing what
had happened. 8 Pe-
ter said to her: "Tell
me, did YOU [two] sell
the field for so much?"
She said: "Yes, for so
much." 9 So Peter
said to her: "Why
was it agreed upon
between YOU [two]
to make a test of the
spirit of Jehovah?*
Look! The feet of
those who buried
your husband are at
the door, and they
will carry you out."
10 Instantly she fell
down at his feet and
expired. When the
young men came in
they found her dead,
and they carried
her out and buried
her alongside her
husband. 11 Con-
sequently great fear
came over the whole
congregation and
over all those hearing
about these things.
12 Moreover,
through the hands
of the apostles many
signs and portents
continued to occur
among the people;
and they were all
with one accord in
Sol'o·mon's colonnade.
13 True, not a one
of the others had
the courage to join
himself to them; nev-
ertheless, the people
were extolling them.

9* Jehovah, J7,8,10,13,15-18,22-24; Lord, ℵAB.

14 μᾶλλον δὲ προσετίθεντο πιστεύοντες
rather but were being added believing (ones)
τῷ κυρίῳ πλήθη ἀνδρῶν τε καὶ
to the Lord multitudes of male persons and and
γυναικῶν· 15 ὥστε καὶ εἰς τὰς πλατείας
women; as-and also into the broad ways
ἐκφέρειν τοὺς ἀσθενεῖς καὶ τιθέναι
to be bearing out the sick and to be putting
ἐπὶ κλιναρίων καὶ κραβάττων, ἵνα
upon little beds and cots, in order that
ἐρχομένου Πέτρου κἂν ἡ σκιὰ
coming of Peter also if ever the shadow
ἐπισκιάσει τινὶ αὐτῶν.
might overshadow to someone of them.
16 συνήρχετο δὲ καὶ τὸ πλῆθος
Was coming together but also the multitude
τῶν πέριξ πόλεων Ἰερουσαλήμ,
of the roundabout cities of Jerusalem,
φέροντες ἀσθενεῖς καὶ ὀχλουμένους ὑπὸ
bearing sick (ones) and (ones) disturbed by
πνευμάτων ἀκαθάρτων, οἵτινες ἐθεραπεύοντο
spirits unclean, who were being cured
ἅπαντες.
all.
17 Ἀναστὰς δὲ ὁ ἀρχιερεὺς καὶ
Having stood up but the chief priest and
πάντες οἱ σὺν αὐτῷ, ἡ οὖσα
all the (ones) together with him, the being
αἵρεσις τῶν Σαδδουκαίων, ἐπλήσθησαν
sect of the Sadducees, were filled
ζήλου 18 καὶ ἐπέβαλον τὰς χεῖρας
of jealousy and they thrust upon the hands
ἐπὶ τοὺς ἀποστόλους καὶ ἔθεντο αὐτοὺς ἐν
upon the apostles and put them in
τηρήσει δημοσίᾳ. 19 Ἄγγελος δὲ
observation public. Angel but
Κυρίου διὰ νυκτὸς ἤνοιξε τὰς θύρας τῆς
of Lord through night opened the doors of the
φυλακῆς ἐξαγαγών τε αὐτοὺς εἶπεν
prison having led out and them he said
20 Πορεύεσθε καὶ σταθέντες λαλεῖτε
Be you going and having stood be you speaking
ἐν τῷ ἱερῷ τῷ λαῷ πάντα τὰ ῥήματα
in the temple to the people all the sayings
τῆς ζωῆς ταύτης. 21 ἀκούσαντες δὲ
of the life this. Having heard but
εἰσῆλθον ὑπὸ τὸν ὄρθρον εἰς
they entered under the daybreak into

14 More than that,
believers in the Lord
kept on being added,
multitudes both of
men and of women;
15 so that they
brought the sick out
even into the broad
ways and laid them
there upon little beds
and cots, in order
that, as Peter would
go by, at least his
shadow might fall
upon some one of
them. 16 Also, the
multitude from the
cities around Jeru-
salem kept coming
together, bearing
sick people and those
troubled with unclean
spirits, and they
would one and all be
cured.
17 But the high
priest and all those
with him, the then
existing sect of the
Sadducees, rose and
became filled with
jealousy, 18 and
they laid hands upon
the apostles and put
them in the public
place of custody.
19 But during the
night Jehovah's* angel
opened the doors of
the prison, brought
them out and said:
20 "Be on YOUR way,
and, having taken a
stand in the temple,
keep on speaking to
the people all the say-
ings about this life."
21 After hearing this,
they entered into

19* Jehovah's, J7,8,10,13,15-18,22-24; Lord's, ℵAB.

τὸ ἱερὸν καὶ ἐδίδασκον.
the temple and they were teaching.

Παραγενόμενος δὲ ὁ
Having come to be alongside but the

ἀρχιερεὺς καὶ οἱ σὺν
chief priest and the (ones) together with

αὐτῷ συνεκάλεσαν τὸ συνέδριον καὶ
him they called together the Sanhedrin and

πᾶσαν τὴν γερουσίαν τῶν υἱῶν
all the assembly of old men of the sons

Ἰσραήλ, καὶ ἀπέστειλαν εἰς τὸ
of Israel, and they sent out into the

δεσμωτήριον ἀχθῆναι αὐτούς. 22 οἱ
place of bound ones to be led them. The

δὲ παραγενόμενοι ὑπηρέται οὐχ
but having come to be alongside subordinates not

εὗρον αὐτοὺς ἐν τῇ φυλακῇ, ἀναστρέψαντες δὲ
found them in the prison, having returned but

ἀπήγγειλαν 23 λέγοντες ὅτι Τὸ
they reported back saying that The

δεσμωτήριον εὕρομεν κεκλεισμένον ἐν
place of bound ones we found having been locked in

πάσῃ ἀσφαλείᾳ καὶ τοὺς φύλακας ἑστῶτας
all security and the guards having stood

ἐπὶ τῶν θυρῶν, ἀνοίξαντες δὲ ἔσω οὐδένα
upon the doors, having opened but inside no one

εὕρομεν. 24 ὡς δὲ ἤκουσαν τοὺς λόγους
we found. As but they heard the words

τούτους ὅ τε στρατηγὸς τοῦ ἱεροῦ καὶ
these the and captain of the temple and

οἱ ἀρχιερεῖς, διηπόρουν περὶ αὐτῶν
the chief priests, were in a quandary about them

τί ἂν γένοιτο τοῦτο.
what likely would become this.

25 Παραγενόμενος δέ τις
Having come to be alongside but someone

ἀπήγγειλεν αὐτοῖς ὅτι Ἰδοὺ οἱ ἄνδρες
reported back to them that Look! The male persons

οὓς ἔθεσθε ἐν τῇ φυλακῇ εἰσὶν ἐν τῷ ἱερῷ
whom you put in the prison are in the temple

ἑστῶτες καὶ διδάσκοντες τὸν λαόν.
having stood and teaching the people.

26 Τότε ἀπελθὼν ὁ στρατηγὸς
Then having gone off the captain

σὺν τοῖς ὑπηρέταις ἦγεν
together with the subordinates was leading

αὐτούς, οὐ μετὰ βίας, ἐφοβοῦντο γὰρ
them, not with violence, they were fearing for

τὸν λαόν, μὴ λιθασθῶσιν.
the people, not they might be stoned.

the temple at day-
break and began to
teach.

Now when the high
priest and those with
him arrived, they
called together the
San'he·drin and all the
assembly of older men
of the sons of Israel,
and they sent out to
the jail to have them
brought. 22 But
when the officers got
there they did not
find them in the pris-
on. So they returned
and made report,
23 saying: "The jail
we found locked with
all security and the
guards standing at the
doors, but on opening
up we found no one
inside." 24 Well,
when both the captain
of the temple and the
chief priests heard
these words, they
fell into a quandary
over these matters as
to what this would
come to. 25 But a
certain man arrived
and reported to them:
"Look! The men YOU
put in the prison
are in the temple,
standing and teaching
the people." 26 Then
the captain went off
with his officers and
proceeded to bring
them, but without
violence, as they were
afraid of being stoned
by the people.

27 ἀγαγόντες δὲ αὐτοὺς ἔστησαν ἐν
Having led but them they made stand in

τῷ συνεδρίῳ. καὶ ἐπηρώτησεν αὐτοὺς ὁ
the Sanhedrin. And inquired upon them the

ἀρχιερεὺς 28 λέγων Παραγγελίᾳ
chief priest saying To charge

παρηγγείλαμεν ὑμῖν μὴ διδάσκειν ἐπὶ τῷ
we charged to you not to be teaching upon the

ὀνόματι τούτῳ, καὶ ἰδοὺ πεπληρώκατε τὴν
name this, and look! you have filled the

Ἰερουσαλὴμ τῆς διδαχῆς ὑμῶν, καὶ
Jerusalem of the teaching of you, and

βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ
you are wishing to lead on upon us the

αἷμα τοῦ ἀνθρώπου τούτου.
blood of the man this.

29 ἀποκριθεὶς δὲ Πέτρος καὶ οἱ
Having answered but Peter and the

ἀπόστολοι εἶπαν Πειθαρχεῖν
apostles said To be obeying as ruler

δεῖ θεῷ μᾶλλον ἢ ἀνθρώποις.
it is necessary to God rather than to men.

30 ὁ θεὸς τῶν πατέρων ἡμῶν ἤγειρεν
The God of the fathers of us raised up

Ἰησοῦν, ὃν ὑμεῖς διεχειρίσασθε
Jesus, whom you manhandled

κρεμάσαντες ἐπὶ ξύλου· 31 τοῦτον ὁ
having hanged upon wood; this (one) the

θεὸς ἀρχηγὸν καὶ σωτῆρα ὕψωσεν
God Chief Leader and Savior he put high up

τῇ δεξιᾷ αὐτοῦ, τοῦ δοῦναι
to the right [hand] of him, of the to give

μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφεσιν
repentance to the Israel and letting go off

ἁμαρτιῶν· 32 καὶ ἡμεῖς ἐσμὲν μάρτυρες τῶν
of sins; and we are witnesses of the

ῥημάτων τούτων, καὶ τὸ πνεῦμα τὸ ἅγιον
sayings these, and the spirit the holy

ὃ ἔδωκεν ὁ θεὸς τοῖς
which gave the God to the (ones)

πειθαρχοῦσιν αὐτῷ.
obeying as ruler to him.

33 οἱ δὲ ἀκούσαντες
The (ones) but having heard

διεπρίοντο καὶ ἐβούλοντο
were being sawn through and they were wishing

ἀνελεῖν αὐτούς. 34 Ἀναστὰς δέ
to take up them. Having stood up but

τις ἐν τῷ συνεδρίῳ Φαρισαῖος ὀνόματι
someone in the Sanhedrin Pharisee to name

27 So they brought
them and stood them
in the San'he·drin
hall. And the high
priest questioned
them 28 and
said: "We positively
ordered YOU not
to keep teaching
upon the basis of
this name, and yet,
look! YOU have filled
Jerusalem with YOUR
teaching, and YOU are
determined to bring
the blood of this man
upon us." 29 In
answer Peter and the
[other] apostles said:
"We must obey God as
ruler rather than men.
30 The God of our
forefathers raised up
Jesus, whom YOU slew,
hanging him upon a
stake. 31 God exalt-
ed this one as Chief
Agent and Savior to
his right hand, to
give repentance to
Israel and forgiveness
of sins. 32 And we
are witnesses of these
matters, and so is the
holy spirit, which God
has given to those
obeying him as ruler."

33 When they
heard this, they felt
deeply cut and were
wanting to do away
with them. 34 But
a certain man rose
in the San'he·drin,
a Pharisee named

Γαμαλιήλ, νομοδιδάσκαλος τίμιος παντὶ τῷ
Gamaliel, law teacher honorable to all the
λαῷ, ἐκέλευσεν ἔξω βραχὺ τοὺς
people, he commanded outside short [while] the
ἀνθρώπους ποιῆσαι, 35 εἶπέν τε πρὸς
men to make, he said and toward
αὐτούς Ἄνδρες Ἰσραηλεῖται,
them Male persons Israelites,
προσέχετε ἑαυτοῖς ἐπὶ τοῖς
be YOU paying attention to selves upon the
ἀνθρώποις τούτοις τί μέλλετε
men these what YOU are about
πράσσειν. 36 πρὸ γὰρ τούτων τῶν ἡμερῶν
to be performing. Before for these the days
ἀνέστη Θευδᾶς, λέγων εἶναί τινα ἑαυτόν,
stood up Theudas, saying to be someone himself,
ᾧ προσεκλίθη ἀνδρῶν
to whom was made to incline toward of male persons
ἀριθμὸς ὡς τετρακοσίων· ὃς ἀνῃρέθη,
number as of four hundred; who was taken up,
καὶ πάντες ὅσοι ἐπείθοντο αὐτῷ
and all as many as were obeying to him
διελύθησαν καὶ ἐγένοντο εἰς οὐδέν.
were dispersed and they came to be into nothing.
37 μετὰ τοῦτον ἀνέστη Ἰούδας ὁ
After this (one) stood up Judas the
Γαλιλαῖος ἐν ταῖς ἡμέραις τῆς ἀπογραφῆς
Galilean in the days of the registration
καὶ ἀπέστησε λαὸν ὀπίσω αὐτοῦ·
and made stand off people behind him;
κἀκεῖνος ἀπώλετο, καὶ πάντες
also that (one) destroyed himself, and all
ὅσοι ἐπείθοντο αὐτῷ
as many as were obeying to him
διεσκορπίσθησαν. 38 καὶ τὰ νῦν
were scattered abroad. And the (things) now
λέγω ὑμῖν, ἀπόστητε ἀπὸ τῶν
I am saying to YOU, Stand YOU away from the
ἀνθρώπων τούτων καὶ ἄφετε αὐτούς·
men these and let go off YOU them;
ὅτι ἐὰν ᾖ ἐξ ἀνθρώπων ἡ
because if ever it may be out of men the
βουλὴ αὕτη ἢ τὸ ἔργον τοῦτο,
counsel this or the work this,
καταλυθήσεται· 39 εἰ δὲ ἐκ θεοῦ
it will be loosed down; if but out of God
ἐστίν, οὐ δυνήσεσθε καταλῦσαι αὐτούς·
it is, not YOU will be able to loose down them;
μή ποτε καὶ θεομάχοι
not sometime also fighters against God

Ga·ma'li·el, a Law
teacher esteemed by
all the people, and
gave the command
to put the men
outside for a little
while. 35 And he
said to them: "Men of
Israel, pay attention
to yourselves as to
what YOU intend
to do respecting
these men. 36 For
instance, before these
days Theu'das rose,
saying he himself
was somebody, and
a number of men,
about four hundred,
joined his party. But
he was done away
with, and all those
who were obeying
him were dispersed
and came to nothing.
37 After him Judas
the Gal·i·le'an rose in
the days of the regis-
tration, and he drew
off people after him.
And yet that man
perished, and all those
who were obeying him
were scattered abroad.
38 And so, under the
present circumstances,
I say to YOU, Do not
meddle with these
men, but let them
alone; (because, if this
scheme or this work
is from men, it will be
overthrown; 39 but
if it is from God,
YOU will not be able
to overthrow them;)
otherwise, YOU may
perhaps be found

εὑρεθῆτε. 40 ἐπείσθησαν δὲ
YOU might be found. They were persuaded but
αὐτῷ, καὶ προσκαλεσάμενοι τοὺς
to him, and having called toward themselves the
ἀποστόλους δείραντες παρήγγειλαν μὴ
apostles having flayed they charged not
λαλεῖν ἐπὶ τῷ ὀνόματι τοῦ Ἰησοῦ
to be speaking upon the name of the Jesus
καὶ ἀπέλυσαν.
and they released.
41 Οἱ μὲν οὖν ἐπορεύοντο
The (ones) indeed therefore were going
χαίροντες ἀπὸ προσώπου τοῦ συνεδρίου
rejoicing from face of the Sanhedrin
ὅτι κατηξιώθησαν ὑπὲρ τοῦ
because they were counted worthy over the
ὀνόματος ἀτιμασθῆναι· 42 πᾶσάν τε
name to be dishonored; all and
ἡμέραν ἐν τῷ ἱερῷ καὶ κατ' οἶκον οὐκ
day in the temple and according to house not
ἐπαύοντο διδάσκοντες καὶ
they were ceasing teaching and
εὐαγγελιζόμενοι τὸν χριστὸν Ἰησοῦν.
declaring good news about the Christ Jesus.
6 Ἐν δὲ ταῖς ἡμέραις ταύταις πληθυνόντων
In but the days these multiplying
τῶν μαθητῶν ἐγένετο γογγυσμὸς τῶν
of the disciples occurred murmuring of the
Ἑλληνιστῶν πρὸς τοὺς Ἑβραίους ὅτι
Hellenists toward the Hebrews because
παρεθεωροῦντο ἐν τῇ διακονίᾳ τῇ
they were being overlooked in the service the
καθημερινῇ αἱ χῆραι αὐτῶν.
daily the widows of them.
2 προσκαλεσάμενοι δὲ οἱ δώδεκα
Having called toward themselves but the twelve
τὸ πλῆθος τῶν μαθητῶν εἶπαν Οὐκ ἀρεστόν
the multitude of the disciples said Not pleasing
ἐστιν ἡμᾶς καταλείψαντας τὸν λόγον τοῦ
it is us having abandoned the word of the
θεοῦ διακονεῖν τραπέζαις· 3 ἐπισκέψασθε
God to be serving to tables; look YOU upon
δέ, ἀδελφοί, ἄνδρας ἐξ ὑμῶν
but, brothers, male persons out of YOU
μαρτυρουμένους ἑπτὰ πλήρεις πνεύματος καὶ
being witnessed to seven full of spirit and
σοφίας, οὓς καταστήσομεν ἐπὶ τῆς
of wisdom, whom we will appoint upon the
χρείας ταύτης· 4 ἡμεῖς δὲ τῇ προσευχῇ
need this; we but to the prayer

fighters actually
against God." 40 At
this they gave heed to
him, and they sum-
moned the apostles,
flogged them, and
ordered them to stop
speaking upon the
basis of Jesus' name,
and let them go.
41 These, therefore,
went their way from
before the San'he·drin,
rejoicing because they
had been counted
worthy to be dishon-
ored in behalf of his
name. 42 And every
day in the temple
and from house to
house they continued
without letup teaching
and declaring the
good news about the
Christ, Jesus.
6 Now in these days,
when the disciples
were increasing, a
murmuring arose on
the part of the Greek-
speaking Jews against
the Hebrew-speaking
Jews, because their
widows were being
overlooked in the
daily distribution.
2 So the twelve called
the multitude of the
disciples to them
and said: "It is not
pleasing for us to
leave the word of God
to distribute [food] to
tables. 3 So, broth-
ers, search out for
yourselves seven certi-
fied men from among
YOU, full of spirit
and wisdom, that we
may appoint them
over this necessary
business; 4 but we

καὶ τῇ διακονίᾳ τοῦ λόγου
and to the service of the word
προσκαρτερήσομεν. 5 καὶ ἤρεσεν ὁ
we shall persevere. And pleased the
λόγος ἐνώπιον παντὸς τοῦ πλήθους, καὶ
word in sight of all the multitude, and
ἐξελέξαντο Στέφανον, ἄνδρα πλήρη
they selected Stephen, male person full
πίστεως καὶ πνεύματος ἁγίου, καὶ Φίλιππον
of faith and of spirit holy, and Philip
καὶ Πρόχορον καὶ Νικάνορα καὶ Τίμωνα καὶ
and Prochorus and Nicanor and Timon and
Παρμενᾶν καὶ Νικόλαον προσήλυτον
Parmenas and Nicolaus proselyte
Ἀντιοχέα, 6 οὓς ἔστησαν ἐνώπιον
Antiochian, whom they made stand in sight
τῶν ἀποστόλων, καὶ προσευξάμενοι
of the apostles, and having prayed
ἐπέθηκαν αὐτοῖς τὰς χεῖρας.
they put upon them the hands.

7 Καὶ ὁ λόγος τοῦ θεοῦ ηὔξανεν,
And the word of the God was growing,
καὶ ἐπληθύνετο ὁ ἀριθμὸς τῶν μαθητῶν
and was multiplying the number of the disciples
ἐν Ἰερουσαλὴμ σφόδρα, πολύς τε ὄχλος
in Jerusalem very much, much and crowd
τῶν ἱερέων ὑπήκουον τῇ
of the priests were hearing submissively to the
πίστει.
faith.

8 Στέφανος δὲ πλήρης χάριτος καὶ
Stephen but full of graciousness and
δυνάμεως ἐποίει τέρατα καὶ σημεῖα μεγάλα
power was doing portents and signs great
ἐν τῷ λαῷ. 9 Ἀνέστησαν δέ τινες
in the people. Stood up but some ones
τῶν ἐκ τῆς συναγωγῆς τῆς
of the (ones) out of the synagogue the (one)
λεγομένης Λιβερτίνων καὶ Κυρηναίων καὶ
being said of Libertines and of Cyrenians and
Ἀλεξανδρέων καὶ τῶν ἀπὸ Κιλικίας καὶ
of Alexandrians and of the (ones) from Cilicia and
Ἀσίας συνζητοῦντες τῷ Στεφάνῳ, 10 καὶ
of Asia seeking together with the Stephen, and
οὐκ ἴσχυον ἀντιστῆναι τῇ
not they were strong enough to withstand to the
σοφίᾳ καὶ τῷ πνεύματι ᾧ
wisdom and to the spirit to which
ἐλάλει. 11 τότε ὑπέβαλον
he was speaking. Then they thrust under

shall devote ourselves
to prayer and to
the ministry of the
word." 5 And the
thing spoken was
pleasing to the whole
multitude, and they
selected Stephen, a
man full of faith and
holy spirit, and Philip
and Proch'o·rus and
Ni·ca'nor and Ti'mon
and Par'me·nas and
Nic·o·la'us, a proselyte
of Antioch; 6 and
they placed them be-
fore the apostles, and,
after having prayed,
these laid their hands
upon them.
7 Consequently the
word of God went
on growing, and the
number of the disci-
ples kept multiplying
in Jerusalem very
much; and a great
crowd of priests began
to be obedient to the
faith.
8 Now Stephen, full
of graciousness and
power, was performing
great portents and
signs among the
people. 9 But certain
men rose up of those
from the so-called
Synagogue of the
Freedmen, and of the
Cy·re'ni·ans and Alex-
andrians and of those
from Ci·li'cia and
Asia, to dispute with
Stephen; 10 and yet
they could not hold
their own against the
wisdom and the spirit
with which he was
speaking. 11 Then
they secretly induced

ἄνδρας λέγοντας ὅτι Ἀκηκόαμεν αὐτοῦ
male persons saying that We have heard of him
λαλοῦντος ῥήματα βλάσφημα εἰς Μωυσῆν
speaking sayings blasphemous into Moses
καὶ τὸν θεόν· 12 συνεκίνησάν τε τὸν λαὸν
and the God; they stirred up and the people
καὶ τοὺς πρεσβυτέρους καὶ τοὺς γραμματεῖς,
and the older men and the scribes,
καὶ ἐπιστάντες συνήρπασαν αὐτὸν
and having stood upon they jointly snatched him
καὶ ἤγαγον εἰς τὸ συνέδριον,
and they led into the Sanhedrin,
13 ἔστησάν τε μάρτυρας ψευδεῖς
they made stand and witnesses false
λέγοντας Ὁ ἄνθρωπος οὗτος οὐ παύεται
saying The man this not is ceasing
λαλῶν ῥήματα κατὰ τοῦ τόπου τοῦ ἁγίου
speaking sayings down on the place the holy
τούτου καὶ τοῦ νόμου, 14 ἀκηκόαμεν
this and of the Law, we have heard
γὰρ αὐτοῦ λέγοντος ὅτι Ἰησοῦς ὁ
for of him saying that Jesus the
Ναζωραῖος οὗτος καταλύσει τὸν τόπον
Nazarene this will loose down the place
τοῦτον καὶ ἀλλάξει τὰ ἔθη ἃ
this and he will change the customs which
παρέδωκεν ἡμῖν Μωυσῆς.
gave beside to us Moses.

15 Καὶ ἀτενίσαντες εἰς αὐτὸν πάντες
And having gazed into him all
οἱ καθεζόμενοι ἐν τῷ συνεδρίῳ εἶδαν
the (ones) sitting in the Sanhedrin they saw
τὸ πρόσωπον αὐτοῦ ὡσεὶ πρόσωπον ἀγγέλου.
the face of him as if face of angel.

7 Εἶπεν δὲ ὁ ἀρχιερεύς Εἰ ταῦτα
Said but the chief priest If these (things)
οὕτως ἔχει; 2 ὁ δὲ ἔφη
thus is having? The (one) but said
Ἄνδρες ἀδελφοὶ καὶ πατέρες, ἀκούσατε.
Male persons brothers and fathers, hear you.
Ὁ θεὸς τῆς δόξης ὤφθη τῷ πατρὶ
The God of the glory became seen to the father
ἡμῶν Ἀβραὰμ ὄντι ἐν τῇ Μεσοποταμίᾳ πρὶν
of us Abraham being in the Mesopotamia before
ἢ κατοικῆσαι αὐτὸν ἐν Χαρράν, 3 καὶ
than to reside him in Haran, and
εἶπεν πρὸς αὐτὸν Ἔξελθε ἐκ τῆς
he said toward him Go you forth out of the
γῆς σου καὶ τῆς συγγενείας σου, καὶ
earth of you and of the relationship of you, and

men to say: "We have
heard him speaking
blasphemous sayings
against Moses and
God." 12 And they
stirred up the people
and the older men
and the scribes, and,
coming upon him
suddenly, they took
him by force and led
him to the San'he-
drin. 13 And they
brought forward false
witnesses, who said:
"This man does not
stop speaking things
against this holy place
and against the Law.
14 For instance, we
have heard him say
that this Jesus the
Naz·a·rene' will throw
down this place and
change the customs
that Moses handed
down to us."
15 And as all those
sitting in the San'-
he·drin gazed at him,
they saw that his face
was as an angel's face.

7 But the high priest
said: "Are these
things so?" 2 He
said: "Men, brothers
and fathers, hear. The
God of glory appeared
to our forefather
Abraham while he was
in Mes·o·po·ta'mi·a,
before he took up
residence in Ha'ran,
3 and he said to
him, 'Go out from
your land and from
your relatives and

δεῦρο εἰς τὴν γῆν ἣν ἄν σοι
hither into the earth which likely to you
δείξω· 4 τότε ἐξελθὼν ἐκ
I should show; then having gone forth out of
γῆς Χαλδαίων κατῴκησεν ἐν Χαρράν.
earth of Chaldeans he resided in Haran.
κἀκεῖθεν μετὰ τὸ ἀποθανεῖν τὸν πατέρα
And from there after the to die the father
αὐτοῦ μετῴκισεν αὐτὸν εἰς
of him he caused to change residence him into
τὴν γῆν ταύτην εἰς ἣν ὑμεῖς νῦν
the earth this into which you now
κατοικεῖτε, 5 καὶ οὐκ ἔδωκεν αὐτῷ
are residing, and not gave to him
κληρονομίαν ἐν αὐτῇ οὐδὲ βῆμα ποδός,
inheritance in it not-but stepping of foot,
καὶ ἐπηγγείλατο δοῦναι αὐτῷ εἰς κατάσχεσιν
and he promised to give to him into having down
αὐτὴν καὶ τῷ σπέρματι αὐτοῦ μετ' αὐτόν,
it and to the seed of him after him,
οὐκ ὄντος αὐτῷ τέκνου. 6 ἐλάλησεν δὲ
not being to him of child. Spoke but
οὕτως ὁ θεὸς ὅτι ἔσται τὸ σπέρμα αὐτοῦ
thus the God that will be the seed of him
πάροικον ἐν γῇ ἀλλοτρίᾳ, καὶ
dweller beside in earth foreign, and
δουλώσουσιν αὐτὸ καὶ κακώσουσιν
they will enslave it and they will treat badly
ἔτη τετρακόσια· 7 καὶ τὸ ἔθνος ᾧ
years four hundred; and the nation to which
ἂν δουλεύσουσιν κρινῶ ἐγώ, ὁ
likely they will be slaves I will judge I, the
θεὸς εἶπεν, καὶ μετὰ ταῦτα
God said, and after these (things)
ἐξελεύσονται καὶ
they will come out and
λατρεύσουσίν μοι ἐν τῷ τόπῳ
they will render sacred service to me in the place
τούτῳ.
this.
8 Καὶ ἔδωκεν αὐτῷ διαθήκην περιτομῆς·
And he gave to him covenant of circumcision;
καὶ οὕτως ἐγέννησεν τὸν Ἰσαὰκ καὶ
and thus he generated the Isaac and
περιέτεμεν αὐτὸν τῇ ἡμέρᾳ τῇ ὀγδόῃ,
he circumcised him to the day the eighth,
καὶ Ἰσαὰκ τὸν Ἰακώβ, καὶ Ἰακὼβ τοὺς
and Isaac the Jacob, and Jacob the
δώδεκα πατριάρχας. 9 Καὶ οἱ πατριάρχαι
twelve patriarchs. And the patriarchs

come on into the land
I shall show you.'
4 Then he went out
from the land of the
Chal·de'ans and took
up residence in Ha'-
ran. And from there,
after his father died,
[God] caused him to
change his residence
to this land in which
you now dwell.
5 And yet he did not
give him any inherit-
able possession in it,
no, not a footbreadth;
but he promised to
give it to him as a
possession, and after
him to his seed, while
as yet he had no
child. 6 Moreover,
God spoke to this
effect, that his
seed would be alien
residents in a foreign
land and [the people]
would enslave them
and afflict [them] for
four hundred years.
7 'And that nation for
which they will slave I
shall judge,' God said,
'and after these things
they will come out
and will render sacred
service to me in this
place.'
8 "He also gave
him a covenant of
circumcision; and
thus he became the
father of Isaac and
circumcised him on
the eighth day, and
Isaac of Jacob, and
Jacob of the twelve
family heads. 9 And
the family heads

ζηλώσαντες τὸν Ἰωσὴφ ἀπέδοντο
having become jealous of the Joseph they gave off
εἰς Αἴγυπτον· καὶ ἦν ὁ θεὸς μετ' αὐτοῦ,
into Egypt; and was the God with him,
10 καὶ ἐξείλατο αὐτὸν ἐκ πασῶν τῶν
and he took up out him out of all the
θλίψεων αὐτοῦ, καὶ ἔδωκεν αὐτῷ χάριν
tribulations of him, and he gave to him graciousness
καὶ σοφίαν ἐναντίον Φαραὼ βασιλέως
and wisdom in front of Pharaoh of king
Αἰγύπτου, καὶ κατέστησεν αὐτὸν ἡγούμενον
of Egypt, and he appointed him governing (one)
ἐπ' Αἴγυπτον καὶ ὅλον τὸν οἶκον αὐτοῦ.
upon Egypt and whole the house of him.
11 Ἦλθεν δὲ λιμὸς ἐφ' ὅλην τὴν Αἴγυπτον
Came but famine upon whole the Egypt
καὶ Χανάαν καὶ θλῖψις μεγάλη, καὶ οὐχ
and Canaan and tribulation great, and not
ηὕρισκον χορτάσματα οἱ πατέρες ἡμῶν·
were finding foodstuffs the fathers of us;
12 ἀκούσας δὲ Ἰακὼβ ὄντα σιτία εἰς
having heard but Jacob being grains into
Αἴγυπτον ἐξαπέστειλεν τοὺς πατέρας ἡμῶν
Egypt he sent forth out the fathers of us
πρῶτον· 13 καὶ ἐν τῷ δευτέρῳ
first [time]; and in the second [time]
ἐγνωρίσθη Ἰωσὴφ τοῖς ἀδελφοῖς αὐτοῦ,
was made known Joseph to the brothers of him,
καὶ φανερὸν ἐγένετο τῷ Φαραὼ τὸ
and manifest became to the Pharaoh the
γένος Ἰωσήφ. 14 ἀποστείλας
race of Joseph. Having sent forth
δὲ Ἰωσὴφ μετεκαλέσατο Ἰακὼβ τὸν πατέρα
but Joseph thence called for Jacob the father
αὐτοῦ καὶ πᾶσαν τὴν συγγένειαν ἐν ψυχαῖς
of him and all the relationship in souls
ἑβδομήκοντα πέντε, 15 κατέβη δὲ Ἰακὼβ
seventy- five, went down but Jacob
εἰς Αἴγυπτον. καὶ ἐτελεύτησεν αὐτὸς καὶ οἱ
into Egypt. And he deceased he and the
πατέρες ἡμῶν, 16 καὶ μετετέθησαν
fathers of us, and they were transferred
εἰς Συχὲμ καὶ ἐτέθησαν ἐν τῷ μνήματι
into Shechem and they were put in the tomb
ᾧ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου
to which bought Abraham of price of silver
παρὰ τῶν υἱῶν Ἑμμὼρ ἐν Συχέμ.
beside of the sons of Hamor in Shechem.

became jealous of
Joseph and sold
him into Egypt. But
God was with him,
10 and he delivered
him out of all his
tribulations and gave
him graciousness and
wisdom in the sight
of Phar'aoh king of
Egypt. And he ap-
pointed him to govern
Egypt and his whole
house. 11 But a
famine came upon the
whole of Egypt and
Ca'naan, even a great
tribulation; and our
forefathers were not
finding any provisions.
12 But Jacob heard
there were foodstuffs
in Egypt and he sent
our forefathers out the
first time. 13 And
during the second
time Joseph was made
known to his brothers;
and the family stock
of Joseph became
manifest to Phar'aoh.
14 So Joseph sent
out and called Jacob
his father and all his
relatives from that
place, to the number
of seventy-five souls.
15 Jacob went down
into Egypt.* And
he deceased; and so
did our forefathers,
16 and they were
transferred to
She'chem* and were
laid in the tomb that
Abraham had bought
for a price with silver
money from the
sons of Ha'mor in
She'chem.

15* Into Egypt, omitted by B. 16* She'chem, Sy[h]J[17,18,22]; Sy'chem, ℵAB.

17 Καθὼς δὲ ἤγγιζεν ὁ χρόνος
According as but was nearing the time
τῆς ἐπαγγελίας ἧς ὡμολόγησεν ὁ
of the promise of which confessed the
θεὸς τῷ Ἀβραάμ, ηὔξησεν ὁ λαὸς καὶ
God to the Abraham, grew the people and
ἐπληθύνθη ἐν Αἰγύπτῳ, 18 ἄχρι
it was multiplied in Egypt, until
οὗ ἀνέστη βασιλεὺς ἕτερος ἐπ'
which [time] stood up king different upon
Αἴγυπτον, ὃς οὐκ ᾔδει τὸν Ἰωσήφ.
Egypt, who not had known the Joseph.
19 οὗτος κατασοφισάμενος τὸ γένος
This (one) having used craft against the race
ἡμῶν ἐκάκωσεν τοὺς πατέρας τοῦ
of us treated badly the fathers of the
ποιεῖν τὰ βρέφη ἔκθετα αὐτῶν εἰς τὸ
to be making the infants exposed of them into the
μὴ ζωογονεῖσθαι. 20 ἐν ᾧ
not to be generated alive. In which
καιρῷ ἐγεννήθη Μωυσῆς, καὶ ἦν
appointed time was generated Moses, and he was
ἀστεῖος τῷ θεῷ· ὃς ἀνετράφη μῆνας
beautiful to the God; who was nursed months
τρεῖς ἐν τῷ οἴκῳ τοῦ πατρός·
three in the house of the father;
21 ἐκτεθέντος δὲ αὐτοῦ ἀνείλατο
having been exposed but of him took up
αὐτὸν ἡ θυγάτηρ Φαραὼ καὶ ἀνεθρέψατο
him the daughter of Pharaoh and she reared
αὐτὸν ἑαυτῇ εἰς υἱόν. 22 καὶ
him to herself into son. And
ἐπαιδεύθη Μωυσῆς πάσῃ σοφίᾳ Αἰγυπτίων,
was instructed Moses to all wisdom of Egyptians,
ἦν δὲ δυνατὸς ἐν λόγοις καὶ ἔργοις
he was but powerful in words and to works
αὐτοῦ.
of him.

23 Ὡς δὲ ἐπληροῦτο αὐτῷ
As but was being fulfilled to him
τεσσερακονταετὴς χρόνος, ἀνέβη ἐπὶ τὴν
of forty years' time, it came up upon the
καρδίαν αὐτοῦ ἐπισκέψασθαι τοὺς ἀδελφοὺς
heart of him to look upon the brothers
αὐτοῦ τοὺς υἱοὺς Ἰσραήλ. 24 καὶ ἰδών
of him the sons of Israel. And having seen
τινα ἀδικούμενον ἠμύνατο καὶ
someone being unjustly treated he defended and
ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ
did vengeance to the (one) being abused

17 "Just as the time
was approaching for
[fulfillment of] the
promise that God had
openly declared to
Abraham, the people
grew and multiplied
in Egypt, 18 until
there rose a different
king over Egypt,
who did not know
of Joseph. 19 This
one used statecraft
against our race and
wrongfully forced
the fathers to expose
their infants, that
they might not be
preserved alive.
20 In that particular
time Moses was born,
and he was divinely
beautiful. And he was
nursed three months
in [his] father's home.
21 But when he was
exposed, the daughter
of Phar'aoh picked
him up and brought
him up as her own
son. 22 Consequently
Moses was instructed
in all the wisdom of
the Egyptians. In fact,
he was powerful in his
words and deeds.
23 "Now when the
time of his fortieth
year was being
fulfilled, it came into
his heart to make
an inspection of his
brothers, the sons of
Israel. 24 And when
he caught sight of
a certain one being
unjustly treated, he
defended him and ex-
ecuted vengeance for
the one being abused

πατάξας τὸν Αἰγύπτιον.
having smitten the Egyptian.
25 ἐνόμιζεν δὲ συνιέναι τοὺς
He was of the opinion but to comprehend the
ἀδελφοὺς ὅτι ὁ θεὸς διὰ χειρὸς αὐτοῦ
brothers that the God through hand of him
δίδωσιν σωτηρίαν αὐτοῖς, οἱ δὲ οὐ
is giving salvation to them, the (ones) but not
συνῆκαν. 26 τῇ τε ἐπιούσῃ ἡμέρᾳ
comprehended. To the and being upon day
ὤφθη αὐτοῖς μαχομένοις καὶ
he became seen to them fighting and
συνήλλασσεν αὐτοὺς εἰς εἰρήνην εἰπών
he was reconciling them into peace having said
Ἄνδρες, ἀδελφοί ἐστε· ἵνα τί
Male persons, brothers you are; in order that what
ἀδικεῖτε ἀλλήλους;
are you treating unjustly one another?
27 ὁ δὲ ἀδικῶν τὸν πλησίον
The (one) but treating unjustly the neighbor
ἀπώσατο αὐτὸν εἰπών Τίς σὲ
pushed away him having said Who you
κατέστησεν ἄρχοντα καὶ δικαστὴν ἐπ' ἡμῶν;
appointed ruler and judge upon us?
28 μὴ ἀνελεῖν με σὺ θέλεις ὃν τρόπον
Not to take up me you are willing what manner
ἀνεῖλες ἐχθὲς τὸν Αἰγύπτιον;
you took up yesterday the Egyptian?
29 ἔφυγεν δὲ Μωυσῆς ἐν τῷ λόγῳ τούτῳ,
Fled but Moses in the word this,
καὶ ἐγένετο πάροικος ἐν γῇ Μαδιάμ,
and he became dweller beside in earth of Midian,
οὗ ἐγέννησεν υἱοὺς δύο.
where he generated sons two.
30 Καὶ πληρωθέντων ἐτῶν
And having been fulfilled of years
τεσσεράκοντα ὤφθη αὐτῷ ἐν τῇ
forty he became seen to him in the
ἐρήμῳ τοῦ ὄρους Σινὰ ἄγγελος ἐν
desolate [place] of the Mount Sinai angel in
φλογὶ πυρὸς βάτου· 31 ὁ δὲ Μωυσῆς
flame of fire of thornbush; the but Moses
ἰδὼν ἐθαύμασεν τὸ ὅραμα·
having seen he wondered at the sight;
προσερχομένου δὲ αὐτοῦ κατανοῆσαι ἐγένετο
coming toward but of him to mind down occurred
φωνὴ Κυρίου 32 Ἐγὼ ὁ θεὸς τῶν
voice of Lord I the God of the

by striking the Egyp-
tian down. 25 He
was supposing his
brothers would grasp
that God was giving
them salvation by
his hand, but they
did not grasp [it].
26 And the next day
he appeared to them
as they were fighting,
and he tried to bring
them together again
in peace, saying, 'Men,
you are brothers. Why
do you treat each oth-
er unjustly?' 27 But
the one that was
treating his neighbor
unjustly thrust him
away, saying, 'Who
appointed you ruler
and judge over us?
28 You do not want
to do away with me in
the same manner that
you did away with the
Egyptian yesterday,
do you?' 29 At this
speech Moses took to
flight and became an
alien resident in the
land of Mid'i·an, where
he became the father
of two sons.
30 "And when forty
years were fulfilled,
there appeared to
him in the wilderness
of Mount Si'nai an
angel* in the fiery
flame of a thornbush.
31 Now when Moses
saw it he marveled at
the sight. But as he
was approaching to
investigate, Jehovah's*
voice came, 32 'I
am the God of

30* An angel, P[74]אABCVg; Jehovah's angel, J[7,8,10-17]; an angel of (the) Lord, DSy[p]. 31* Jehovah's, J[11-18,22-24]; Lord's, אAB.

πατέρων σου, ὁ θεὸς Ἀβραὰμ καὶ
fathers of you, the God of Abraham and
Ἰσαὰκ καὶ Ἰακώβ. ἔντρομος δὲ γενόμενος
of Isaac and of Jacob. Atremble but having become
Μωυσῆς οὐκ ἐτόλμα κατανοῆσαι. 33 εἶπεν
Moses not was daring to mind down. Said
δὲ αὐτῷ ὁ κύριος Λῦσον τὸ ὑπόδημα τῶν
but to him the Lord Loosen the sandal of the
ποδῶν σου, ὁ γὰρ τόπος ἐφ' ᾧ
feet of you, the for place upon which
ἕστηκας γῆ ἁγία ἐστίν.
you have stood earth holy is.
34 ἰδὼν εἶδον τὴν κάκωσιν τοῦ
Having seen I saw the bad treatment of the
λαοῦ μου τοῦ ἐν Αἰγύπτῳ, καὶ τοῦ
people of me of the (one) in Egypt, and of the
στεναγμοῦ αὐτοῦ ἤκουσα, καὶ κατέβην
groaning of it I heard, and I came down
ἐξελέσθαι αὐτούς· καὶ νῦν δεῦρο ἀποστείλω
to take out them; and now hither I shall send off
σε εἰς Αἴγυπτον. 35 Τοῦτον τὸν Μωυσῆν,
you into Egypt. This the Moses,
ὃν ἠρνήσαντο εἰπόντες Τίς σε
whom they disowned (ones) having said Who you
κατέστησεν ἄρχοντα καὶ δικαστήν, τοῦτον
appointed ruler and judge, this (one)
ὁ θεὸς καὶ ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν
the God and ruler and deliverer has sent off
σὺν χειρὶ ἀγγέλου τοῦ
together with hand of angel of the (one)
ὀφθέντος αὐτῷ ἐν τῇ βάτῳ.
having become seen to him in the thornbush.
36 οὗτος ἐξήγαγεν αὐτοὺς ποιήσας
This (one) led out them having done
τέρατα καὶ σημεῖα ἐν τῇ Αἰγύπτῳ καὶ ἐν
portents and signs in the Egypt and in
Ἐρυθρᾷ Θαλάσσῃ καὶ ἐν τῇ ἐρήμῳ
Red Sea and in the desolate [place]
ἔτη τεσσεράκοντα.
years forty.
37 οὗτός ἐστιν ὁ Μωυσῆς ὁ
This is the Moses the (one)
εἴπας τοῖς υἱοῖς Ἰσραὴλ Προφήτην
having said to the sons of Israel Prophet
ὑμῖν ἀναστήσει ὁ θεὸς ἐκ τῶν
to you will make stand up the God out of the
ἀδελφῶν ὑμῶν ὡς ἐμέ. 38 οὗτός ἐστιν
brothers of you as me. This is

your forefathers, the
God of Abraham and
of Isaac and of Jacob.'
Seized with trembling,
Moses did not dare to
investigate further.
33 Jehovah* said to
him, 'Take the sandals
off your feet, for the
place on which you
are standing is holy
ground. 34 I have
certainly seen the
wrongful treatment
of my people who are
in Egypt, and I have
heard their groaning
and I have come down
to deliver them. And
now come, I will send
you off to Egypt.'
35 This Moses, whom
they disowned, saying,
'Who appointed you
ruler and judge?'
this man God sent
off as both ruler and
deliverer by the hand
of the angel that ap-
peared to him in the
thornbush. 36 This
man led them out
after doing portents
and signs in Egypt
and in the Red Sea
and in the wilderness
for forty years.
37 "This is the
Moses that said to the
sons of Israel, 'God*
will raise up for YOU
from among YOUR
brothers a prophet
like me.' 38 This is

33* Jehovah, J[11-18,22,23]; The Lord, ℵAB. 37* God, ℵABVg; Jehovah your God, J[7,8,10-17]; The Lord God, CSyp.

ὁ γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν
the (one) having come to be in the ecclesia in
τῇ ἐρήμῳ μετὰ τοῦ ἀγγέλου τοῦ
the desolate [place] with the angel the (one)
λαλοῦντος αὐτῷ ἐν τῷ ὄρει Σινὰ καὶ τῶν
speaking to him in the Mount Sinai and of the
πατέρων ἡμῶν, ὃς ἐδέξατο λόγια
fathers of us, which one received little words
ζῶντα δοῦναι ὑμῖν, 39 ᾧ οὐκ
living to give to you, to which (one) not
ἠθέλησαν ὑπήκοοι γενέσθαι οἱ πατέρες ἡμῶν
they willed obedient to become the fathers of us
ἀλλὰ ἀπώσαντο καὶ ἐστράφησαν ἐν
but they pushed away and they turned back in
ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον,
the hearts of them into Egypt,
40 εἰπόντες τῷ Ἀαρών Ποίησον ἡμῖν
having said to the Aaron Make to us
θεοὺς οἳ προπορεύσονται ἡμῶν· ὁ γὰρ
gods who will go ahead of us; the for
Μωυσῆς οὗτος, ὃς ἐξήγαγεν ἡμᾶς ἐκ γῆς
Moses this, who led out us out of earth
Αἰγύπτου, οὐκ οἴδαμεν τί ἐγένετο
of Egypt, not we have known what occurred
αὐτῷ. 41 καὶ ἐμοσχοποίησαν ἐν ταῖς
to him. And they made calf in the
ἡμέραις ἐκείναις καὶ ἀνήγαγον θυσίαν τῷ
days those and they led up sacrifice to the
εἰδώλῳ, καὶ εὐφραίνοντο ἐν τοῖς
idol, and they were being well-minded in the
ἔργοις τῶν χειρῶν αὐτῶν. 42 ἔστρεψεν δὲ
works of the hands of them. Turned but
ὁ θεὸς καὶ παρέδωκεν αὐτοὺς
the God and gave beside them
λατρεύειν τῇ στρατιᾷ τοῦ
to be rendering sacred service to the army of the
οὐρανοῦ, καθὼς γέγραπται ἐν
heaven, according as it has been written in
Βίβλῳ τῶν προφητῶν Μὴ σφάγια καὶ
Book of the prophets Not victims and
θυσίας προσηνέγκατέ μοι ἔτη
sacrifices you bore toward to me years
τεσσεράκοντα ἐν τῇ ἐρήμῳ, οἶκος
forty in the desolate [place], house
Ἰσραήλ; 43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ
of Israel? And you took up the tent of the
Μολὸχ καὶ τὸ ἄστρον τοῦ θεοῦ Ῥομφά, τοὺς
Moloch and the star of the god Rompha, the
τύπους οὓς ἐποιήσατε προσκυνεῖν
types which you made to be worshiping

he that came to be
among the congrega-
tion in the wilderness
with the angel that
spoke to him on
Mount Si'nai and with
our forefathers, and
he received living sa-
cred pronouncements
to give YOU. 39 To
him our forefathers
refused to become
obedient, but they
thrust him aside
and in their hearts
they turned back to
Egypt, 40 saying to
Aaron, 'Make gods
for us to go ahead of
us. For this Moses,
who led us out of the
land of Egypt, we do
not know what has
happened to him.'
41 So they made a
calf in those days and
brought up a sacrifice
to the idol and began
to enjoy themselves
in the works of their
hands. 42 So God
turned and handed
them over to render
sacred service to the
army of heaven, just
as it is written in the
book of the prophets,
'It was not to me that
YOU offered victims
and sacrifices for
forty years in the
wilderness, was it,
O house of Israel?
43 But it was the
tent of Mo'loch and
the star of the god
Re'phan that YOU took
up, the figures which
YOU made to worship

αὐτοῖς. καὶ μετοικιῶ ὑμᾶς ἐπέκεινα
to them. And I shall deport YOU beyond
Βαβυλῶνος.
Babylon.
44 Ἡ σκηνὴ τοῦ μαρτυρίου ἦν τοῖς
The tent of the witness was to the
πατράσιν ἡμῶν ἐν τῇ ἐρήμῳ, καθὼς
fathers of us in the desolate [place], according as
διετάξατο ὁ λαλῶν τῷ Μωυσῇ
ordered the (one) speaking to the Moses
ποιῆσαι αὐτὴν κατὰ τὸν τύπον ὃν
to make it according to the type which
ἑωράκει, 45 ἣν καὶ εἰσήγαγον
he had seen, which also they led in
διαδεξάμενοι οἱ πατέρες ἡμῶν
having throughout received the fathers of us
μετὰ Ἰησοῦ ἐν τῇ κατασχέσει τῶν ἐθνῶν
with Jesus in the having down of the nations
ὧν ἐξῶσεν ὁ θεὸς ἀπὸ
of which (ones) pushed out the God from
προσώπου τῶν πατέρων ἡμῶν ἕως τῶν
face of the fathers of us until the
ἡμερῶν Δαυείδ· 46 ὃς εὗρεν χάριν ἐνώπιον
days of David; who found favor in sight
τοῦ θεοῦ καὶ ᾐτήσατο εὑρεῖν σκήνωμα
of the God and he asked to find tenting place
τῷ θεῷ Ἰακώβ. 47 Σολομὼν δὲ
to the God of Jacob. Solomon but
οἰκοδόμησεν αὐτῷ οἶκον. 48 ἀλλ' οὐχ ὁ
built to him house. But not the
ὕψιστος ἐν χειροποιήτοις κατοικεῖ·
Most High in handmade (ones) is inhabiting;
καθὼς ὁ προφήτης λέγει 49 Ὁ
according as the prophet is saying The
οὐρανός μοι θρόνος, καὶ ἡ γῆ ὑποπόδιον
heaven to me throne, and the earth footstool
τῶν ποδῶν μου· ποῖον οἶκον
of the feet of me; what sort of house
οἰκοδομήσετέ μοι, λέγει Κύριος, ἢ τίς
will YOU build to me, is saying Lord, or what
τόπος τῆς καταπαύσεώς μου; 50 οὐχὶ
place of the resting of me? Not
ἡ χείρ μου ἐποίησεν ταῦτα πάντα;
the hand of me made these (things) all?
51 Σκληροτράχηλοι καὶ
Hard-necked (ones) and
ἀπερίτμητοι καρδίαις καὶ τοῖς ὠσίν,
uncircumcised (ones) to hearts and to the ears,

them. Consequently
I will deport YOU
beyond Babylon.'
44 "Our forefathers
had the tent of the
witness* in the wilder-
ness, just as he gave
orders when speaking
to Moses to make
it according to the
pattern he had seen.
45 And our forefa-
thers who succeeded
to it also brought it
in with Joshua* into
the land possessed by
the nations, whom
God thrust out from
before our forefathers.
Here it remained
until the days of
David. 46 He found
favor in the sight
of God and asked
for [the privilege of]
providing a habitation
for the God of Jacob.
47 However, Sol'o·mon
built a house for him.
48 Nevertheless, the
Most High does not
dwell in houses made
with hands; just as
the prophet says,
49 'The heaven is
my throne, and the
earth is my footstool.
What sort of house
will YOU build for me?
Jehovah* says. Or
what is the place for
my resting? 50 My
hand made all these
things, did it not?'
51 "Obstinate men
and uncircumcised
in hearts and ears,

44* Or, "the tabernacle of the testimony." 45* Je·hosh'u·a, J[17,18,22]; Jesus, ℵAB. 49* Jehovah, J[11-18,20,22-24]; Lord, ℵAB.

ὑμεῖς ἀεὶ τῷ πνεύματι τῷ ἁγίῳ
YOU always to the spirit the holy
ἀντιπίπτετε, ὡς οἱ πατέρες ὑμῶν καὶ
YOU are falling against, as the fathers of YOU also
ὑμεῖς. 52 τίνα τῶν προφητῶν οὐκ
YOU. Which (one) of the prophets not
ἐδίωξαν οἱ πατέρες ὑμῶν; καὶ ἀπέκτειναν
persecuted the fathers of YOU? And they killed
τοὺς προκαταγγείλαντας περὶ τῆς
the (ones) having announced beforehand about the
ἐλεύσεως τοῦ δικαίου οὗ νῦν
coming of the righteous (one) of whom now
ὑμεῖς προδόται καὶ φονεῖς ἐγένεσθε,
YOU betrayers and murderers YOU became,
53 οἵτινες ἐλάβετε τὸν νόμον εἰς διαταγὰς
who YOU received the law into orders
ἀγγέλων, καὶ οὐκ ἐφυλάξατε.
of angels, and not YOU guarded.
54 Ἀκούοντες δὲ ταῦτα
Hearing but these (things)
διεπρίοντο ταῖς καρδίαις
they were being sawn through to the hearts
αὐτῶν καὶ ἔβρυχον τοὺς ὀδόντας
of them and they were gnashing the teeth
ἐπ' αὐτόν. 55 ὑπάρχων δὲ πλήρης
upon him. Being but full
πνεύματος ἁγίου ἀτενίσας εἰς τὸν οὐρανὸν
of spirit holy having gazed into the heaven
εἶδεν δόξαν θεοῦ καὶ Ἰησοῦν ἑστῶτα
he saw glory of God and Jesus having stood
ἐκ δεξιῶν τοῦ θεοῦ, 56 καὶ
out of right [parts] of the God, and
εἶπεν Ἰδοὺ θεωρῶ τοὺς οὐρανοὺς
he said Look! I am beholding the heavens
διηνοιγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου
having been opened and the Son of the man
ἐκ δεξιῶν ἑστῶτα τοῦ θεοῦ.
out of right [parts] having stood of the God.
57 κράξαντες δὲ φωνῇ μεγάλῃ
Having cried out but to voice great
συνέσχον τὰ ὦτα αὐτῶν, καὶ ὥρμησαν
they held together the ears of them, and they rushed
ὁμοθυμαδὸν ἐπ' αὐτόν, 58 καὶ
like-mindedly upon him, and

YOU are always resist-
ing the holy spirit; as
YOUR forefathers did,
so YOU do. 52 Which
one of the prophets
did YOUR forefathers
not persecute? Yes,
they killed those who
made announcement
in advance concerning
the coming of the
righteous One, whose
betrayers and mur-
derers YOU have now
become, 53 YOU who
received the Law as
transmitted by angels*
but have not kept it."
54 Well, at hearing
these things they felt
cut to their hearts
and began to gnash*
their teeth at him.
55 But he, being
full of holy spirit,
gazed into heaven
and caught sight of
God's glory and of
Jesus standing at
God's right hand,
56 and he said:
"Look! I behold the
heavens opened up
and the Son of man
standing at God's
right hand." 57 At
this they cried out at
the top of the voice
and put their hands
over their ears and
rushed upon him with
one accord. 58 And

53* Literally, "the Law as transmissions of angels"; the Law at the hands of messenger angels, J[17]; the Law by the disposition of angels (*le'gem in dis·po·si·ti·o'nem an·ge·lo'rum*), Vg. Compare Vg and *LXX* at 2 Chronicles 23:18, where Vg uses *dis·po·si·ti·o'nem* in the translation "by the hands of." 54* Or, "grind; clench."

ἐκβαλόντες ἔξω τῆς πόλεως
having ejected outside the city
ἐλιθοβόλουν. καὶ οἱ μάρτυρες
they were throwing stones. And the witnesses
ἀπέθεντο τὰ ἱμάτια αὐτῶν παρὰ τοὺς
put off the outer garments of them beside the
πόδας νεανίου καλουμένου Σαύλου.
feet of young man being called Saul.
59 καὶ ἐλιθοβόλουν τὸν Στέφανον
And they were throwing stones at the Stephen
ἐπικαλούμενον καὶ λέγοντα Κύριε Ἰησοῦ,
calling upon and saying Lord Jesus,
δέξαι τὸ πνεῦμά μου· 60 θεὶς δὲ
receive the spirit of me; having put but
τὰ γόνατα ἔκραξεν φωνῇ μεγάλῃ Κύριε,
the knees he cried out to voice great Lord,
μὴ στήσῃς αὐτοῖς ταύτην τὴν
not you should make to stand to them this the
ἁμαρτίαν· καὶ τοῦτο εἰπὼν
sin; and this (thing) having said
ἐκοιμήθη.
he fell asleep.

8 Σαῦλος δὲ ἦν συνευδοκῶν τῇ
Saul but was thinking well together to the
ἀναιρέσει αὐτοῦ. Ἐγένετο δὲ ἐν ἐκείνῃ τῇ
lifting up of him. Occurred but in that the
ἡμέρᾳ διωγμὸς μέγας ἐπὶ τὴν ἐκκλησίαν
day persecution great upon the ecclesia
τὴν ἐν Ἰεροσολύμοις· πάντες δὲ
the (one) in Jerusalem; all but
διεσπάρησαν κατὰ τὰς χώρας τῆς Ἰουδαίας
were dispersed down the regions of the Judea
καὶ Σαμαρίας πλὴν τῶν ἀποστόλων.
and of Samaria besides the apostles.
2 συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες
Carried together but the Stephen male persons
εὐλαβεῖς καὶ ἐποίησαν κοπετὸν μέγαν ἐπ'
well-holding and they made lamentation great upon
αὐτῷ. 3 Σαῦλος δὲ ἐλυμαίνετο τὴν
him. Saul but was outraging the
ἐκκλησίαν κατὰ τοὺς οἴκους
ecclesia down on the houses
εἰσπορευόμενος, σύρων τε ἄνδρας καὶ
going in, dragging and male persons and
γυναῖκας παρεδίδου εἰς φυλακήν.
women he was giving beside into prison.
4 Οἱ μὲν οὖν
The (ones) indeed therefore

after throwing him
outside the city, they
began casting stones
at him. And the wit-
nesses laid down their
outer garments at the
feet of a young man
called Saul. 59 And
they went on casting
stones at Stephen as
he made appeal* and
said: "Lord Jesus,
receive my spirit."
60 Then, bending his
knees, he cried out
with a strong voice:
"Jehovah,* do not
charge this sin against
them." And after say-
ing this he fell asleep
[in death].

8 Saul, for his part,
was approving of
the murder of him.
On that day great
persecution arose
against the congre-
gation that was in
Jerusalem; all except
the apostles were
scattered throughout
the regions of Ju·de'a
and Sa·mar'i·a. 2 But
reverent men carried
Stephen to the burial,
and they made a great
lamentation over him.
3 Saul, though, began
to deal outrageously
with the congregation.
Invading one house
after another and,
dragging out both
men and women, he
would turn them over
to prison.
4 However,
those who

59* Or, "invocation; prayer." 60* Jehovah, J[17,18,22,23]; Lord, ℵAB.

διασπαρέντες διῆλθον
having been dispersed went through
εὐαγγελιζόμενοι τὸν λόγον. 5 Φίλιππος
declaring as good news the word. Philip
δὲ κατελθὼν εἰς τὴν πόλιν τῆς
but having gone down into the city of the
Σαμαρίας ἐκήρυσσεν αὐτοῖς τὸν χριστόν.
Samaria he was preaching to them the Christ.
6 προσεῖχον δὲ οἱ ὄχλοι τοῖς
Were attentive but the crowds to the (things)
λεγομένοις ὑπὸ τοῦ Φιλίππου ὁμοθυμαδὸν ἐν
being said by the Philip like-mindedly in
τῷ ἀκούειν αὐτοὺς καὶ βλέπειν τὰ
the to be hearing them and to be looking at the
σημεῖα ἃ ἐποίει· 7 πολλοὶ γὰρ
signs which he was doing; many for
τῶν ἐχόντων πνεύματα ἀκάθαρτα
of the (ones) having spirits unclean
βοῶντα φωνῇ μεγάλῃ ἐξήρχοντο,
crying aloud to voice great they were coming out,
πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ
many but having been paralyzed and lame
ἐθεραπεύθησαν· 8 ἐγένετο δὲ πολλὴ χαρὰ
they were cured; occurred but much joy
ἐν τῇ πόλει ἐκείνῃ.
in the city that.
9 Ἀνὴρ δέ τις ὀνόματι Σίμων
Male person but some to name Simon
προυπῆρχεν ἐν τῇ πόλει μαγεύων καὶ
was before in the city practicing magic and
ἐξιστάνων τὸ ἔθνος τῆς Σαμαρίας, λέγων
astonishing the nation of the Samaria, saying
εἶναί τινα ἑαυτὸν μέγαν, 10 ᾧ
to be somebody himself great, to whom
προσεῖχον πάντες ἀπὸ μικροῦ
they were being attentive all from small (one)
ἕως μεγάλου λέγοντες Οὗτός ἐστιν ἡ
until great (one) saying This (one) is the
Δύναμις τοῦ θεοῦ ἡ καλουμένη Μεγάλη.
Power of the God the being called Great.
11 προσεῖχον δὲ αὐτῷ διὰ τὸ
They were attentive but to him through the
ἱκανῷ χρόνῳ ταῖς μαγίαις ἐξεστακέναι
sufficient time to the magical acts to have amazed
αὐτούς. 12 ὅτε δὲ ἐπίστευσαν τῷ
them. When but they believed to the
Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς
Philip declaring good news about the
βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος
kingdom of the God and of the name

had been scattered
went through the land
declaring the good
news of the word.
5 Philip, for one, went
down to the city of
Sa·mar'i·a and began
to preach the Christ
to them. 6 With one
accord the crowds
were paying attention
to the things said
by Philip while they
listened and looked
at the signs he was
performing. 7 For
there were many that
had unclean spirits,
and these would
cry out with a loud
voice and come out.
Moreover, many that
were paralyzed and
lame were cured.
8 So there came to be
a great deal of joy in
that city.
9 Now in the city
there was a certain
man named Simon,
who, prior to this, had
been practicing mag-
ical arts and amazing
the nation of Sa·mar'-
i·a, saying he himself
was somebody great.
10 And all of them,
from the least to the
greatest, would pay
attention to him and
say: "This man is the
Power of God, which
can be called Great."
11 So they would
pay attention to him
because of his having
amazed them for quite
a while by his magical
arts. 12 But when
they believed Philip,
who was declaring
the good news of
the kingdom of God
and of the name

'Ιησοῦ Χριστοῦ, ἐβαπτίζοντο
of Jesus Christ, they were being baptized
ἄνδρες τε καὶ γυναῖκες. 13 ὁ δὲ
male persons and and women. The but
Σίμων καὶ αὐτὸς ἐπίστευσεν, καὶ
Simon also he believed, and
βαπτισθεὶς ἦν προσκαρτερῶν
having been baptized he was persevering
τῷ Φιλίππῳ, θεωρῶν τε σημεῖα καὶ
to the Philip, beholding and signs and
δυνάμεις μεγάλας γινομένας
powers great occurring
ἐξίστατο.
he was being astonished.
14 'Ακούσαντες δὲ οἱ ἐν 'Ιεροσολύμοις
Having heard but the in Jerusalem
ἀπόστολοι ὅτι δέδεκται ἡ Σαμαρία τὸν
apostles that has accepted the Samaria the
λόγον τοῦ θεοῦ ἀπέστειλαν πρὸς αὐτοὺς
word of the God they sent off toward them
Πέτρον καὶ 'Ιωάνην, 15 οἵτινες
Peter and John, who
καταβάντες προσηύξαντο περὶ αὐτῶν
having gone down prayed about them
ὅπως λάβωσιν πνεῦμα ἅγιον·
so that they might receive spirit holy;
16 οὐδέπω γὰρ ἦν ἐπ' οὐδενὶ αὐτῶν
not but yet for it was upon no one of them
ἐπιπεπτωκός, μόνον δὲ βεβαπτισμένοι
having fallen on, only but having been baptized
ὑπῆρχον εἰς τὸ ὄνομα τοῦ κυρίου 'Ιησοῦ.
they were into the name of the Lord Jesus.
17 τότε ἐπετίθεσαν τὰς χεῖρας ἐπ'
Then they were putting the hands upon
αὐτούς, καὶ ἐλάμβανον πνεῦμα ἅγιον.
them, and they were receiving spirit holy.
18 'Ιδὼν δὲ ὁ Σίμων ὅτι διὰ
Having seen but the Simon that through
τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων
the putting upon of the hands of the apostles
δίδοται τὸ πνεῦμα προσήνεγκεν αὐτοῖς
is being given the spirit he offered to them
χρήματα 19 λέγων Δότε κἀμοὶ τὴν
monies saying Give YOU also to me the
ἐξουσίαν ταύτην ἵνα ᾧ ἐὰν
authority this in order that to whom if ever
ἐπιθῶ τὰς χεῖρας λαμβάνῃ πνεῦμα
I should place the hands he may receive spirit
ἅγιον. 20 Πέτρος δὲ εἶπεν πρὸς αὐτόν
holy. Peter but said toward him

of Jesus Christ, they
proceeded to be bap-
tized, both men and
women. 13 Simon
himself also became
a believer, and, after
being baptized, he
was in constant at-
tendance upon Philip;
and he was amazed at
beholding signs and
great powerful works
taking place.
14 When the
apostles in Jerusalem
heard that Sa·mar′i·a
had accepted the
word of God, they
dispatched Peter
and John to them;
15 and these went
down and prayed
for them to get holy
spirit. 16 For it had
not yet fallen upon
any one of them, but
they had only been
baptized in the name
of the Lord Jesus.
17 Then they went
laying their hands
upon them, and they
began to receive holy
spirit.
18 Now when
Simon saw that
through the laying on
of the hands of the
apostles the spirit was
given, he offered them
money, 19 saying:
"Give me also this
authority, that anyone
upon whom I lay my
hands may receive
holy spirit." 20 But
Peter said to him:

Τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς
The silver of you together with you let be into
ἀπώλειαν, ὅτι τὴν δωρεὰν τοῦ θεοῦ
destruction, because the free gift of the God
ἐνόμισας διὰ χρημάτων κτᾶσθαι.
you opined through monies to acquire.
21 οὐκ ἔστιν σοι μερὶς οὐδὲ κλῆρος ἐν τῷ
Not is to you part nor lot in the
λόγῳ τούτῳ, ἡ γὰρ καρδία σου οὐκ ἔστιν
word this, the for heart of you not is
εὐθεῖα ἔναντι τοῦ θεοῦ. 22 μετανόησον
straight in against the God. Repent
οὖν ἀπὸ τῆς κακίας σου ταύτης, καὶ
therefore from the badness of you of this, and
δεήθητι τοῦ κυρίου εἰ ἄρα ἀφεθήσεταί
supplicate of the Lord if really will be let go off
σοι ἡ ἐπίνοια τῆς καρδίας σου·
to you the device of the heart of you;
23 εἰς γὰρ χολὴν πικρίας καὶ σύνδεσμον
into for bile of bitterness and joint-bond
ἀδικίας ὁρῶ σε ὄντα.
of unrighteousness I am seeing you being.
24 ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν
Having answered but the Simon said
Δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον
Supplicate YOU over me toward the Lord
ὅπως μηδὲν ἐπέλθῃ ἐπ' ἐμὲ
so that nothing should come on upon me
ὧν εἰρήκατε.
of which (things) YOU have said.
25 Οἱ μὲν οὖν
The (ones) indeed therefore
διαμαρτυράμενοι καὶ λαλήσαντες
having given thorough witness and having spoken
τὸν λόγον τοῦ κυρίου ὑπέστρεφον
the word of the Lord they were turning back
εἰς 'Ιεροσόλυμα, πολλάς τε κώμας τῶν
into Jerusalem, many and villages of the
Σαμαρειτῶν εὐηγγελίζοντο.
Samaritans they were addressing with good news.
26 *Ἄγγελος δὲ Κυρίου ἐλάλησεν πρὸς
Angel but of Lord spoke toward
Φίλιππον λέγων 'Ανάστηθι καὶ πορεύου κατὰ
Philip saying Stand up and be going down
μεσημβρίαν ἐπὶ τὴν ὁδὸν τὴν
south upon the way the (one)

"May your silver per-
ish with you, because
you thought through
money to get posses-
sion of the free gift of
God. 21 You have
neither part nor lot in
this matter, for your
heart is not straight
in the sight of God.
22 Repent, therefore,
of this badness of
yours, and supplicate
Jehovah* that, if
possible, the device
of your heart may be
forgiven you; 23 for
I see you are a poison-
ous gall and a bond
of unrighteousness."
24 In answer Simon
said: "YOU men, make
supplication for me
to Jehovah* that none
of the things YOU
have said may come
upon me."
25 Therefore, when
they had given the
witness thoroughly
and had spoken the
word of Jehovah,*
they turned back
to Jerusalem, and
they went declaring
the good news to
many villages of the
Sa·mar′i·tans.
26 However, Jeho-
vah's* angel spoke to
Philip, saying: "Rise
and go to the south
to the road that

22* Jehovah, $J^{18,22,23}$; God, VgSy^{p}; the Lord, ℵAB. 24* Jehovah, $J^{7,8,10,13,15\text{-}18,22,23}$; the Lord, ℵAB; God, D$Vg^{mss}Sy^{h,p}$. 25* Jehovah, $J^{7,8,10,17,18}$; the Lord, ℵBCD; God, P^{74}ASy^{p}. 26* Jehovah's, $J^{7,8,10,13,15\text{-}18,22\text{-}24}$; Lord's, ℵAB.

καταβαίνουσαν ἀπὸ Ἰερουσαλὴμ εἰς Γάζαν·
going down from Jerusalem into Gaza;
αὕτη ἐστὶν ἔρημος. 27 καὶ ἀναστὰς
this is desolate [place]. And having stood up
ἐπορεύθη, καὶ ἰδοὺ ἀνὴρ Αἰθίοψ
he went, and look! male person Ethiopian
εὐνοῦχος δυνάστης Κανδάκης βασιλίσσης
eunuch man of power of Candace queen
Αἰθιόπων, ὃς ἦν ἐπὶ πάσης τῆς γάζης
of Ethiopians, who was upon all the treasure
αὐτῆς, ὃς ἐληλύθει προσκυνήσων εἰς
of her, who had come going to worship into
Ἰερουσαλήμ, 28 ἦν δὲ ὑποστρέφων
Jerusalem, he was but returning
καὶ καθήμενος ἐπὶ τοῦ ἅρματος αὐτοῦ καὶ
and sitting upon the chariot of him and
ἀνεγίνωσκεν τὸν προφήτην Ἠσαΐαν.
he was reading the prophet Isaiah.
29 εἶπεν δὲ τὸ πνεῦμα τῷ Φιλίππῳ
Said but the spirit to the Philip
Πρόσελθε καὶ κολλήθητι τῷ ἅρματι
Come you toward and be glued to the chariot
τούτῳ. 30 προσδραμὼν δὲ ὁ
this. Having run toward but the
Φίλιππος ἤκουσεν αὐτοῦ ἀναγινώσκοντος
Philip heard of him reading
Ἠσαΐαν τὸν προφήτην, καὶ εἶπεν Ἆρά
Isaiah the prophet, and he said Really
γε γινώσκεις ἃ
in fact are you knowing what (things)
ἀναγινώσκεις; 31 ὁ δὲ εἶπεν Πῶς
you are reading? The (one) but said How
γὰρ ἂν δυναίμην ἐὰν μή τις
for likely I would be able if ever not someone
ὁδηγήσει με; παρεκάλεσέν τε τὸν Φίλιππον
will guide me? He entreated and the Philip
ἀναβάντα καθίσαι σὺν αὐτῷ.
having come up to sit down together with him.
32 ἡ δὲ περιοχὴ τῆς γραφῆς ἣν
The but passage of the scripture which
ἀνεγίνωσκεν ἦν αὕτη Ὡς πρόβατον ἐπὶ
he was reading was this As sheep upon
σφαγὴν ἤχθη, καὶ ὡς ἀμνὸς ἐναντίον
slaughter he was led, and as lamb in against
τοῦ κείροντος αὐτὸν ἄφωνος, οὕτως οὐκ
the (one) shearing him voiceless, thus not
ἀνοίγει τὸ στόμα αὐτοῦ. 33 Ἐν τῇ
he is opening up the mouth of him. In the
ταπεινώσει ἡ κρίσις αὐτοῦ ἤρθη·
humiliation the judgment of him was lifted away;

runs down from Jeru-
salem to Ga'za." (This
is a desert road.)
27 With that he rose
and went, and, look!
an E·thi·o'pi·an eu-
nuch, a man in power
under Can·da'ce queen
of the E·thi·o'pi·ans,
and who was over all
her treasure. He had
gone to Jerusalem to
worship, 28 but he
was returning and was
sitting in his chariot
and reading aloud
the prophet Isaiah.
29 So the spirit said
to Philip: "Approach
and join yourself
to this chariot."
30 Philip ran along-
side and heard him
reading aloud Isaiah
the prophet, and he
said: "Do you actually
know what you are
reading?" 31 He
said: "Really, how
could I ever do so,
unless someone guided
me?" And he entreated
Philip to get on and
sit down with him.
32 Now the passage
of Scripture that he
was reading aloud was
this: "As a sheep he
was brought to the
slaughter, and as a
lamb that is voiceless
before its shearer, so
he does not open his
mouth. 33 During
his humiliation the
judgment was taken
away from him.

τὴν γενεὰν αὐτοῦ τίς διηγήσεται;
the generation of him who will thoroughly relate?
ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ
Because is being lifted up from the earth the
ζωὴ αὐτοῦ.
life of him.
34 Ἀποκριθεὶς δὲ ὁ εὐνοῦχος τῷ
Having answered but the eunuch to the
Φιλίππῳ εἶπεν Δέομαί σου, περὶ
Philip said I am supplicating of you, about
τίνος ὁ προφήτης λέγει τοῦτο; περὶ
whom the prophet is saying this? About
ἑαυτοῦ ἢ περὶ ἑτέρου τινός;
himself or about different someone?
35 ἀνοίξας δὲ ὁ Φίλιππος τὸ στόμα
Having opened up but the Philip the mouth
αὐτοῦ καὶ ἀρξάμενος ἀπὸ τῆς γραφῆς
of him and having started from the scripture
ταύτης εὐηγγελίσατο αὐτῷ τὸν
this he declared as good news to him the
Ἰησοῦν. 36 ὡς δὲ ἐπορεύοντο κατὰ τὴν
Jesus. As but they were going down the
ὁδόν, ἦλθον ἐπί τι ὕδωρ, καί φησιν
way, they came upon some water, and says
ὁ εὐνοῦχος Ἰδοὺ ὕδωρ· τί κωλύει
the eunuch Look! Water; what is preventing
με βαπτισθῆναι; 38 καὶ ἐκέλευσεν
me to be baptized? And he commanded
στῆναι τὸ ἅρμα, καὶ κατέβησαν
to stand the chariot, and they went down
ἀμφότεροι εἰς τὸ ὕδωρ ὅ τε Φίλιππος καὶ
both into the water the and Philip and
ὁ εὐνοῦχος, καὶ ἐβάπτισεν αὐτόν. 39 ὅτε
the eunuch, and he baptized him. When
δὲ ἀνέβησαν ἐκ τοῦ ὕδατος, πνεῦμα
but they came up out of the water, spirit
Κυρίου ἥρπασεν τὸν Φίλιππον, καὶ οὐκ
of Lord snatched away the Philip, and not
εἶδεν αὐτὸν οὐκέτι ὁ εὐνοῦχος, ἐπορεύετο
he saw him not yet the eunuch, he was going
γὰρ τὴν ὁδὸν αὐτοῦ χαίρων. 40 Φίλιππος
for the way of him rejoicing. Philip
δὲ εὑρέθη εἰς Ἄζωτον, καὶ διερχόμενος
but was found into Ashdod, and going through
εὐηγγελίζετο τὰς πόλεις πάσας
he was declaring good news to the cities all
ἕως τοῦ ἐλθεῖν αὐτὸν εἰς Καισαρίαν.
until the to come him into Caesarea.

Who will tell the
details of his genera-
tion? Because his life
is taken away from
the earth."
34 In answer the
eunuch said to Philip:
"I beg you, About
whom does the proph-
et say this? About
himself or about some
other man?" 35 Phil-
ip opened his mouth
and, starting with this
Scripture, he declared
to him the good news
about Jesus. 36 Now
as they were going
over the road, they
came to a certain
body of water, and the
eunuch said: "Look! A
body of water; what
prevents me from
getting baptized?"
37 ——* 38 With
that he commanded
the chariot to halt,
and they both went
down into the water,
both Philip and the
eunuch; and he bap-
tized him. 39 When
they had come up out
of the water, Jeho-
vah's* spirit quickly
led Philip away, and
the eunuch did not
see him anymore,
for he kept going on
his way rejoicing.
40 But Philip was
found to be in
Ash'dod,* and he went
through the territory
and kept on declaring
the good news to all
the cities until he got
to Caes·a·re'a.

37* P45,74ℵABCVgSyp and the Westcott and Hort Greek text omit this verse.
39* Jehovah's, J13,15-18,22-24; Lord's, ℵAB. 40* Ash'dod, J17,18,22; A·zo'tus, ℵAB.

9 Ὁ δὲ Σαῦλος, ἔτι ἐνπνέων ἀπειλῆς καὶ
The but Saul, yet breathing in of threat and
φόνου εἰς τοὺς μαθητὰς τοῦ κυρίου,
of murder into the disciples of the Lord,
προσελθὼν τῷ ἀρχιερεῖ 2 ᾐτήσατο
having come toward to the chief priest he asked
παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς
beside of him letters into Damascus toward
τὰς συναγωγάς, ὅπως ἐάν τινας
the synagogues, so that if ever any
εὕρῃ τῆς ὁδοῦ ὄντας, ἄνδρας τε
he might find of the way being, male persons and
καὶ γυναῖκας, δεδεμένους ἀγάγῃ
and women, having been bound he might lead
εἰς Ἰερουσαλήμ.
into Jerusalem.
3 Ἐν δὲ τῷ πορεύεσθαι ἐγένετο αὐτὸν
In but the to be going it occurred him
ἐγγίζειν τῇ Δαμασκῷ, ἐξέφνης τε
to be nearing to the Damascus, suddenly and
αὐτὸν περιήστραψεν φῶς ἐκ τοῦ οὐρανοῦ,
him flashed around light out of the heaven,
4 καὶ πεσὼν ἐπὶ τὴν γῆν ἤκουσεν
and having fallen upon the earth he heard
φωνὴν λέγουσαν αὐτῷ Σαοὺλ Σαούλ, τί
voice saying to him Saul Saul, why
με διώκεις; 5 εἶπεν δέ Τίς
me are you persecuting? He said but Who
εἶ, κύριε; ὁ δέ Ἐγώ εἰμι Ἰησοῦς
are you, Lord? The (one) but I am Jesus
ὃν σὺ διώκεις· 6 ἀλλὰ ἀνάστηθι
whom you are persecuting; but stand up you
καὶ εἴσελθε εἰς τὴν πόλιν, καὶ λαληθήσεταί
and enter you into the city, and it will be spoken
σοι ὅτι σε δεῖ ποιεῖν.
to you what you it is necessary to be doing.
7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες
The but male persons the (ones) journeying with
αὐτῷ ἱστήκεισαν ἐνεοί, ἀκούοντες μὲν τῆς
him had stood dumb, hearing indeed of the
φωνῆς μηδένα δὲ θεωροῦντες. 8 ἠγέρθη δὲ
voice no one but beholding. Got up but
Σαῦλος ἀπὸ τῆς γῆς, ἀνεῳγμένων
Saul from the earth, having been opened up
δὲ τῶν ὀφθαλμῶν αὐτοῦ οὐδὲν ἔβλεπεν·
but of the eyes of him nothing he was seeing;
χειραγωγοῦντες δὲ αὐτὸν εἰσήγαγον εἰς
leading by the hand but him they led in into
Δαμασκόν. 9 καὶ ἦν ἡμέρας τρεῖς μὴ
Damascus. And he was days three not

9 But Saul, still
breathing threat
and murder against
the disciples of the
Lord, went to the
high priest 2 and
asked him for letters
to the synagogues in
Damascus, in order
that he might bring
bound to Jerusalem
any whom he found
who belonged to The
Way, both men and
women.
3 Now as he
was traveling he
approached Damascus,
when suddenly a light
from heaven flashed
around him, 4 and
he fell to the ground
and heard a voice say
to him: "Saul, Saul,
why are you perse-
cuting me?" 5 He
said: "Who are you,
Lord?" He said: "I am
Jesus, whom you are
persecuting. 6 Nev-
ertheless, rise and
enter into the city,
and what you must
do will be told you."
7 Now the men that
were journeying with
him were standing
speechless, hearing,
indeed, the sound
of a voice, but not
beholding any man.
8 But Saul got up
from the ground, and
though his eyes were
opened he was seeing
nothing. So they led
him by the hand and
conducted him into
Damascus. 9 And for
three days he did not

βλέπων, καὶ οὐκ ἔφαγεν οὐδὲ ἔπιεν.
seeing, and not he ate neither he drank.
10 Ἦν δέ τις μαθητὴς ἐν Δαμασκῷ
Was but some disciple in Damascus
ὀνόματι Ἀνανίας, καὶ εἶπεν πρὸς αὐτὸν ἐν
to name Ananias, and said toward him in
ὁράματι ὁ κύριος Ἀνανία. ὁ δὲ
vision the Lord Anania. The (one) but
εἶπεν Ἰδοὺ ἐγώ, κύριε. 11 ὁ δὲ κύριος
said Look! I, Lord. The but Lord
πρὸς αὐτόν Ἀνάστα πορεύθητι ἐπὶ τὴν
toward him Stand up you go upon the
ῥύμην τὴν καλουμένην Εὐθεῖαν καὶ ζήτησον
street the being called Straight and seek
ἐν οἰκίᾳ Ἰούδα Σαῦλον ὀνόματι Ταρσέα,
in house of Judas Saul to name Tarsian,
ἰδοὺ γὰρ προσεύχεται, 12 καὶ εἶδεν
look! for he is praying, and he saw
ἄνδρα ἐν ὁράματι Ἀνανίαν ὀνόματι
male person in vision Anania to name
εἰσελθόντα καὶ ἐπιθέντα αὐτῷ τὰς
having come in and having put upon him the
χεῖρας ὅπως ἀναβλέψῃ. 13 ἀπεκρίθη
hands so that he might look again. Answered
δὲ Ἀνανίας Κύριε, ἤκουσα ἀπὸ πολλῶν περὶ
but Ananias Lord, I heard from many about
τοῦ ἀνδρὸς τούτου, ὅσα κακὰ
the male person this, as many as bad (things)
τοῖς ἁγίοις σου ἐποίησεν ἐν Ἰερουσαλήμ·
to the holy ones of you he did in Jerusalem;
14 καὶ ὧδε ἔχει ἐξουσίαν παρὰ τῶν
and here he is having authority beside of the
ἀρχιερέων δῆσαι πάντας τοὺς
chief priests to bind all the (ones)
ἐπικαλουμένους τὸ ὄνομά σου. 15 εἶπεν δὲ
calling upon the name of you. Said but
πρὸς αὐτὸν ὁ κύριος Πορεύου, ὅτι
toward him the Lord Be you going, because
σκεῦος ἐκλογῆς ἐστίν μοι οὗτος τοῦ
vessel of choice is to me this (one) of the
βαστάσαι τὸ ὄνομά μου ἐνώπιον τῶν
to carry the name of me in sight of the
ἐθνῶν τε καὶ βασιλέων υἱῶν τε Ἰσραήλ,
nations and and of kings of sons and of Israel,
16 ἐγὼ γὰρ ὑποδείξω αὐτῷ ὅσα
I for shall show to him as many (things) as
δεῖ αὐτὸν ὑπὲρ τοῦ ὀνόματός μου
it is necessary him over the name of me
παθεῖν.
to suffer.

see anything, and he
neither ate nor drank.
10 There was in
Damascus a certain
disciple named
An·a·ni'as, and the
Lord said to him in
a vision: "An·a·ni'as!"
He said: "Here I am,
Lord." 11 The Lord
said to him: "Rise, go
to the street called
Straight, and at the
house of Judas look
for a man named
Saul, from Tarsus.
For, look! he is
praying, 12 and in a
vision he has seen a
man named An·a·ni'as
come in and lay his
hands upon him that
he might recover
sight." 13 But
An·a·ni'as answered:
"Lord, I have heard
from many about this
man, how many in-
jurious things he did
to your holy ones in
Jerusalem. 14 And
here he has authority
from the chief priests
to put in bonds all
those calling upon
your name." 15 But
the Lord said to him:
"Be on your way,
because this man is a
chosen vessel to me to
bear my name to the
nations as well as to
kings and the sons of
Israel. 16 For I shall
show him plainly how
many things he must
suffer for my name."

17 Ἀπῆλθεν δὲ Ἀνανίας καὶ
Went off but Ananias and

εἰσῆλθεν εἰς τὴν οἰκίαν, καὶ ἐπιθεὶς
he entered into the house, and having imposed

ἐπ' αὐτὸν τὰς χεῖρας εἶπεν Σαοὺλ
upon him the hands he said Saul

ἀδελφέ, ὁ κύριος ἀπέσταλκέν με, Ἰησοῦς
brother, the Lord has sent off me, Jesus

ὁ ὀφθείς σοι ἐν τῇ ὁδῷ
the (one) having become seen to you in the way

ᾗ ἤρχου, ὅπως
in which you were coming, so that

ἀναβλέψῃς καὶ πλησθῇς
you might look again and you might be filled

πνεύματος ἁγίου. 18 καὶ εὐθέως
of spirit holy. And immediately

ἀπέπεσαν αὐτοῦ ἀπὸ τῶν ὀφθαλμῶν ὡς
they fell off of him from the eyes as

λεπίδες, ἀνέβλεψέν τε, καὶ ἀναστὰς
scales, he looked again and, and having stood up

ἐβαπτίσθη, 19 καὶ λαβὼν τροφὴν
he was baptized, and having received food

ἐνισχύθη.
he was strengthened within.

Ἐγένετο δὲ μετὰ τῶν ἐν Δαμασκῷ
He came to be but with the in Damascus

μαθητῶν ἡμέρας τινάς, 20 καὶ εὐθέως ἐν
disciples days some, and immediately in

ταῖς συναγωγαῖς ἐκήρυσσεν τὸν Ἰησοῦν
the synagogues he was preaching the Jesus

ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.
that this is the Son of the God.

21 ἐξίσταντο δὲ πάντες οἱ
Were being astonished but all the (ones)

ἀκούοντες καὶ ἔλεγον Οὐχ οὗτός ἐστιν
hearing and they were saying Not this is

ὁ πορθήσας ἐν Ἰερουσαλὴμ
the (one) having laid waste in Jerusalem

τοὺς ἐπικαλουμένους τὸ ὄνομα τοῦτο,
the (ones) calling upon the name this,

καὶ ὧδε εἰς τοῦτο ἐληλύθει ἵνα
and here into this he had come in order that

δεδεμένους αὐτοὺς ἀγάγῃ ἐπὶ
having been bound them he might lead upon

τοὺς ἀρχιερεῖς; 22 Σαῦλος δὲ μᾶλλον
the chief priests? Saul but rather

ἐνεδυναμοῦτο καὶ συνέχυννεν
was being empowered and he was confounding

Ἰουδαίους τοὺς κατοικοῦντας ἐν
Jews the (ones) inhabiting in

17 So An·a·ni′as
went off and entered
into the house, and he
laid his hands upon
him and said: “Saul,
brother, the Lord, the
Jesus that appeared
to you on the road
over which you were
coming, has sent me
forth, in order that
you may recover sight
and be filled with
holy spirit.” 18 And
immediately there fell
from his eyes what
looked like scales, and
he recovered sight;
and he rose and was
baptized, 19 and he
took food and gained
strength.

He got to be for
some days with the
disciples in Damascus,
20 and immediately
in the synagogues
he began to preach
Jesus, that this One
is the Son of God.
21 But all those
hearing him gave way
to astonishment and
would say: “Is this not
the man that ravaged
those in Jerusalem
who call upon this
name, and that had
come here for this
very purpose, that
he might lead them
bound to the chief
priests?” 22 But
Saul kept on acquir-
ing power all the more
and was confounding
the Jews that dwelt in

Δαμασκῷ, συνβιβάζων ὅτι οὗτός ἐστιν ὁ
Damascus, making go with that this is the

χριστός.
Christ.

23 Ὡς δὲ ἐπληροῦντο ἡμέραι
As but were being fulfilled days

ἱκαναί, συνεβουλεύσαντο οἱ Ἰουδαῖοι
sufficient, consulted together the Jews

ἀνελεῖν αὐτόν· 24 ἐγνώσθη δὲ τῷ
to take up him; it became known but to the

Σαύλῳ ἡ ἐπιβουλὴ αὐτῶν.
Saul the counsel upon of them.

παρετηροῦντο δὲ καὶ τὰς
They were closely observing but and the

πύλας ἡμέρας τε καὶ νυκτὸς ὅπως αὐτὸν
gates of day and and of night so that him

ἀνέλωσιν· 25 λαβόντες δὲ οἱ
they might take up; having taken but the

μαθηταὶ αὐτοῦ νυκτὸς διὰ τοῦ τείχους
disciples of him of night through the wall

καθῆκαν αὐτὸν χαλάσαντες ἐν σφυρίδι.
they let down him having lowered in basket.

26 Παραγενόμενος δὲ εἰς
Having come to be alongside but into

Ἰερουσαλὴμ ἐπείραζεν κολλᾶσθαι τοῖς
Jerusalem he was trying to glue himself to the

μαθηταῖς· καὶ πάντες ἐφοβοῦντο αὐτόν,
disciples; and all they were fearing him,

μὴ πιστεύοντες ὅτι ἐστὶν μαθητής.
not believing that he is disciple.

27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν
Barnabas but having taken hold of him

ἤγαγεν πρὸς τοὺς ἀποστόλους, καὶ
he led toward the apostles, and

διηγήσατο αὐτοῖς πῶς ἐν τῇ ὁδῷ
he thoroughly related to them how in the way

εἶδεν τὸν κύριον καὶ ὅτι ἐλάλησεν αὐτῷ,
he saw the Lord and that he spoke to him,

καὶ πῶς ἐν Δαμασκῷ ἐπαρρησιάσατο ἐν τῷ
and how in Damascus he spoke boldly in the

ὀνόματι Ἰησοῦ. 28 καὶ ἦν μετ' αὐτῶν
name of Jesus. And he was with them

εἰσπορευόμενος καὶ ἐκπορευόμενος εἰς
going in and going out into

Ἰερουσαλήμ, παρρησιαζόμενος ἐν τῷ ὀνόματι
Jerusalem, speaking boldly in the name

τοῦ κυρίου, 29 ἐλάλει τε καὶ
of the Lord, he was speaking and and

Damascus as he
proved logically that
this is the Christ.
23 Now when a
good many days
were coming to a
close, the Jews took
counsel together to
do away with him.
24 However, their
plot against him
became known to
Saul. But they were
closely watching also
the gates both day
and night in order to
do away with him.
25 So his disciples
took him and let
him down by night
through an opening in
the wall, lowering him
in a basket.
26 On arriving in
Jerusalem he made
efforts to join himself
to the disciples; but
they were all afraid
of him, because they
did not believe he was
a disciple. 27 So
Bar′na·bas came to his
aid and led him to the
apostles, and he told
them in detail how on
the road he had seen
the Lord and that he
had spoken to him,
and how in Damascus
he had spoken boldly
in the name of
Jesus. 28 And he
continued with them,
walking in and out at
Jerusalem, speaking
boldly in the name
of the Lord; 29 and
he was talking and

συνεζήτει πρὸς τοὺς Ἑλληνιστάς·
he was seeking together toward the Hellenists;
οἱ δὲ ἐπεχείρουν ἀνελεῖν
the (ones) but were taking in hand to take up
αὐτόν. 30 ἐπιγνόντες δὲ οἱ
him. Having accurately known but the
ἀδελφοὶ κατήγαγον αὐτὸν εἰς Καισαρίαν καὶ
brothers led down him into Caesarea and
ἐξαπέστειλαν αὐτὸν εἰς Ταρσόν.
they sent off out him into Tarsus.
31 Ἡ μὲν οὖν ἐκκλησία καθ'
The indeed therefore ecclesia down
ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας καὶ
whole the Judea and of Galilee and
Σαμαρίας εἶχεν εἰρήνην οἰκοδομουμένη,
of Samaria was having peace being built up,
καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου καὶ
and going to the fear of the Lord and
τῇ παρακλήσει τοῦ ἁγίου πνεύματος
to the comfort of the holy spirit
ἐπληθύνετο.
it was being multiplied.
32 Ἐγένετο δὲ Πέτρον διερχόμενον
It occurred but Peter traversing
διὰ πάντων κατελθεῖν καὶ πρὸς τοὺς
through all [parts] to come down and toward the
ἁγίους τοὺς κατοικοῦντας Λύδδα.
holy (ones) the (ones) inhabiting Lydda.
33 εὗρεν δὲ ἐκεῖ ἄνθρωπόν τινα ὀνόματι
He found but there man some to name
Αἰνέαν ἐξ ἐτῶν ὀκτὼ κατακείμενον ἐπὶ
Aeneas out of years eight lying down upon
κραβάττου, ὃς ἦν παραλελυμένος.
cot, who was having been paralyzed.
34 καὶ εἶπεν αὐτῷ ὁ Πέτρος Αἰνέα,
And said to him the Peter Aeneas,
ἰᾶταί σε Ἰησοῦς Χριστός· ἀνάστηθι
is healing you Jesus Christ; stand up you
καὶ στρῶσον σεαυτῷ· καὶ εὐθέως
and do the spreading to yourself; and immediately
ἀνέστη. 35 καὶ εἶδαν αὐτὸν πάντες
he stood up. And saw him all
οἱ κατοικοῦντες Λύδδα καὶ τὸν Σαρῶνα,
the (ones) inhabiting Lydda and the Sharon,
οἵτινες ἐπέστρεψαν ἐπὶ τὸν κύριον.
who turned upon the Lord.

disputing with the
Greek-speaking Jews.*
But these made
attempts to do away
with him. 30 When
the brothers detected
this, they brought him
down to Caes·a·re'a
and sent him off to
Tarsus.
31 Then, indeed,
the congregation
throughout the whole
of Ju·de'a and Gal'i·lee
and Sa·mar'i·a entered
into a period of peace,
being built up; and
as it walked in the
fear of Jehovah* and
in the comfort of the
holy spirit it kept on
multiplying.
32 Now as Peter
was going through
all [parts] he came
down also to the holy
ones that dwelt in
Lyd'da. 33 There he
found a certain man
named Ae·ne'as, who
had been lying flat on
his cot for eight years,
as he was paralyzed.
34 And Peter said
to him: "Ae·ne'as,
Jesus Christ heals
you. Rise and make
up your bed." And
he rose immediately.
35 And all those who
inhabited Lyd'da and
the [plain of] Shar'on*
saw him, and these
turned to the Lord.

29* Literally, "the Hellenists"; the Grecian Jews, J[17]. 31* Jehovah, J[7,8,10,13,15,16,18,22]; the Lord, ℵAB. 35* Shar'on, J[17,18,22]; Sa'ron, ℵAB.

36 Ἐν Ἰόππῃ δέ τις ἦν μαθήτρια
In Joppa but some was female disciple
ὀνόματι Ταβειθά, ἣ διερμηνευομένη
to name Tabitha, who being translated
λέγεται Δορκάς· αὕτη ἦν πλήρης ἔργων
is being said Dorcas; this was full of works
ἀγαθῶν καὶ ἐλεημοσυνῶν ὧν ἐποίει.
good and gifts of mercy of which she was doing.
37 ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις
It occurred but in the days those
ἀσθενήσασαν αὐτὴν ἀποθανεῖν· λούσαντες
having fallen sick her to die; having washed
δὲ ἔθηκαν ἐν ὑπερῴῳ. 38 ἐγγὺς δὲ
but they put in upper room. Near but
οὔσης Λύδδας τῇ Ἰόππῃ οἱ μαθηταὶ
being of Lydda to the Joppa the disciples
ἀκούσαντες ὅτι Πέτρος ἐστὶν ἐν αὐτῇ
having heard that Peter is in it
ἀπέστειλαν δύο ἄνδρας πρὸς αὐτὸν
they sent off two male persons toward him
παρακαλοῦντες Μὴ ὀκνήσῃς
entreating Not you should be motionless
διελθεῖν ἕως ἡμῶν· 39 ἀναστὰς
to come through until to us; having stood up
δὲ Πέτρος συνῆλθεν αὐτοῖς· ὃν
but Peter went with them; whom
παραγενόμενον ἀνήγαγον εἰς τὸ
having come to be alongside they led up into the
ὑπερῷον, καὶ παρέστησαν αὐτῷ πᾶσαι
upper room, and they stood alongside to him all
αἱ χῆραι κλαίουσαι καὶ ἐπιδεικνύμεναι
the widows weeping and exhibiting
χιτῶνας καὶ ἱμάτια ὅσα
inner garments and outer garments as many as
ἐποίει μετ' αὐτῶν οὖσα ἡ Δορκάς.
she was making with them being the Dorcas.
40 ἐκβαλὼν δὲ ἔξω πάντας ὁ
Having thrust out but outside all (them) the
Πέτρος καὶ θεὶς τὰ γόνατα
Peter and having placed the knees
προσηύξατο, καὶ ἐπιστρέψας πρὸς τὸ
he prayed, and having turned toward the
σῶμα εἶπεν Ταβειθά, ἀνάστηθι. ἡ
body he said Tabitha, stand up. The (one)
δὲ ἤνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς, καὶ
but opened up the eyes of her, and
ἰδοῦσα τὸν Πέτρον ἀνεκάθισεν.
having seen the Peter she sat up.
41 δοὺς δὲ αὐτῇ χεῖρα
Having given but to her hand

36 But in Jop'pa
there was a certain
disciple named
Tab'i·tha, which, when
translated, means
Dor'cas. She abounded
in good deeds and
gifts of mercy that
she was rendering.
37 But in those days
she happened to
fall sick and die. So
they bathed her and
laid her in an upper
chamber. 38 Now
as Lyd'da was near
Jop'pa, when the
disciples heard that
Peter was in this city
they dispatched two
men to him to entreat
[him]: "Please do not
hesitate to come on
as far as us." 39 At
that Peter rose and
went with them. And
when he arrived,
they led him up into
the upper chamber;
and all the widows
presented themselves
to him weeping and
exhibiting many
inner garments and
outer garments that
Dor'cas used to make
while she was with
them. 40 But Peter
put everybody outside
and, bending his
knees, he prayed, and,
turning to the body,
he said: "Tab'i·tha,
rise!" She opened
her eyes and, as she
caught sight of Peter,
she sat up. 41 Giv-
ing her his hand,

ἀνέστησεν αὐτήν, φωνήσας δὲ
he made stand up her, having sounded for but
τοὺς ἁγίους καὶ τὰς χήρας παρέστησεν
the holy (ones) and the widows he presented
αὐτὴν ζῶσαν. 42 γνωστὸν δὲ ἐγένετο καθ'
her living. Known but it became down
ὅλης Ἰόππης, καὶ ἐπίστευσαν πολλοὶ ἐπὶ
whole Joppa, and believed many upon
τὸν κύριον. 43 Ἐγένετο δὲ ἡμέρας ἱκανὰς
the Lord. It occurred but days sufficient
μεῖναι ἐν Ἰόππῃ παρά τινι Σίμωνι
to remain in Joppa beside some Simon
βυρσεῖ.
tanner.

10 Ἀνὴρ δέ τις ἐν Καισαρίᾳ
Male person but some in Caesarea
ὀνόματι Κορνήλιος, ἑκατοντάρχης ἐκ
to name Cornelius, centurion out of
σπείρης τῆς καλουμένης Ἰταλικῆς,
band of the (one) being called Italian,
2 εὐσεβὴς καὶ φοβούμενος τὸν
well-reverential and fearing the
θεὸν σὺν παντὶ τῷ οἴκῳ αὐτοῦ,
God together with all the household of him,
ποιῶν ἐλεημοσύνας πολλὰς τῷ λαῷ καὶ
doing gifts of mercy many to the people and
δεόμενος τοῦ θεοῦ διὰ παντός,
supplicating of the God through all [time],
3 εἶδεν ἐν ὁράματι φανερῶς ὡσεὶ περὶ
he saw in vision manifestly as if about
ὥραν ἐνάτην τῆς ἡμέρας ἄγγελον τοῦ θεοῦ
hour ninth of the day angel of the God
εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα
having come in toward him and having said
αὐτῷ Κορνήλιε. 4 ὁ δὲ ἀτενίσας
to him Cornelius. The (one) but having gazed
αὐτῷ καὶ ἔμφοβος γενόμενος εἶπεν Τί
to him and in fear having become he said What
ἐστιν, κύριε; εἶπεν δὲ αὐτῷ Αἱ προσευχαί
is it, Lord? He said but to him The prayers
σου καὶ αἱ ἐλεημοσύναι σου ἀνέβησαν
of you and the gifts of mercy of you went up
εἰς μνημόσυνον ἔμπροσθεν τοῦ θεοῦ·
into remembrance from-in-toward of the God;
5 καὶ νῦν πέμψον ἄνδρας εἰς Ἰόππην
and now send male persons into Joppa
καὶ μετάπεμψαι Σίμωνά τινα ὃς
and send across Simon some who
ἐπικαλεῖται Πέτρος· 6 οὗτος
is being surnamed Peter; this (one)

he raised her up,
and he called the
holy ones and the
widows and presented
her alive. 42 This
became known
throughout all Jop'pa,
and many became
believers on the Lord.
43 For quite a few
days he remained in
Jop'pa with a certain
Simon, a tanner.

10 Now in
Caes·a·re'a there
was a certain man
named Cornelius, an
army officer of the
Italian band, as it was
called, 2 a devout
man and one fearing
God together with all
his household, and he
made many gifts of
mercy to the people
and made supplication
to God continually.
3 Just about the
ninth hour of the
day he saw plainly
in a vision an angel
of God come in to
him and say to him:
"Cornelius!" 4 The
man gazed at him
and, becoming fright-
ened, said: "What is
it, Lord?" He said to
him: "Your prayers
and gifts of mercy
have ascended as a
remembrance before
God. 5 So now send
men to Jop'pa and
summon a certain Si-
mon who is surnamed
Peter. 6 This man

ξενίζεται παρά τινι Σίμωνι
is being treated as stranger beside some Simon
βυρσεῖ, ᾧ ἐστὶν οἰκία παρὰ θάλασσαν.
tanner, to whom is house beside sea.
7 ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ
As but went away the angel the (one)
λαλῶν αὐτῷ, φωνήσας δύο
speaking to him, having sounded for two
τῶν οἰκετῶν καὶ
of the house servants and
στρατιώτην εὐσεβῆ τῶν
soldier well-reverential of the (ones)
προσκαρτερούντων αὐτῷ 8 καὶ ἐξηγησάμενος
persevering to him and having explained
ἅπαντα αὐτοῖς ἀπέστειλεν αὐτοὺς εἰς
all (things) to them he sent away them into
τὴν Ἰόππην.
the Joppa.
9 Τῇ δὲ ἐπαύριον ὁδοιπορούντων
To the but morrow journeying
ἐκείνων καὶ τῇ πόλει ἐγγιζόντων
of those (ones) and to the city nearing
ἀνέβη Πέτρος ἐπὶ τὸ δῶμα
went up Peter upon the housetop
προσεύξασθαι περὶ ὥραν ἕκτην.
to pray about hour sixth.
10 ἐγένετο δὲ πρόσπεινος καὶ
He became but very hungry and
ἤθελεν γεύσασθαι· παρασκευαζόντων
he was willing to taste; preparing
δὲ αὐτῶν ἐγένετο ἐπ' αὐτὸν ἔκστασις,
but of them occurred upon him ecstasy,
11 καὶ θεωρεῖ τὸν οὐρανὸν
and he is beholding the heaven
ἀνεῳγμένον καὶ καταβαῖνον σκεῦός
having been opened up and coming down vessel
τι ὡς ὀθόνην μεγάλην τέσσαρσιν
some as linen piece great to four
ἀρχαῖς καθιέμενον ἐπὶ τῆς γῆς, 12 ἐν
starts being let down upon the earth, in
ᾧ ὑπῆρχεν πάντα τὰ τετράποδα
which was all the four-footed (things)
καὶ ἑρπετὰ τῆς γῆς καὶ πετεινὰ
and creeping (things) of the earth and birds
τοῦ οὐρανοῦ. 13 καὶ ἐγένετο φωνὴ πρὸς
of the heaven. And occurred voice toward
αὐτόν Ἀναστάς, Πέτρε, θῦσον καὶ
him Having stood up, Peter, sacrifice and
φάγε. 14 ὁ δὲ Πέτρος εἶπεν Μηδαμῶς,
eat. The but Peter said By no means,

is being entertained
by a certain Simon,
a tanner, who has a
house by the sea."
7 As soon as the
angel that spoke to
him had left, he called
two of his house
servants and a devout
soldier from among
those who were in
constant attendance
upon him, 8 and he
related everything to
them and dispatched
them to Jop'pa.
9 The next day as
they were pursuing
their journey and were
approaching the city,
Peter went up to the
housetop about the
sixth hour to pray.
10 But he became
very hungry and
wanted to eat. While
they were preparing,
he fell into a trance
11 and beheld heaven
opened and some sort
of vessel descending
like a great linen
sheet being let
down by its four
extremities upon the
earth; 12 and in it
there were all sorts of
four-footed creatures
and creeping things
of the earth and birds
of heaven. 13 And
a voice came to him:
"Rise, Peter, slaughter
and eat!" 14 But
Peter said: "Not at all,

κύριε, ὅτι οὐδέποτε ἔφαγον πᾶν
Lord, because never I ate everything
κοινὸν καὶ ἀκάθαρτον. 15 καὶ φωνὴ πάλιν
common and unclean. And voice again
ἐκ δευτέρου πρὸς αὐτόν "Α
out of second [time] toward him What (things)
ὁ θεὸς ἐκαθάρισεν σὺ μὴ
the God cleansed you not
κοίνου. 16 τοῦτο δὲ ἐγένετο
be you making common. This but occurred
ἐπὶ τρίς, καὶ εὐθὺς ἀνελήμφθη
upon three times, and immediately was taken up
τὸ σκεῦος εἰς τὸν οὐρανόν.
the vessel into the heaven.

17 Ὡς δὲ ἐν ἑαυτῷ
As but in himself
διηπόρει ὁ Πέτρος τί
was being thoroughly perplexed the Peter what
ἂν εἴη τὸ ὅραμα ὃ εἶδεν, ἰδοὺ
likely would be the vision which he saw, look!
οἱ ἄνδρες οἱ ἀπεσταλμένοι
the male persons the (ones) having been sent off
ὑπὸ τοῦ Κορνηλίου
by the Cornelius
διερωτήσαντες τὴν οἰκίαν
having thoroughly questioned about the house
τοῦ Σίμωνος ἐπέστησαν ἐπὶ τὸν πυλῶνα,
of the Simon stood upon the gate,
18 καὶ φωνήσαντες ἐπύθοντο εἰ Σίμων
and having sounded they inquired if Simon
ὁ ἐπικαλούμενος Πέτρος ἐνθάδε
the (one) being surnamed Peter there
ξενίζεται. 19 Τοῦ δὲ Πέτρου
is being treated as stranger. Of the but Peter
διενθυμουμένου περὶ τοῦ ὁράματος εἶπεν
going through in mind about the vision said
τὸ πνεῦμα Ἰδοὺ ἄνδρες δύο ζητοῦντές
the spirit Look! Male persons two seeking
σε· 20 ἀλλὰ ἀναστὰς κατάβηθι καὶ
you; but having stood up step you down and
πορεύου σὺν αὐτοῖς μηδὲν
be going together with them nothing
διακρινόμενος, ὅτι ἐγὼ ἀπέσταλκα
doubting, because I have sent off
αὐτούς. 21 καταβὰς δὲ Πέτρος
them. Having stepped down but Peter
πρὸς τοὺς ἄνδρας εἶπεν Ἰδοὺ ἐγώ εἰμι
toward the male persons said Look! I am

Lord, because never
have I eaten anything
defiled and unclean."
15 And the voice
[spoke] again to him,
the second time: "You
stop calling defiled
the things God has
cleansed." 16 This
occurred a third time,
and immediately the
vessel was taken up
into heaven.

17 Now while Peter
was in great perplexi-
ty inwardly over what
the vision he had seen
might mean, look! the
men dispatched by
Cornelius had made
inquiries for Simon's
house and stood there
at the gate. 18 And
they called out and
inquired whether
Simon who was
surnamed Peter was
being entertained
there. 19 As Peter
was going over in
his mind about the
vision, the spirit
said: "Look! Three*
men are seeking you.
20 However, rise, go
downstairs and be
on your way with
them, not doubting
at all, because I have
dispatched them."
21 So Peter went
downstairs to the men
and said: "Look! I am

19* Three, P[74]ℵACVgSy[p]; Two, B.

ὃν ζητεῖτε· τίς ἡ αἰτία δι'
whom YOU are seeking; what the cause through
ἣν πάρεστε; 22 οἱ δὲ εἶπαν
which YOU are alongside? The (ones) but said
Κορνήλιος ἑκατοντάρχης, ἀνὴρ δίκαιος
Cornelius centurion, male person righteous
καὶ φοβούμενος τὸν θεὸν μαρτυρούμενός
and fearing the God being witnessed about
τε ὑπὸ ὅλου τοῦ ἔθνους τῶν Ἰουδαίων,
and by whole the nation of the Jews,
ἐχρηματίσθη ὑπὸ ἀγγέλου ἁγίου
was divinely instructed by angel holy
μεταπέμψασθαί σε εἰς τὸν οἶκον αὐτοῦ καὶ
to send across you into the house of him and
ἀκοῦσαι ῥήματα παρὰ σοῦ.
to hear sayings beside of you.
23 εἰσκαλεσάμενος οὖν αὐτοὺς
Having called in therefore them
ἐξένισεν.
he treated as strangers.

Τῇ δὲ ἐπαύριον ἀναστὰς
To the but morrow having stood up
ἐξῆλθεν σὺν αὐτοῖς, καί τινες
he went out together with them, and some
τῶν ἀδελφῶν τῶν ἀπὸ Ἰόππης
of the brothers of the (ones) from Joppa
συνῆλθαν αὐτῷ. 24 τῇ δὲ ἐπαύριον
went with him. To the but morrow
εἰσῆλθεν εἰς τὴν Καισαρίαν· ὁ δὲ
he entered into the Caesarea; the but
Κορνήλιος ἦν προσδοκῶν αὐτοὺς
Cornelius was expecting them
συνκαλεσάμενος τοὺς συγγενεῖς αὐτοῦ καὶ
having called together the relatives of him and
τοὺς ἀναγκαίους φίλους. 25 Ὡς δὲ
the necessary friends. As but
ἐγένετο τοῦ εἰσελθεῖν τὸν Πέτρον,
occurred of the to enter the Peter,
συναντήσας αὐτῷ ὁ Κορνήλιος πεσὼν
having met to him the Cornelius having fallen
ἐπὶ τοὺς πόδας προσεκύνησεν. 26 ὁ δὲ
upon the feet did obeisance. The but
Πέτρος ἤγειρεν αὐτὸν λέγων Ἀνάστηθι· καὶ
Peter raised up him saying Stand up; and
ἐγὼ αὐτὸς ἄνθρωπός εἰμι. 27 καὶ
I very (one) man I am. And
συνομιλῶν αὐτῷ εἰσῆλθεν, καὶ εὑρίσκει
conversing with him he entered, and he is finding

the one YOU are seek-
ing. What is the cause
for which YOU are
present?" 22 They
said: "Cornelius, an
army officer, a man
righteous and fearing
God and well reported
by the whole nation
of the Jews, was given
divine instructions* by
a holy angel to send
for you to come to his
house and to hear the
things you have to
say." 23 Therefore he
invited them in and
entertained them.

The next day he
rose and went off with
them, and some of the
brothers that were
from Jop'pa went with
him. 24 On the day
after that he entered
into Caes·a·re'a. Cor-
nelius, of course, was
expecting them and
had called together
his relatives and inti-
mate friends. 25 As
Peter entered, Cor-
nelius met him, fell
down at his feet and
did obeisance to him.
26 But Peter lifted
him up, saying: "Rise;
I myself am also a
man." 27 And as he
conversed with him
he went in and found

22* Was given divine instructions, ℵAB; was given a command of Jehovah, J[18].

συνεληλυθότας πολλούς, 28 ἔφη τε
having come together many, said and

πρός αὐτούς Ὑμεῖς ἐπίστασθε ὡς
toward them You are well knowing as

ἀθέμιτόν ἐστιν ἀνδρὶ Ἰουδαίῳ
unlawful it is to male person Jew

κολλᾶσθαι ἢ προσέρχεσθαι
to glue himself or to be coming toward

ἀλλοφύλῳ· κἀμοὶ ὁ θεὸς ἔδειξεν
one of another tribe; and to me the God showed

μηδένα κοινὸν ἢ ἀκάθαρτον λέγειν
no one common or unclean to be saying

ἄνθρωπον· 29 διὸ καὶ ἀναντιρήτως
man; wherefore and without contradiction

ἦλθον μεταπεμφθείς. πυνθάνομαι
I came having been sent across. I am inquiring

οὖν τίνι λόγῳ μετεπέμψασθέ με.
therefore to what word you sent across me.

30 Καὶ ὁ Κορνήλιος ἔφη Ἀπὸ τετάρτης
And the Cornelius said From fourth

ἡμέρας μέχρι ταύτης τῆς ὥρας ἤμην τὴν
day until this the hour I was the

ἐνάτην προσευχόμενος ἐν τῷ οἴκῳ μου,
ninth [hour] praying in the house of me,

καὶ ἰδοὺ ἀνὴρ ἔστη ἐνώπιόν μου ἐν
and look! male person stood in sight of me in

ἐσθῆτι λαμπρᾷ 31 καί φησι Κορνήλιε,
raiment bright and he is saying Cornelius,

εἰσηκούσθη σου ἡ προσευχὴ καὶ αἱ
was heard within of you the prayer and the

ἐλεημοσύναι σου ἐμνήσθησαν ἐνώπιον
gifts of mercy of you were remembered in sight

τοῦ θεοῦ· 32 πέμψον οὖν εἰς Ἰόππην
of the God; send therefore into Joppa

καὶ μετακάλεσαι Σίμωνα ὃς ἐπικαλεῖται
and call across Simon who is being surnamed

Πέτρος· οὗτος ξενίζεται ἐν οἰκίᾳ
Peter; this (one) is treated as stranger in house

Σίμωνος βυρσέως παρὰ θάλασσαν.
of Simon tanner beside sea.

33 ἐξαυτῆς οὖν ἔπεμψα πρὸς σέ, σύ
At once therefore I sent toward you, you

τε καλῶς ἐποίησας παραγενόμενος.
and finely did having come to be alongside.

νῦν οὖν πάντες ἡμεῖς ἐνώπιον τοῦ θεοῦ
Now therefore all we in sight of the God

πάρεσμεν ἀκοῦσαι πάντα τὰ
are alongside to hear all the (things)

many people assem-
bled, 28 and he said
to them: "You well
know how unlawful
it is for a Jew to join
himself to or approach
a man of another
race; and yet God has
shown me I should
call no man defiled or
unclean. 29 Hence I
came, really without
objection, when I was
sent for. Therefore
I inquire the reason
that you have sent
for me."
30 Accordingly
Cornelius said: "Four
days ago counting
from this hour I was
praying in my house
at the ninth hour,
when, look! a man in
bright raiment stood
before me 31 and
said, 'Cornelius, your
prayer has been favor-
ably heard and your
gifts of mercy have
been remembered
before God. 32 Send,
therefore, to Jop'pa
and call for Simon,
who is surnamed
Peter. This man is
being entertained in
the house of Simon,
a tanner, by the
sea.' 33 Therefore I
at once sent to you,
and you did well in
coming here. And so
at this time we are all
present before God
to hear all the things

προστεταγμένα σοι ὑπὸ τοῦ κυρίου.
having been commanded to you by the Lord.

34 ἀνοίξας δὲ Πέτρος τὸ στόμα
Having opened up but Peter the mouth

εἶπεν Ἐπ' ἀληθείας καταλαμβάνομαι ὅτι
said Upon truth I am receiving down that

οὐκ ἔστιν προσωπολήμπτης ὁ θεός, 35 ἀλλ'
not is taker of faces the God, but

ἐν παντὶ ἔθνει ὁ φοβούμενος αὐτὸν
in every nation the (one) fearing him

καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ
and working righteousness acceptable to him

ἐστίν. 36 τὸν λόγον ἀπέστειλεν τοῖς υἱοῖς
is. The word he sent forth to the sons

Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ
of Israel declaring as good news peace through

Ἰησοῦ Χριστοῦ· οὗτός ἐστιν πάντων
Jesus Christ; this is of all (them)

κύριος. 37 ὑμεῖς οἴδατε τὸ
Lord. You have known the

γενόμενον ῥῆμα καθ' ὅλης τῆς
having occurred saying down whole the

Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς
Judea, (he) having started from the

Γαλιλαίας μετὰ τὸ βάπτισμα ὃ ἐκήρυξεν
Galilee after the baptism which preached

Ἰωάνης, 38 Ἰησοῦν τὸν ἀπὸ Ναζαρέθ,
John, Jesus the (one) from Nazareth,

ὡς ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ
as anointed him the God to spirit holy

καὶ δυνάμει, ὃς διῆλθεν εὐεργετῶν
and to power, who went through working well

καὶ ἰώμενος πάντας τοὺς
and healing all the (ones)

καταδυναστευομένους ὑπὸ τοῦ διαβόλου,
being ruled down by the Devil,

ὅτι ὁ θεὸς ἦν μετ' αὐτοῦ. 39 καὶ
because the God was with him. And

ἡμεῖς μάρτυρες πάντων ὧν
we witnesses of all (things) of which

ἐποίησεν ἔν τε τῇ χώρᾳ τῶν Ἰουδαίων
he did in and the country of the Jews

καὶ Ἰερουσαλήμ· ὃν καὶ ἀνεῖλαν
and Jerusalem; whom also they took up

κρεμάσαντες ἐπὶ ξύλου. 40 τοῦτον ὁ
having hung upon wood. This (one) the

θεὸς ἤγειρεν τῇ τρίτῃ ἡμέρᾳ καὶ ἔδωκεν
God raised up to the third day and he gave

you have been com-
manded by Jehovah*
to say."
34 At this Peter
opened his mouth and
said: "For a certainty
I perceive that God is
not partial, 35 but
in every nation the
man that fears him
and works righteous-
ness is acceptable to
him. 36 He sent out
the word to the sons
of Israel to declare to
them the good news of
peace through Jesus
Christ: this One is
Lord of all [others].
37 You know the sub-
ject that was talked
about throughout the
whole of Ju·de'a, start-
ing from Gal'i·lee after
the baptism that John
preached, 38 namely,
Jesus who was from
Naz'a·reth, how God
anointed him with
holy spirit and power,
and he went through
the land doing good
and healing all those
oppressed by the Dev-
il; because God was
with him. 39 And
we are witnesses of
all the things he did
both in the country of
the Jews and in Jeru-
salem; but they also
did away with him
by hanging him on a
stake. 40 God raised
this One up on the
third day and granted

33* Jehovah, $J^{17,18,23}$; the Lord, P^{45}אABC; God, P^{74}DSy^{p}.

αὐτὸν ἐμφανῆ γενέσθαι, 41 οὐ παντὶ τῷ
him manifest to become, not to all the
λαῷ ἀλλὰ μάρτυσι τοῖς
people but to witnesses the (ones)
προκεχειροτονημένοις
having been previously appointed [by extended hand]
ὑπὸ τοῦ θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ
by the God, to us, who ate together and
συνεπίομεν αὐτῷ μετὰ τὸ ἀναστῆναι αὐτὸν
we drank with him after the to stand up him
ἐκ νεκρῶν· 42 καὶ παρήγγειλεν ἡμῖν
out of dead (ones); and he ordered to us
κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι
to preach to the people and to bear thorough witness
ὅτι οὗτός ἐστιν ὁ ὡρισμένος
that this is the (one) having been defined
ὑπὸ τοῦ θεοῦ κριτὴς ζώντων καὶ
by the God judge of living (ones) and
νεκρῶν. 43 τούτῳ πάντες οἱ προφῆται
dead (ones). To this one all the prophets
μαρτυροῦσιν, ἄφεσιν ἁμαρτιῶν λαβεῖν
are bearing witness, letting go off of sins to receive
διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν
through the name of him everyone the
πιστεύοντα εἰς αὐτόν.
believing into him.
44 Ἔτι λαλοῦντος τοῦ Πέτρου τὰ
Yet speaking of the Peter the
ῥήματα ταῦτα ἐπέπεσε τὸ πνεῦμα τὸ ἅγιον
sayings these fell upon the spirit the holy
ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον.
upon all the (ones) hearing the word.
45 καὶ ἐξέστησαν οἱ ἐκ περιτομῆς
And were amazed the (ones) out of circumcision
πιστοὶ οἳ συνῆλθαν τῷ Πέτρῳ, ὅτι
faithful who came with the Peter, because
καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ
also upon the nations the free gift of the
πνεύματος τοῦ ἁγίου ἐκκέχυται·
spirit the holy has been poured out;
46 ἤκουον γὰρ αὐτῶν λαλούντων
they were hearing for of them speaking
γλώσσαις καὶ μεγαλυνόντων τὸν θεόν.
to tongues and magnifying the God.
τότε ἀπεκρίθη Πέτρος 47 Μήτι τὸ ὕδωρ
Then answered Peter Not what the water
δύναται κωλῦσαί τις τοῦ μὴ βαπτισθῆναι
is able to forbid anyone of the not to be baptized
τούτους οἵτινες τὸ πνεῦμα τὸ ἅγιον ἔλαβον
these who the spirit the holy received

him to become
manifest, 41 not to
all the people, but to
witnesses appointed
beforehand by God, to
us, who ate and drank
with him after his
rising from the dead.
42 Also, he ordered
us to preach to the
people and to give
a thorough witness
that this is the One
decreed by God to be
judge of the living and
the dead. 43 To him
all the prophets bear
witness, that everyone
putting faith in him
gets forgiveness of
sins through his
name."

44 While Peter was
yet speaking about
these matters the
holy spirit fell upon
all those hearing the
word. 45 And the
faithful ones that had
come with Peter who
were of those circum-
cised were amazed,
because the free gift
of the holy spirit was
being poured out also
upon people of the
nations. 46 For they
heard them speaking
with tongues and
magnifying God. Then
Peter responded:
47 "Can anyone forbid
water so that these
might not be baptized
who have received
the holy spirit

ὡς καὶ ἡμεῖς; 48 προσέταξεν δὲ αὐτοὺς
as also we? He commanded but them
ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι.
in the name of Jesus Christ to be baptized.
τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας
Then they requested him to remain upon days
τινάς.
some.
11 Ἤκουσαν δὲ οἱ ἀπόστολοι καὶ οἱ
Heard but the apostles and the
ἀδελφοὶ οἱ ὄντες κατὰ τὴν Ἰουδαίαν
brothers the (ones) being down the Judea
ὅτι καὶ τὰ ἔθνη ἐδέξαντο τὸν λόγον τοῦ
that also the nations accepted the word of the
θεοῦ. 2 Ὅτε δὲ ἀνέβη Πέτρος εἰς
God. When but went up Peter into
Ἰερουσαλήμ, διεκρίνοντο πρὸς αὐτὸν
Jerusalem, were contending toward him
οἱ ἐκ περιτομῆς 3 λέγοντες ὅτι
the (ones) out of circumcision saying that
εἰσῆλθεν πρὸς ἄνδρας ἀκροβυστίαν
he went in toward male persons uncircumcision
ἔχοντας καὶ συνέφαγεν αὐτοῖς.
having and he ate with them.
4 ἀρξάμενος δὲ Πέτρος ἐξετίθετο
Having started but Peter was setting out
αὐτοῖς καθεξῆς λέγων
to them according to order saying
5 Ἐγὼ ἤμην ἐν πόλει Ἰόππῃ
I was in city Joppa
προσευχόμενος καὶ εἶδον ἐν
praying and I saw in
ἐκστάσει ὅραμα, καταβαῖνον σκεῦός
ecstasy vision, coming down vessel
τι ὡς ὀθόνην μεγάλην τέσσαρσιν
some as linen piece great to four
ἀρχαῖς καθιεμένην ἐκ τοῦ οὐρανοῦ, καὶ
starts being let down out of the heaven, and
ἦλθεν ἄχρι ἐμοῦ· 6 εἰς ἣν
came until me; into which
ἀτενίσας κατενόουν καὶ εἶδον τὰ
having gazed I was minding down and I saw the
τετράποδα τῆς γῆς καὶ τὰ
four-footed (things) of the earth and the
θηρία καὶ τὰ ἑρπετὰ καὶ τὰ
wild beasts and the creeping things and the
πετεινὰ τοῦ οὐρανοῦ· 7 ἤκουσα δὲ καὶ
birds of the heaven; I heard but also
φωνῆς λεγούσης μοι Ἀναστάς, Πέτρε,
of voice saying to me Having stood up, Peter,

even as we have?"
48 With that he com-
manded them to be
baptized in the name
of Jesus Christ. Then
they requested him to
remain for some days.

11 Now the apostles
and the brothers
that were in Ju·de'a
heard that people
of the nations had
also received the
word of God. 2 So
when Peter came
up to Jerusalem,
the [supporters] of
circumcision began
to contend with him,
3 saying he had gone
into the house of men
that were not circum-
cised and had eaten
with them. 4 At this
Peter commenced and
went on to explain the
particulars to them,
saying:

5 "I was in the city
of Jop'pa praying, and
in a trance I saw a
vision, some sort of
vessel descending like
a great linen sheet
being let down by
its four extremities
from heaven, and it
came clear to me.
6 Gazing into it, I
made observations
and saw four-footed
creatures of the earth
and wild beasts and
creeping things and
birds of heaven. 7 I
also heard a voice say
to me, 'Rise, Peter,

θῦσον καὶ φάγε. 8 εἶπον δέ Μηδαμῶς,
sacrifice and eat. I said but By no means,
κύριε, ὅτι κοινὸν ἢ ἀκάθαρτον οὐδέποτε
Lord, because common or unclean never
εἰσῆλθεν εἰς τὸ στόμα μου. 9 ἀπεκρίθη
entered into the mouth of me. Answered
δὲ ἐκ δευτέρου φωνὴ ἐκ τοῦ
but out of second [time] voice out of the
οὐρανοῦ Ἃ ὁ θεὸς ἐκαθάρισεν
heaven What (things) the God cleansed
σὺ μὴ κοίνου. 10 τοῦτο δὲ
you not be you making common. This but
ἐγένετο ἐπὶ τρίς, καὶ ἀνεσπάσθη
occurred upon three times, and was drawn up
πάλιν ἅπαντα εἰς τὸν οὐρανόν. 11 καὶ
again all (things) into the heaven. And
ἰδοὺ ἐξαυτῆς τρεῖς ἄνδρες
look! out of that [hour] three male persons
ἐπέστησαν ἐπὶ τὴν οἰκίαν ἐν ᾗ ἦμεν,
stood upon the house in which we were,
ἀπεσταλμένοι ἀπὸ Καισαρίας πρός
having been sent forth from Caesarea toward
με. 12 εἶπεν δὲ τὸ πνεῦμά μοι συνελθεῖν
me. Said but the spirit to me to go with
αὐτοῖς μηδὲν διακρίναντα. ἦλθον δὲ
them nothing having doubted. Came but
σὺν ἐμοὶ καὶ οἱ ἓξ ἀδελφοὶ οὗτοι,
together with me also the six brothers these,
καὶ εἰσήλθομεν εἰς τὸν οἶκον τοῦ
and we entered into the house of the
ἀνδρός.
male person.

13 Ἀπήγγειλεν δὲ ἡμῖν πῶς εἶδεν τὸν
He reported back but to us how he saw the
ἄγγελον ἐν τῷ οἴκῳ αὐτοῦ σταθέντα καὶ
angel in the house of him having stood and
εἰπόντα Ἀπόστειλον εἰς Ἰόππην καὶ
having said Send you forth into Joppa and
μετάπεμψαι Σίμωνα τὸν ἐπικαλούμενον
send across Simon the (one) being surnamed
Πέτρον, 14 ὃς λαλήσει ῥήματα πρὸς σὲ
Peter, who will speak sayings toward you
ἐν οἷς σωθήσῃ σὺ καὶ πᾶς ὁ οἶκός
in which will be saved you and all the house
σου. 15 ἐν δὲ τῷ ἄρξασθαί με
of you. In but to the to start me
λαλεῖν ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον
to be speaking fell upon the spirit the holy
ἐπ' αὐτοὺς ὥσπερ καὶ ἐφ' ἡμᾶς ἐν
upon them as-even also upon us in

slaughter and eat!'
8 But I said, 'Not
at all, Lord, because
a defiled or unclean
thing has never en-
tered into my mouth.'
9 The second time
the voice from heaven
answered, 'You stop
calling defiled the
things God has
cleansed.' 10 This
occurred for a third
time, and everything
was pulled up again
into heaven. 11 Also,
look! at that instant
there were three men
standing at the house
in which we were,
they having been
dispatched from Caes-
a·re'a to me. 12 So
the spirit told me to
go with them, not
doubting at all. But
these six brothers also
went with me, and we
entered into the house
of the man.

13 "He reported to
us how he saw the
angel stand in his
house and say, 'Dis-
patch men to Jop'pa
and send for Simon
who is surnamed
Peter, 14 and he will
speak those things
to you by which
you and all your
household may get
saved.' 15 But when
I started to speak, the
holy spirit fell upon
them just as it did
also upon us in [the]

ἀρχῇ. 16 ἐμνήσθην δὲ τοῦ ῥήματος
beginning. I remembered but of the saying
τοῦ κυρίου ὡς ἔλεγεν Ἰωάνης μὲν
of the Lord as he was saying John indeed
ἐβάπτισεν ὕδατι ὑμεῖς δὲ βαπτισθήσεσθε
baptized to water you but will be baptized
ἐν πνεύματι ἁγίῳ. 17 εἰ οὖν τὴν ἴσην
in spirit holy. If therefore the equal
δωρεὰν ἔδωκεν αὐτοῖς ὁ θεὸς ὡς καὶ ἡμῖν
free gift gave to them the God as also to us
πιστεύσασιν ἐπὶ τὸν κύριον Ἰησοῦν
having believed upon the Lord Jesus
Χριστόν, ἐγὼ τίς ἤμην δυνατὸς κωλῦσαι
Christ, I who was I powerful to hinder
τὸν θεόν;
the God?

18 Ἀκούσαντες δὲ ταῦτα
Having heard but these (things)
ἡσύχασαν καὶ ἐδόξασαν τὸν θεὸν
they got quiet and they glorified the God
λέγοντες Ἄρα καὶ τοῖς ἔθνεσιν ὁ
saying Really also to the nations the
θεὸς τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν.
God the repentance into life gave.

19 Οἱ μὲν οὖν
The (ones) indeed therefore
διασπαρέντες ἀπὸ τῆς θλίψεως
having been dispersed from the tribulation
τῆς γενομένης ἐπὶ Στεφάνῳ
the (one) having occurred upon Stephen
διῆλθον ἕως Φοινίκης καὶ
they went through until Phoenicia and
Κύπρου καὶ Ἀντιοχείας, μηδενὶ λαλοῦντες
of Cyprus and of Antioch, to no one speaking
τὸν λόγον εἰ μὴ μόνον Ἰουδαίοις. 20 Ἦσαν
the word if not only to Jews. Were
δέ τινες ἐξ αὐτῶν ἄνδρες Κύπριοι
but some out of them male persons Cyprians
καὶ Κυρηναῖοι, οἵτινες ἐλθόντες εἰς
and Cyrenians, who having come into
Ἀντιόχειαν ἐλάλουν καὶ πρὸς τοὺς
Antioch were speaking also toward the
Ἑλληνιστάς, εὐαγγελιζόμενοι τὸν κύριον
Hellenists, declaring as good news the Lord
Ἰησοῦν. 21 καὶ ἦν χεὶρ Κυρίου μετ'
Jesus. And was hand of Lord with
αὐτῶν, πολύς τε ἀριθμὸς ὁ πιστεύσας
them, much and number the having believed

beginning. 16 At this
I called to mind the
saying of the Lord,
how he used to say,
'John, for his part,
baptized with water,
but you will be bap-
tized in holy spirit.'
17 If, therefore, God
gave the same free gift
to them as he also did
to us who have be-
lieved upon the Lord
Jesus Christ, who was
I that I should be able
to hinder God?"
18 Now when they
heard these things,
they acquiesced, and
they glorified God,
saying: "Well, then,
God has granted
repentance for the
purpose of life to
people of the nations
also."
19 Consequently
those who had been
scattered by the tribu-
lation that arose over
Stephen went through
as far as Phoe·ni'cia
and Cy'prus and
Antioch, but speaking
the word to no one
except to Jews only.
20 However, out of
them there were some
men of Cy'prus and
Cy·re'ne that came to
Antioch and began
talking to the Greek-
speaking people,
declaring the good
news of the Lord Je-
sus. 21 Furthermore,
the hand of Jehovah*
was with them, and
a great number that
became believers

21* Jehovah, J$^{7,8,10,13,15\text{-}18,22,23}$; Lord, ℵAB.

ἐπέστρεψεν ἐπὶ τὸν κύριον.
turned upon the Lord.
22 Ἠκούσθη δὲ ὁ λόγος εἰς τὰ ὦτα
Was heard but the word into the ears
τῆς ἐκκλησίας τῆς οὔσης ἐν
of the ecclesia the (one) being in
Ἰερουσαλὴμ περὶ αὐτῶν, καὶ ἐξαπέστειλαν
Jerusalem about them, and they sent off out
Βαρνάβαν ἕως Ἀντιοχείας· 23 ὃς
Barnabas until Antioch; who
παραγενόμενος καὶ ἰδὼν τὴν
having come to be alongside and having seen the
χάριν τὴν τοῦ θεοῦ
undeserved kindness the (one) of the God
ἐχάρη καὶ παρεκάλει πάντας
he rejoiced and he was encouraging all (them)
τῇ προθέσει τῆς καρδίας
to the purpose of the heart
προσμένειν ἐν τῷ κυρίῳ, 24 ὅτι
to be remaining toward in the Lord, because
ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης
he was male person good and full
πνεύματος ἁγίου καὶ πίστεως. καὶ προσετέθη
of spirit holy and of faith. And was added
ὄχλος ἱκανὸς τῷ κυρίῳ. 25 ἐξῆλθεν
crowd sufficient to the Lord. He went out
δὲ εἰς Ταρσὸν ἀναζητῆσαι Σαῦλον, 26 καὶ
but into Tarsus to seek up Saul, and
εὑρὼν ἤγαγεν εἰς Ἀντιόχειαν.
having found he led into Antioch.
ἐγένετο δὲ αὐτοῖς καὶ ἐνιαυτὸν ὅλον
It occurred but to them and year whole
συναχθῆναι ἐν τῇ ἐκκλησίᾳ καὶ
to be led together in the ecclesia and
διδάξαι ὄχλον ἱκανόν, χρηματίσαι τε
to teach crowd sufficient, to style divinely and
πρώτως ἐν Ἀντιοχείᾳ τοὺς μαθητὰς
firstly in Antioch the disciples
Χριστιανούς.
Christians.
27 Ἐν ταύταις δὲ ταῖς ἡμέραις
In these but the days
κατῆλθον ἀπὸ Ἱεροσολύμων προφῆται
they came down from Jerusalem prophets
εἰς Ἀντιόχειαν· 28 ἀναστὰς δὲ εἷς
into Antioch; having stood up but one
ἐξ αὐτῶν ὀνόματι Ἅγαβος ἐσήμαινεν
out of them to name Agabus was signifying
διὰ τοῦ πνεύματος λιμὸν μεγάλην
through the spirit famine great

turned to the Lord.
22 The account
about them got to the
ears of the congrega-
tion that was in Jeru-
salem, and they sent
out Bar'na·bas as far
as Antioch. 23 When
he arrived and saw
the undeserved
kindness of God, he
rejoiced and began
to encourage them
all to continue in
the Lord with hearty
purpose; 24 for he
was a good man and
full of holy spirit
and of faith. And a
considerable crowd
was added to the
Lord. 25 So he went
off to Tarsus to make
a thorough search for
Saul 26 and, after he
found him, he brought
him to Antioch. It
thus came about that
for a whole year they
gathered together
with them in the con-
gregation and taught
quite a crowd, and it
was first in Antioch
that the disciples were
by divine providence
called Christians.
27 Now in these
days prophets came
down from Jerusalem
to Antioch. 28 One
of them named
Ag'a·bus rose and
proceeded to indicate
through the spirit
that a great famine

μέλλειν ἔσεσθαι ἐφ' ὅλην τὴν
to be about to go to be upon whole the
οἰκουμένην· ἥτις ἐγένετο ἐπὶ
being inhabited [earth]; which occurred upon
Κλαυδίου. 29 τῶν δὲ μαθητῶν καθὼς
Claudius. Of the but disciples according as
εὐπορεῖτό τις ὥρισαν
was getting through well anyone they determined
ἕκαστος αὐτῶν εἰς διακονίαν πέμψαι
each of them into service to send
τοῖς κατοικοῦσιν ἐν τῇ Ἰουδαίᾳ
to the (ones) inhabiting in the Judea
ἀδελφοῖς· 30 ὃ καὶ ἐποίησαν
to brothers; which also they did
ἀποστείλαντες πρὸς τοὺς πρεσβυτέρους
having sent off toward the older men
διὰ χειρὸς Βαρνάβα καὶ Σαύλου.
through hand of Barnabas and Saul.
12 Κατ' ἐκεῖνον δὲ τὸν καιρὸν
Down that but the appointed time
ἐπέβαλεν Ἡρῴδης ὁ βασιλεὺς τὰς χεῖρας
thrust upon Herod the king the hands
κακῶσαί τινας τῶν ἀπὸ τῆς ἐκκλησίας.
to treat badly some of the from the ecclesia.
2 ἀνεῖλεν δὲ Ἰάκωβον τὸν ἀδελφὸν
He took up but James the brother
Ἰωάνου μαχαίρῃ. 3 ἰδὼν δὲ ὅτι
of John to sword. Having seen but that
ἀρεστόν ἐστιν τοῖς Ἰουδαίοις προσέθετο
pleasing it is to the Jews he added
συλλαβεῖν καὶ Πέτρον, ἦσαν δὲ ἡμέραι
to take with also Peter, were but days
τῶν ἀζύμων, 4 ὃν καὶ
of the unleavened (cakes), whom also
πιάσας ἔθετο εἰς φυλακήν,
having laid hold of he put into prison,
παραδοὺς τέσσαρσιν τετραδίοις
having given beside to four sets of four
στρατιωτῶν φυλάσσειν αὐτόν, βουλόμενος
of soldiers to be guarding him, wishing
μετὰ τὸ πάσχα ἀναγαγεῖν αὐτὸν τῷ
after the passover to lead up him to the
λαῷ. 5 ὁ μὲν οὖν Πέτρος
people. The indeed therefore Peter
ἐτηρεῖτο ἐν τῇ φυλακῇ· προσευχὴ δὲ
was being observed in the prison; prayer but
ἦν ἐκτενῶς γινομένη ὑπὸ τῆς ἐκκλησίας
was intensely occurring by the ecclesia
πρὸς τὸν θεὸν περὶ αὐτοῦ.
toward the God about him.

was about to come
upon the entire in-
habited earth; which,
for that matter, did
take place in the time
of Claudius. 29 So
those of the disciples
determined, each of
them according as
anyone could afford
it, to send a relief
ministration to the
brothers dwelling in
Ju·de'a; 30 and this
they did, dispatching
it to the older men by
the hand of Bar'na·bas
and Saul.
12 About that
particular time
Herod the king
applied his hands
to mistreating some
of those of the
congregation. 2 He
did away with James
the brother of John
by the sword. 3 As
he saw it was pleasing
to the Jews, he went
on to arrest Peter
also. (As it was, those
were days of the
unfermented cakes.)
4 And laying hold of
him, he put him in
prison, turning him
over to four shifts
of four soldiers each
to guard him, as he
intended to produce
him for the people
after the passover.
5 Consequently
Peter was being kept
in the prison; but
prayer to God for
him was being carried
on intensely by the
congregation.

6 Ὅτε δὲ ἤμελλεν προσαγαγεῖν
When but he was being about to lead forth

αὐτὸν ὁ Ἡρῴδης, τῇ νυκτὶ ἐκείνῃ ἦν
him the Herod, to the night that was

ὁ Πέτρος κοιμώμενος μεταξὺ δύο
the Peter sleeping between two

στρατιωτῶν δεδεμένος ἁλύσεσιν δυσίν,
soldiers having been bound to chains two,

φύλακές τε πρὸ τῆς θύρας ἐτήρουν
guards and before the door were observing

τὴν φυλακήν. 7 καὶ ἰδοὺ ἄγγελος Κυρίου
the prison. And look! angel of Lord

ἐπέστη, καὶ φῶς ἔλαμψεν ἐν τῷ οἰκήματι·
stood upon, and light shone in the dwelling;

πατάξας δὲ τὴν πλευρὰν τοῦ Πέτρου
having smitten but the side of the Peter

ἤγειρεν αὐτὸν λέγων Ἀνάστα ἐν τάχει·
he raised up him saying Stand up in haste;

καὶ ἐξέπεσαν αὐτοῦ αἱ ἁλύσεις ἐκ τῶν
and fell out of him the chains out of the

χειρῶν. 8 εἶπεν δὲ ὁ ἄγγελος πρὸς αὐτόν
hands. Said but the angel toward him

Ζῶσαι καὶ ὑπόδησαι τὰ σανδάλιά σου·
Gird and bind under the sandals of you;

ἐποίησεν δὲ οὕτως. καὶ λέγει αὐτῷ
he did but thus. And is saying to him

Περιβαλοῦ τὸ ἱμάτιόν σου καὶ
Throw around the outer garment of you and

ἀκολούθει μοι· 9 καὶ ἐξελθὼν
be following to me; and having gone out

ἠκολούθει, καὶ οὐκ ᾔδει ὅτι
he was following, and not he had known that

ἀληθές ἐστιν τὸ γινόμενον διὰ τοῦ
true is the (thing) occurring through the

ἀγγέλου, ἐδόκει δὲ ὅραμα βλέπειν.
angel, he was thinking but vision to be seeing.

10 διελθόντες δὲ πρώτην φυλακὴν
Having gone through but first guard

καὶ δευτέραν ἦλθαν ἐπὶ τὴν πύλην τὴν
and second they came upon the gate the

σιδηρᾶν τὴν φέρουσαν εἰς τὴν πόλιν, ἥτις
iron the bearing into the city, which

αὐτομάτη ἠνοίγη αὐτοῖς, καὶ
self-acting was opened up to them, and

ἐξελθόντες προῆλθον ῥύμην μίαν, καὶ
having gone out they went forth street one, and

εὐθέως ἀπέστη ὁ ἄγγελος ἀπ'
immediately stood off from the angel from

6 Now when Herod
was about to produce
him, that night Peter
was sleeping bound
with two chains
between two soldiers,
and guards before the
door were keeping the
prison. 7 But, look!
Jehovah's* angel stood
by, and a light shone
in the prison cell.
Striking Peter on the
side, he roused him,
saying: "Rise quickly!"
And his chains fell off
his hands. 8 The an-
gel said to him: "Gird
yourself and bind your
sandals on." He did
so. Finally he said to
him: "Put your outer
garment on and keep
following me." 9 And
he went out and kept
following him, but
he did not know that
what was happening
through the angel was
real. In fact, he sup-
posed he was seeing
a vision. 10 Going
through the first
sentinel guard and
the second they got to
the iron gate leading
into the city, and
this opened to them
of its own accord.
And after they went
out they advanced
down one street,
and immediately the
angel departed from

7* Jehovah's, $J^{7,8,10,13,15\text{-}18,22\text{-}24}$; Lord's, ℵAB.

αὐτοῦ. 11 καὶ ὁ Πέτρος ἐν ἑαυτῷ
him. And the Peter in himself

γενόμενος εἶπεν Νῦν οἶδα
having come to be he said Now I have known

ἀληθῶς ὅτι ἐξαπέστειλεν ὁ κύριος τὸν
truly that sent off out the Lord the

ἄγγελον αὐτοῦ καὶ ἐξείλατό με ἐκ χειρὸς
angel of him and took out me out of hand

Ἡρῴδου καὶ πάσης τῆς προσδοκίας τοῦ
of Herod and of all the expectation of the

λαοῦ τῶν Ἰουδαίων.
people of the Jews.

12 Συνιδών τε ἦλθεν ἐπὶ τὴν
Having seen together and he came upon the

οἰκίαν τῆς Μαρίας τῆς μητρὸς Ἰωάνου
house of the Mary the mother of John

τοῦ ἐπικαλουμένου Μάρκου, οὗ ἦσαν
the (one) being surnamed Mark, where were

ἱκανοὶ συνηθροισμένοι καὶ
sufficient having been crowded together and

προσευχόμενοι. 13 κρούσαντος δὲ αὐτοῦ
praying. Having knocked but of him

τὴν θύραν τοῦ πυλῶνος προσῆλθε
the door of the gateway came toward

παιδίσκη ὑπακοῦσαι ὀνόματι Ῥόδη, 14 καὶ
servant girl to obey to name Rhoda, and

ἐπιγνοῦσα τὴν φωνὴν τοῦ Πέτρου ἀπὸ
having recognized the voice of the Peter from

τῆς χαρᾶς οὐκ ἤνοιξεν τὸν πυλῶνα,
the joy not she opened up the gateway,

εἰσδραμοῦσα δὲ ἀπήγγειλεν ἑστάναι τὸν
having run in but she reported back to stand the

Πέτρον πρὸ τοῦ πυλῶνος. 15 οἱ δὲ
Peter before the gateway. The (ones) but

πρὸς αὐτὴν εἶπαν Μαίνῃ. ἡ δὲ
toward her said You are mad. The (one) but

διισχυρίζετο οὕτως ἔχειν.
was strongly asserting thus to be having.

οἱ δὲ ἔλεγον Ὁ ἄγγελός ἐστιν
The (ones) but were saying The angel is

αὐτοῦ. 16 ὁ δὲ Πέτρος ἐπέμενεν
of him. The but Peter was remaining upon

κρούων· ἀνοίξαντες δὲ εἶδαν αὐτὸν
knocking; having opened up but they saw him

καὶ ἐξέστησαν. 17 κατασείσας
and were astonished. Having moved downward

δὲ αὐτοῖς τῇ χειρὶ σιγᾶν
but to them to the hand to be silent

him. 11 And Peter,
coming to himself,
said: "Now I actually
know that Jehovah*
sent his angel forth
and delivered me
out of Herod's hand
and from all that the
people of the Jews
were expecting."
12 And after he
considered it, he went
to the house of Mary
the mother of John
who was surnamed
Mark, where quite
a few were gathered
together and praying.
13 When he knocked
at the door of the
gateway, a servant
girl named Rhoda
came to attend to the
call, 14 and, upon
recognizing the voice
of Peter, out of joy
she did not open the
gate, but ran inside
and reported that
Peter was standing
before the gateway.
15 They said to her:
"You are mad." But
she kept on strongly
asserting it was so.
They began to say: "It
is his angel." 16 But
Peter remained there
knocking. When they
opened, they saw him
and were astonished.
17 But he motioned
to them with his
hand to be silent

11* Jehovah, $J^{7,8,10,13,15,16,18,23}$; God, J^{17}; the Lord, ℵAB.

διηγήσατο αὐτοῖς πῶς ὁ κύριος
he thoroughly related to them how the Lord
αὐτὸν ἐξήγαγεν ἐκ τῆς φυλακῆς, εἶπέν
him led forth out of the prison, he said
τε Ἀπαγγείλατε Ἰακώβῳ καὶ τοῖς ἀδελφοῖς
and Report you back to James and to the brothers
ταῦτα. καὶ ἐξελθὼν ἐπορεύθη
these (things). And having gone out he went
εἰς ἕτερον τόπον.
into different place.
18 Γενομένης δὲ ἡμέρας ἦν τάραχος
Having come to be but of day was stir
οὐκ ὀλίγος ἐν τοῖς στρατιώταις, τί ἄρα
not little in the soldiers, what really
ὁ Πέτρος ἐγένετο. 19 Ἡρώδης δὲ
the Peter came to be. Herod but
ἐπιζητήσας αὐτὸν καὶ μὴ εὑρὼν
having sought upon him and not having found
ἀνακρίνας τοὺς φύλακας ἐκέλευσεν
having examined the guards he commanded
ἀπαχθῆναι, καὶ κατελθὼν ἀπὸ τῆς
to be led off, and having come down from the
Ἰουδαίας εἰς Καισαρίαν
Judea into Caesarea
διέτριβεν.
he was spending [time] through.
20 Ἦν δὲ θυμομαχῶν Τυρίοις καὶ
He was but mentally fighting to Tyrians and
Σιδωνίοις· ὁμοθυμαδὸν δὲ παρῆσαν
to Sidonians; like-mindedly but they were alongside
πρὸς αὐτόν, καὶ πείσαντες Βλάστον
toward him, and having persuaded Blastus
τὸν ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως
the (one) upon the bedchamber of the king
ᾐτοῦντο εἰρήνην διὰ τὸ
they were asking peace through the
τρέφεσθαι αὐτῶν τὴν χώραν ἀπὸ τῆς
to be getting fed of them the country from the
βασιλικῆς. 21 τακτῇ δὲ ἡμέρᾳ ὁ
kingly [country]. To ordered but day the
Ἡρώδης ἐνδυσάμενος ἐσθῆτα
Herod having clothed himself raiment
βασιλικὴν καθίσας ἐπὶ τοῦ
kingly having sat down upon the
βήματος ἐδημηγόρει πρὸς αὐτούς·
step he was publicly orating toward them;
22 ὁ δὲ δῆμος ἐπεφώνει Θεοῦ φωνὴ
the but public was sounding upon Of God voice

and told them in
detail how Jehovah*
brought him out of
the prison, and he
said: "Report these
things to James and
the brothers." With
that he went out and
journeyed to another
place.
18 Well, when it
became day, there was
no little stir among
the soldiers over what
really had become
of Peter. 19 Herod
made diligent search
for him and, when
not finding him, he
examined the guards
and commanded them
to be led off [to pun-
ishment]; and he went
down from Ju·de'a to
Caes·a·re'a and spent
some time there.
20 Now he was in a
fighting mood against
the people of Tyre
and of Si'don. So with
one accord they came*
to him and, after
persuading Blastus,
who was in charge of
the bedchamber of the
king, they began suing
for peace, because
their country was
supplied with food
from that of the king.
21 But on a set day
Herod clothed himself
with royal raiment
and sat down upon
the judgment seat and
began giving them a
public address. 22 In
turn the assembled
people began shout-
ing: "A god's voice,

17* Jehovah, J7,8,10; the Lord, ℵAB. 20* Or, "they began presenting themselves."

καὶ οὐκ ἀνθρώπου. 23 παραχρῆμα δὲ
and not of man. Instantly but
ἐπάταξεν αὐτὸν ἄγγελος Κυρίου ἀνθ'
smote him angel of Lord instead of
ὧν οὐκ ἔδωκεν τὴν δόξαν τῷ
which (things) not he gave the glory to the
θεῷ, καὶ γενόμενος σκωληκόβρωτος
God, and having become eaten up by worms
ἐξέψυξεν.
he let out soul.
24 Ὁ δὲ λόγος τοῦ κυρίου ηὔξανεν
The but word of the Lord was growing
καὶ ἐπληθύνετο.
and was being multiplied.
25 Βαρνάβας δὲ καὶ Σαῦλος ὑπέστρεψαν
Barnabas but and Saul returned
εἰς Ἰερουσαλὴμ πληρώσαντες τὴν
into Jerusalem having fulfilled the
διακονίαν, συνπαραλαβόντες Ἰωάνην
service, having taken along together John
τὸν ἐπικληθέντα Μάρκον.
the (one) having been surnamed Mark.
13 Ἦσαν δὲ ἐν Ἀντιοχείᾳ κατὰ τὴν
Were but in Antioch down the
οὖσαν ἐκκλησίαν προφῆται καὶ διδάσκαλοι
being ecclesia prophets and teachers
ὅ τε Βαρνάβας καὶ Συμεὼν ὁ
the and Barnabas and Symeon the (one)
καλούμενος Νίγερ, καὶ Λούκιος ὁ Κυρηναῖος,
being called Niger, and Lucius the Cyrenian,
Μαναήν τε Ἡρῴδου τοῦ τετραάρχου
Manaen and of Herod the tetrarch
σύντροφος καὶ Σαῦλος.
one nurtured together and Saul.
2 Λειτουργούντων δὲ αὐτῶν τῷ κυρίῳ
Doing public work but of them to the Lord
καὶ νηστευόντων εἶπεν τὸ πνεῦμα τὸ ἅγιον
and fasting said the spirit the holy
Ἀφορίσατε δή μοι τὸν Βαρνάβαν καὶ
Limit off you actually to me the Barnabas and
Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι
Saul into the work which I have called toward
αὐτούς. 3 τότε νηστεύσαντες καὶ
them. Then having fasted and
προσευξάμενοι καὶ ἐπιθέντες τὰς χεῖρας
having prayed and having put upon the hands
αὐτοῖς ἀπέλυσαν.
to them they released.

and not a man's!"
23 Instantly the angel
of Jehovah* struck
him, because he did
not give the glory to
God; and he became
eaten up with worms
and expired.
24 But the word
of Jehovah* went
on growing and
spreading.
25 As for Bar'na·bas
and Saul, after having
fully carried out the
relief ministration in
Jerusalem, they re-
turned and took along
with them John, the
one surnamed Mark.
13 Now in Antioch
there were
prophets and teachers
in the local congre-
gation, Bar'na·bas as
well as Sym'e·on who
was called Ni'ger, and
Lucius of Cy·re'ne,
and Man'a·en who was
educated with Herod
the district ruler, and
Saul. 2 As they were
publicly ministering
to Jehovah* and
fasting, the holy spirit
said: "Of all persons
set Bar'na·bas and
Saul apart for me for
the work to which I
have called them."
3 Then they fasted
and prayed and laid
their hands upon
them and let them go.

23* Jehovah, J7,8,10,13,15-18,22-24; Lord, ℵAB. 24* Jehovah, J7,8,10,23; God, P74ℵADSyp; the Lord, B. 2* Jehovah, J7,8,10,13,15-18,22,23; the Lord, ℵAB.

4 Αὐτοὶ μὲν οὖν ἐκπεμφθέντες
They indeed therefore having been sent out
ὑπὸ τοῦ ἁγίου πνεύματος κατῆλθον εἰς
by the holy spirit they went down into
Σελευκίαν, ἐκεῖθέν τε ἀπέπλευσαν εἰς
Seleucia, from there and they sailed away into
Κύπρον, 5 καὶ γενόμενοι ἐν Σαλαμῖνι
Cyprus, and having come to be in Salamis
κατήγγελλον τὸν λόγον τοῦ θεοῦ
they were publishing the word of the God
ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων·
in the synagogues of the Jews;
εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην.
they were having but also John subordinate.

6 Διελθόντες δὲ ὅλην τὴν νῆσον
Having gone through but whole the island
ἄχρι Πάφου εὗρον ἄνδρα τινὰ
until Paphos they found male person some
μάγον ψευδοπροφήτην Ἰουδαῖον ᾧ
magian false prophet Jew to whom
ὄνομα Βαριησοῦς, 7 ὃς ἦν σὺν
name Bar-Jesus, who was together with
τῷ ἀνθυπάτῳ Σεργίῳ Παύλῳ ἀνδρὶ
the proconsul Sergius Paulus male person
συνετῷ. οὗτος προσκαλεσάμενος
intelligent. This (one) having called toward himself
Βαρνάβαν καὶ Σαῦλον ἐπεζήτησεν
Barnabas and Saul he sought upon
ἀκοῦσαι τὸν λόγον τοῦ θεοῦ·
to hear the word of the God;
8 ἀνθίστατο δὲ αὐτοῖς Ἐλύμας ὁ μάγος,
was opposing but to them Elymas the magian,
οὕτως γὰρ μεθερμηνεύεται τὸ ὄνομα αὐτοῦ,
thus for is being translated the name of him,
ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς
seeking to turn through the proconsul from the
πίστεως. 9 Σαῦλος δέ, ὁ καὶ Παῦλος,
faith. Saul but, the also Paul,
πλησθεὶς πνεύματος ἁγίου ἀτενίσας
having been filled of spirit holy having gazed
εἰς αὐτὸν 10 εἶπεν Ὦ πλήρης παντὸς δόλου
into him he said O full of all fraud
καὶ πάσης ῥᾳδιουργίας, υἱὲ διαβόλου,
and of every readily done act, son of devil,
ἐχθρὲ πάσης δικαιοσύνης, οὐ παύσῃ
enemy of all righteousness, not you will cease
διαστρέφων τὰς ὁδοὺς τοῦ κυρίου τὰς
turning through the ways of the Lord the

4 Accordingly these
men, sent out by the
holy spirit, went down
to Se·leu'cia, and from
there they sailed away
to Cy'prus. 5 And
when they got to be in
Sal'a·mis they began
publishing the word of
God in the synagogues
of the Jews. They
had John also as an
attendant.
6 When they had
gone through the
whole island as far
as Pa'phos, they met
up with a certain
man, a sorcerer, a
false prophet, a Jew
whose name was
Bar-Je'sus, 7 and he
was with the procon-
sul Sergius Paulus,
an intelligent man.
Calling Bar'na·bas
and Saul to him, this
man earnestly sought
to hear the word of
God. 8 But El'y·mas
the sorcerer (that, in
fact, is the way his
name is translated)
began opposing them,
seeking to turn the
proconsul away from
the faith. 9 Saul,
who is also Paul,
becoming filled with
holy spirit, looked at
him intently 10 and
said: "O man full of
every sort of fraud
and every sort of vil-
lainy, you son of the
Devil, you enemy of
everything righteous,
will you not quit
distorting the right
ways of Jehovah?*

10* Jehovah, J7,8,10,13,15-18,22,23; the Lord, ℵAB.

εὐθείας; 11 καὶ νῦν ἰδοὺ χεὶρ Κυρίου ἐπὶ
straight? And now look! hand of Lord upon
σέ, καὶ ἔσῃ τυφλὸς μὴ βλέπων τὸν
you, and you will be blind not looking at the
ἥλιον ἄχρι καιροῦ. παραχρῆμα δὲ
sun until appointed time. Instantly but
ἔπεσεν ἐπ' αὐτὸν ἀχλὺς καὶ σκότος, καὶ
fell upon him thick mist and darkness, and
περιάγων ἐζήτει χειραγωγούς.
going around he was seeking hand leaders.
12 τότε ἰδὼν ὁ ἀνθύπατος τὸ
Then having seen the proconsul the (thing)
γεγονὸς ἐπίστευσεν
having occurred he believed
ἐκπληττόμενος ἐπὶ τῇ διδαχῇ
being struck out (of his wits) upon the teaching
τοῦ κυρίου.
of the Lord.

13 Ἀναχθέντες δὲ ἀπὸ τῆς Πάφου
Having been led up but from the Paphos
οἱ περὶ Παῦλον ἦλθον εἰς Πέργην
the (ones) about Paul came into Perga
τῆς Παμφυλίας· Ἰωάνης δὲ ἀποχωρήσας
of the Pamphylia; John but having withdrawn
ἀπ' αὐτῶν ὑπέστρεψεν εἰς Ἰεροσόλυμα.
from them returned into Jerusalem.
14 Αὐτοὶ δὲ διελθόντες ἀπὸ τῆς
They but having gone through from the
Πέργης παρεγένοντο εἰς Ἀντιόχειαν
Perga they came to be alongside into Antioch
τὴν Πισιδίαν, καὶ ἐλθόντες εἰς τὴν συναγωγὴν
the Pisidian, and having come into the synagogue
τῇ ἡμέρᾳ τῶν σαββάτων ἐκάθισαν.
to the day of the sabbaths they sat down.
15 μετὰ δὲ τὴν ἀνάγνωσιν τοῦ νόμου καὶ
After but the reading of the Law and
τῶν προφητῶν ἀπέστειλαν οἱ
of the Prophets sent forth the
ἀρχισυνάγωγοι πρὸς αὐτοὺς λέγοντες
synagogue rulers toward them saying
Ἄνδρες ἀδελφοί, εἴ τις ἔστιν ἐν ὑμῖν
Male persons brothers, if any is in you
λόγος παρακλήσεως πρὸς τὸν λαόν,
word of encouragement toward the people,
λέγετε. 16 ἀναστὰς δὲ Παῦλος
be you saying. Having stood up but Paul

11 Well, then, look!
Jehovah's* hand is
upon you, and you
will be blind, not
seeing the sunlight
for a period of time."
Instantly a thick
mist and darkness
fell upon him, and he
went around seeking
men to lead him by
the hand. 12 Then
the proconsul, upon
seeing what had
happened, became a
believer, as he was
astounded at the
teaching of Jehovah.*
13 The men, to-
gether with Paul, now
put out to sea from
Pa'phos and arrived at
Perga in Pam·phyl'i·a.
But John withdrew
from them and
returned to Jerusalem.
14 They, however,
went on from Perga
and came to Antioch
in Pi·sid'i·a and, going
into the synagogue
on the sabbath day,
they took a seat.
15 After the public
reading of the Law
and of the Prophets
the presiding officers
of the synagogue sent
out to them, saying:
"Men, brothers, if
there is any word
of encouragement
for the people that
you have, tell it."
16 So Paul rose,

11* Jehovah's, J7,8,10,15-18,22-24; Lord's, ℵAB. 12* Jehovah, J7,8,10; the Lord, ℵABVgSyp.

καὶ κατασείσας τῇ χειρὶ εἶπεν
and having moved downward to the hand said
Ἄνδρες Ἰσραηλεῖται καὶ οἱ
Male persons Israelites and the (ones)
φοβούμενοι τὸν θεόν, ἀκούσατε. 17 Ὁ θεὸς
fearing the God, hear YOU. The God
τοῦ λαοῦ τούτου Ἰσραὴλ ἐξελέξατο τοὺς
of the people this Israel chose the
πατέρας ἡμῶν, καὶ τὸν λαὸν ὕψωσεν ἐν
fathers of us, and the people put high up in
τῇ παροικίᾳ ἐν γῇ Αἰγύπτου, καὶ μετὰ
the alien residence in earth of Egypt, and with
βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ
arm high he led out them out of
αὐτῆς, 18 καί, ὡς τεσσερακονταετῆ χρόνον
it, and, as forty years time
ἐτροποφόρησεν αὐτοὺς ἐν τῇ ἐρήμῳ,
bore manners of them in the desolate [place]
19 καθελὼν ἔθνη ἑπτὰ ἐν γῇ
having taken down nations seven in earth
Χανάαν κατεκληρονόμησεν τὴν γῆν
of Canaan he assigned as inheritance the earth
αὐτῶν 20 ὡς ἔτεσι τετρακοσίοις καὶ
of them as to years four hundred and
πεντήκοντα.
fifty.
Καὶ μετὰ ταῦτα ἔδωκεν κριτὰς ἕως
And after these (things) he gave judges until
Σαμουὴλ προφήτου. 21 κἀκεῖθεν
Samuel prophet. And from there
ᾐτήσαντο βασιλέα, καὶ ἔδωκεν αὐτοῖς ὁ
they asked for king, and he gave to them the
θεὸς τὸν Σαοὺλ υἱὸν Κείς, ἄνδρα ἐκ
God the Saul son of Kish, male person out of
φυλῆς Βενιαμείν, ἔτη τεσσεράκοντα·
tribe of Benjamin, years forty;
22 καὶ μεταστήσας αὐτὸν ἤγειρεν τὸν
and having set across him he raised up the
Δαυεὶδ αὐτοῖς εἰς βασιλέα, ᾧ καὶ
David to them into king, to whom also
εἶπεν μαρτυρήσας Εὗρον Δαυεὶδ
he said having borne witness I found David
τὸν τοῦ Ἰεσσαί, ἄνδρα κατὰ
the [son] of the Jesse, male person according to
τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ
the heart of me, who will do all the
θελήματά μου. 23 τούτου ὁ θεὸς
things willed of me. Of this (one) the God
ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν
from the seed according to promise

and motioning with
his hand, he said:
"Men, Israelites and
YOU [others] that fear
God, hear. 17 The
God of this people
Israel chose our fore-
fathers, and he exalt-
ed the people during
their alien residence
in the land of Egypt
and brought them out
of it with an uplifted
arm. 18 And for a
period of about forty
years he put up with
their manner of action
in the wilderness.
19 After destroying
seven nations in the
land of Ca'naan, he
distributed the land of
them by lot: 20 all
that during about
four hundred and fifty
years.
"And after these
things he gave them
judges until Samuel
the prophet. 21 But
from then on they
demanded a king, and
God gave them Saul
son of Kish, a man of
the tribe of Benjamin,
for forty years.
22 And after removing
him, he raised up for
them David as king,
respecting whom he
bore witness and said,
'I have found David
the son of Jes'se, a
man agreeable to
my heart, who will
do all the things I
desire.' 23 From
the offspring of this
[man] according to
his promise God

ἤγαγεν τῷ Ἰσραὴλ σωτῆρα Ἰησοῦν,
he led to the Israel savior Jesus,
24 προκηρύξαντος Ἰωάνου πρὸ
having preached before of John before
προσώπου τῆς εἰσόδου αὐτοῦ βάπτισμα
face of the entry of him baptism
μετανοίας παντὶ τῷ λαῷ Ἰσραήλ.
of repentance to all the people Israel.
25 ὡς δὲ ἐπλήρου Ἰωάνης τὸν δρόμον,
As but was fulfilling John the course,
ἔλεγεν Τί ἐμὲ ὑπονοεῖτε εἶναι;
he was saying What me are YOU supposing to be?
οὐκ εἰμὶ ἐγώ· ἀλλ' ἰδοὺ ἔρχεται μετ'
not am I; but look! one is coming after
ἐμὲ οὗ οὐκ εἰμὶ ἄξιος τὸ ὑπόδημα
me of whom not I am worthy the bound under
τῶν ποδῶν λῦσαι.
of the feet to loosen.
26 Ἄνδρες ἀδελφοί, υἱοὶ γένους
Male persons brothers, sons of race
Ἀβραὰμ καὶ οἱ ἐν ὑμῖν φοβούμενοι
of Abraham and the (ones) in YOU fearing
τὸν θεόν, ἡμῖν ὁ λόγος τῆς σωτηρίας
the God, to us the word of the salvation
ταύτης ἐξαπεστάλη. 27 οἱ γὰρ
this was sent off out. The (ones) for
κατοικοῦντες ἐν Ἰερουσαλὴμ καὶ οἱ ἄρχοντες
inhabiting in Jerusalem and the rulers
αὐτῶν τοῦτον ἀγνοήσαντες καὶ τὰς
of them this (one) having not known and the
φωνὰς τῶν προφητῶν τὰς κατὰ πᾶν
voices of the prophets the (ones) down every
σάββατον ἀναγινωσκομένας κρίναντες
sabbath being read having judged
ἐπλήρωσαν, 28 καὶ μηδεμίαν αἰτίαν θανάτου
they fulfilled, and not one cause of death
εὑρόντες ᾐτήσαντο Πειλᾶτον ἀναιρεθῆναι
having found they asked Pilate to be taken up
αὐτόν· 29 ὡς δὲ ἐτέλεσαν πάντα τὰ
him; as but they ended all the (things)
περὶ αὐτοῦ γεγραμμένα,
about him having been written,
καθελόντες ἀπὸ τοῦ ξύλου ἔθηκαν εἰς
having taken down from the wood they put into
μνημεῖον. 30 ὁ δὲ θεὸς ἤγειρεν
memorial tomb. The but God raised up
αὐτὸν ἐκ νεκρῶν· 31 ὃς ὤφθη
him out of dead (ones); who got to be seen
ἐπὶ ἡμέρας πλείους τοῖς
upon days more to the (ones)

has brought to Israel
a savior, Jesus,
24 after John, in
advance of the entry
of that One, had
preached publicly to
all the people of Israel
baptism [in symbol] of
repentance. 25 But
as John was fulfilling
his course, he would
say, 'What do YOU
suppose I am? I am
not he. But, look! one
is coming after me the
sandals of whose feet
I am not worthy to
untie.'
26 "Men, brothers,
YOU sons of the stock
of Abraham and those
[others] among YOU
who fear God, the
word of this salvation
has been sent forth to
us. 27 For the in-
habitants of Jerusalem
and their rulers did
not know this One,
but, when acting as
judges, they fulfilled
the things voiced
by the Prophets,
which things are read
aloud every Sabbath,
28 and, although they
found no cause for
death, they demanded
of Pilate that he be
executed. 29 When,
now, they had accom-
plished all the things
written about him,
they took him down
from the stake and
laid him in a memori-
al tomb. 30 But God
raised him up from
the dead; 31 and for
many days he became
visible to those

συναναβᾶσιν αὐτῷ ἀπὸ τῆς Γαλιλαίας
having gone up with him from the Galilee
εἰς Ἰερουσαλήμ, οἵτινες νῦν εἰσὶ μάρτυρες
into Jerusalem, who now are witnesses
αὐτοῦ πρὸς τὸν λαόν.
of him toward the people.
32 Καὶ ἡμεῖς ὑμᾶς
And we [to] YOU
εὐαγγελιζόμεθα τὴν πρὸς τοὺς
we are declaring as good news the toward the
πατέρας ἐπαγγελίαν γενομένην 33 ὅτι
fathers promise having come to be that
ταύτην ὁ θεὸς ἐκπεπλήρωκεν τοῖς τέκνοις
this the God has fulfilled out to the children
ἡμῶν ἀναστήσας Ἰησοῦν, ὡς καὶ
of us having made stand up Jesus, as also
ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ
in the psalm it has been written to the second
Υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά
Son of me are you, I today have generated
σε. 34 ὅτι δὲ ἀνέστησεν αὐτὸν ἐκ
you. That but he made stand up him out of
νεκρῶν μηκέτι μέλλοντα ὑποστρέφειν
dead (ones) not yet being about to be returning
εἰς διαφθοράν, οὕτως εἴρηκεν ὅτι
into corruption, thus he has said that
Δώσω ὑμῖν τὰ ὅσια
I shall give to YOU the (things) lovingly kind
Δαυεὶδ τὰ πιστά. 35 διότι
of David the (things) faithful. Through which
καὶ ἐν ἑτέρῳ λέγει Οὐ δώσεις
also in different (one) he is saying Not you will give
τὸν ὅσιόν σου ἰδεῖν διαφθοράν·
the (one) loyal of you to see corruption;
36 Δαυεὶδ μὲν γὰρ ἰδίᾳ γενεᾷ
David indeed for to own generation
ὑπηρετήσας τῇ τοῦ θεοῦ
having acted subordinate to the of the God
βουλῇ ἐκοιμήθη καὶ προσετέθη πρὸς τοὺς
counsel fell asleep and was added toward the
πατέρας αὐτοῦ καὶ εἶδεν διαφθοράν, 37 ὃν
fathers of him and he saw corruption, whom
δὲ ὁ θεὸς ἤγειρεν οὐκ εἶδεν διαφθοράν.
but the God raised up not he saw corruption.
38 Γνωστὸν οὖν ἔστω ὑμῖν, ἄνδρες
Known therefore let it be to YOU, male persons
ἀδελφοί, ὅτι διὰ τούτου ὑμῖν ἄφεσις
brothers, that through this (one) to YOU letting go off
ἁμαρτιῶν καταγγέλλεται, 39 καὶ
of sins is being announced down, and

who had gone up with
him from Gal'i·lee to
Jerusalem, who are
now his witnesses to
the people.
32 "And so we are
declaring to YOU the
good news about the
promise made to the
forefathers, 33 that
God has entirely
fulfilled it to us their
children in that he
resurrected Jesus;
even as it is written
in the second psalm,
'You are my son, I
have become your
Father this day.'
34 And that fact
that he resurrected
him from the dead
destined no more to
return to corruption,
he has stated in
this way, 'I will
give YOU people the
loving-kindnesses to
David that are faith-
ful.' 35 Hence he
also says in another
psalm, 'You will not
allow your loyal one
to see corruption.'
36 For David, on the
one hand, served the
express will of God
in his own generation
and fell asleep [in
death] and was laid
with his forefathers
and did see corrup-
tion. 37 On the
other hand, he whom
God raised up did not
see corruption.
38 "Let it therefore
be known to YOU,
brothers, that
through this One a
forgiveness of sins
is being published
to YOU; 39 and

ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν
from all (things) of which not YOU were able in
νόμῳ Μωυσέως δικαιωθῆναι ἐν τούτῳ
law of Moses to be justified in this (One)
πᾶς ὁ πιστεύων δικαιοῦται.
everyone the believing is being justified.
40 βλέπετε οὖν μὴ ἐπέλθῃ
Be YOU looking therefore not should come upon
τὸ εἰρημένον ἐν τοῖς προφήταις
the (thing) having been said in the Prophets
41 Ἴδετε, οἱ καταφρονηταί, καὶ
See YOU, the scorners, and
θαυμάσατε καὶ ἀφανίσθητε, ὅτι ἔργον
wonder YOU and vanish YOU away, because work
ἐργάζομαι ἐγὼ ἐν ταῖς ἡμέραις ὑμῶν, ἔργον
am working I in the days of YOU, work
ὃ οὐ μὴ πιστεύσητε ἐάν τις
which not not YOU would believe if ever anyone
ἐκδιηγῆται ὑμῖν.
may relate out through to YOU.
42 Ἐξιόντων δὲ αὐτῶν παρεκάλουν
Going out but of them they were entreating
εἰς τὸ μεταξὺ σάββατον λαληθῆναι αὐτοῖς
into the between sabbath to be spoken to them
τὰ ῥήματα ταῦτα. 43 λυθείσης
the sayings these. Having been dissolved
δὲ τῆς συναγωγῆς ἠκολούθησαν πολλοὶ τῶν
but of the synagogue followed many of the
Ἰουδαίων καὶ τῶν σεβομένων προσηλύτων
Jews and of the venerating proselytes
τῷ Παύλῳ καὶ τῷ Βαρνάβᾳ, οἵτινες
to the Paul and to the Barnabas, who
προσλαλοῦντες αὐτοῖς ἔπειθον
speaking toward them they were persuading
αὐτοὺς προσμένειν τῇ
them to be remaining toward the
χάριτι τοῦ θεοῦ.
undeserved kindness of the God.
44 Τῷ δὲ ἐρχομένῳ σαββάτῳ σχεδὸν
To the but coming sabbath almost
πᾶσα ἡ πόλις συνήχθη ἀκοῦσαι τὸν
all the city was led together to hear the
λόγον τοῦ θεοῦ. 45 ἰδόντες δὲ οἱ
word of the God. Having seen but the
Ἰουδαῖοι τοὺς ὄχλους ἐπλήσθησαν ζήλου
Jews the crowds they got filled of jealousy
καὶ ἀντέλεγον τοῖς ὑπὸ
and they were contradicting the (things) by

that from all the
things from which
YOU could not be
declared guiltless
by means of the law
of Moses, everyone
who believes is
declared guiltless
by means of this
One. 40 Therefore
see to it that what is
said in the Prophets
does not come upon
YOU, 41 'Behold it,
YOU scorners, and
wonder at it, and
vanish away, because
I am working a work
in YOUR days, a work
that YOU will by no
means believe even if
anyone relates it to
YOU in detail.'"
42 Now when they
were going out, the
people began entreat-
ing for these matters
to be spoken to them
on the following sab-
bath. 43 So after the
synagogue assembly
was dissolved, many
of the Jews and of the
proselytes who wor-
shiped [God]* followed
Paul and Bar'na·bas,
who in speaking to
them began urging
them to continue
in the undeserved
kindness of God.
44 The next
sabbath nearly all the
city gathered together
to hear the word of
Jehovah.* 45 When
the Jews got sight of
the crowds, they were
filled with jealousy
and began blasphe-
mously contradicting
the things being

43* Who worshiped (feared) God, Sy[p]; who feared Jehovah, J[18]. 44* Jehovah, J[17,22]; the Lord, P[74]אAB[c]; God, B'CSy[h,p].

Παύλου λαλουμένοις βλασφημοῦντες.
Paul to (things) being spoken blaspheming.
46 παρρησιασάμενοί τε ὁ Παῦλος καὶ ὁ
Having spoken boldly and the Paul and the
Βαρνάβας εἶπαν Ὑμῖν ἦν ἀναγκαῖον
Barnabas they said To you it was necessary
πρῶτον λαληθῆναι τὸν λόγον τοῦ θεοῦ·
first to be spoken the word of the God;
ἐπειδὴ ἀπωθεῖσθε αὐτὸν καὶ οὐκ ἀξίους
since you push away it and not worthy
κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς,
you are judging selves of the everlasting life,
ἰδοὺ στρεφόμεθα εἰς τὰ ἔθνη· 47 οὕτω
look! we are turning into the nations; thus
γὰρ ἐντέταλται ἡμῖν ὁ κύριος Τέθεικά
for has enjoined to us the Lord I have put
σε εἰς φῶς ἐθνῶν τοῦ εἶναί σε εἰς
you into light of nations of the to be you into
σωτηρίαν ἕως ἐσχάτου τῆς γῆς.
salvation until last [part] of the earth.
48 Ἀκούοντα δὲ τὰ ἔθνη ἔχαιρον
Hearing but the nations were rejoicing
καὶ ἐδόξαζον τὸν λόγον τοῦ θεοῦ, καὶ
and they were glorifying the word of the God, and
ἐπίστευσαν ὅσοι ἦσαν τεταγμένοι
believed as many as were having been disposed
εἰς ζωὴν αἰώνιον·
into life everlasting;
49 διεφέρετο δὲ ὁ λόγος τοῦ
was being borne through but the word of the
κυρίου δι' ὅλης τῆς χώρας. 50 οἱ
Lord throughout whole the country. The
δὲ Ἰουδαῖοι παρώτρυναν τὰς σεβομένας
but Jews urged on the venerating
γυναῖκας τὰς εὐσχήμονας καὶ τοὺς πρώτους
women the reputable and the first [men]
τῆς πόλεως καὶ ἐπήγειραν διωγμὸν
of the city and they raised up upon persecution
ἐπὶ τὸν Παῦλον καὶ Βαρνάβαν, καὶ
upon the Paul and Barnabas, and
ἐξέβαλον αὐτοὺς ἀπὸ τῶν ὁρίων
they threw out them from the boundaries
αὐτῶν. 51 οἱ δὲ ἐκτιναξάμενοι τὸν
of them. The but having shaken out the
κονιορτὸν τῶν ποδῶν ἐπ' αὐτοὺς ἦλθον
dust of the feet upon them they came

spoken by Paul.
46 And so, talking
with boldness, Paul
and Bar'na·bas said:
"It was necessary for
the word of God to
be spoken first to
YOU. Since YOU are
thrusting it away from
YOU and do not judge
yourselves worthy
of everlasting life,
look! we turn to the
nations. 47 In fact,
Jehovah* has laid
commandment upon
us in these words, 'I
have appointed you as
a light of nations, for
you to be a salvation
to the extremity of
the earth.'"
48 When those of
the nations heard
this, they began to
rejoice and to glorify
the word of Jehovah,*
and all those who
were rightly disposed
for everlasting life
became believers.
49 Furthermore, the
word of Jehovah*
went on being carried
throughout the whole
country. 50 But the
Jews stirred up the
reputable women who
worshiped [God]* and
the principal men
of the city, and they
raised up a persecu-
tion against Paul and
Bar'na·bas and threw
them outside their
boundaries. 51 These
shook the dust off
their feet against
them and went

47* Jehovah, J[7,8,10,22,23]; the Lord, ℵAB. 48* Jehovah, J[7,8,10,13,15-17,22,23]; the Lord, P[45,74]ℵAC; God, BD. 49* Jehovah, J[7,8,10,13,15-18,22,23]; the Lord, ℵABVgSy[p]. 50* Who worshiped (feared) God, Sy[p]; who feared Jehovah, J[7,8,10,18].

εἰς Ἰκόνιον, 52 οἵ τε μαθηταὶ
into Iconium, the and disciples
ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.
were being filled of joy and of spirit holy.
14 Ἐγένετο δὲ ἐν Ἰκονίῳ κατὰ τὸ
It occurred but in Iconium down the
αὐτὸ εἰσελθεῖν αὐτοὺς εἰς τὴν
very (thing) to enter them into the
συναγωγὴν τῶν Ἰουδαίων καὶ λαλῆσαι οὕτως
synagogue of the Jews and to speak thus
ὥστε πιστεῦσαι Ἰουδαίων τε καὶ Ἑλλήνων
as-and to believe of Jews and and of Greeks
πολὺ πλῆθος. 2 οἱ δὲ ἀπειθήσαντες
much multitude. The but having disobeyed
Ἰουδαῖοι ἐπήγειραν καὶ ἐκάκωσαν τὰς
Jews roused up and they badly affected the
ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν.
souls of the nations down on the brothers.
3 ἱκανὸν μὲν οὖν χρόνον διέτριψαν
Sufficient indeed therefore time they spent
παρρησιαζόμενοι ἐπὶ τῷ κυρίῳ τῷ
speaking boldly upon the Lord the (one)
μαρτυροῦντι τῷ λόγῳ τῆς
bearing witness to the word of the
χάριτος αὐτοῦ, διδόντι σημεῖα καὶ
undeserved kindness of him, giving signs and
τέρατα γίνεσθαι διὰ τῶν χειρῶν
portents to be occurring through the hands
αὐτῶν. 4 ἐσχίσθη δὲ τὸ πλῆθος τῆς
of them. Was split but the multitude of the
πόλεως, καὶ οἱ μὲν ἦσαν σὺν
city, and the (ones) indeed were together with
τοῖς Ἰουδαίοις οἱ δὲ σὺν τοῖς
the Jews the (ones) but together with the
ἀποστόλοις. 5 ὡς δὲ ἐγένετο ὁρμὴ τῶν
apostles. As but occurred rushing of the
ἐθνῶν τε καὶ Ἰουδαίων σὺν τοῖς
nations and and Jews together with the
ἄρχουσιν αὐτῶν ὑβρίσαι καὶ λιθοβολῆσαι
rulers of them to outrage and to throw stones at
αὐτούς, 6 συνιδόντες κατέφυγον εἰς
them, having seen with they fled down into
τὰς πόλεις τῆς Λυκαονίας Λύστραν καὶ
the cities of the Lycaonia Lystra and
Δέρβην καὶ τὴν περίχωρον, 7 κἀκεῖ
Derbe and the roundabout country, and there
εὐαγγελιζόμενοι ἦσαν.
declaring good news they were.

to I·co'ni·um. 52 And
the disciples contin-
ued to be filled with
joy and holy spirit.
14 Now in I·co'ni·um
they entered
together into the
synagogue of the
Jews and spoke in
such a manner that
a great multitude of
both Jews and Greeks
became believers.
2 But the Jews that
did not believe stirred
up and wrongly
influenced the souls of
people of the nations
against the brothers.
3 Therefore they
spent considerable
time speaking with
boldness by the
authority of Jehovah,*
who bore witness
to the word of his
undeserved kindness
by granting signs
and portents to occur
through their hands.
4 However, the
multitude of the city
was split, and some
were for the Jews but
others for the apos-
tles. 5 Now when a
violent attempt took
place on the part of
both people of the
nations and Jews
with their rulers, to
treat them insolently
and pelt them with
stones, 6 they, on
being informed of it,
fled to the cities of
Lyc·a·o'ni·a, Lys'tra
and Der'be and the
country round about;
7 and there they went
on declaring the good
news.

3* Jehovah, J[7,8,10,15-18,23]; the Lord, ℵAB.

8 Καί τις ἀνὴρ ἀδύνατος ἐν
And some male person impotent in
Λύστροις τοῖς ποσὶν ἐκάθητο, χωλὸς
Lystra to the feet he was sitting, lame
ἐκ κοιλίας μητρὸς αὐτοῦ, ὃς οὐδέποτε
out of cavity of mother of him, who never
περιεπάτησεν. 9 οὗτος ἤκουεν τοῦ
walked about. This (one) was hearing of the
Παύλου λαλοῦντος· ὃς ἀτενίσας
Paul speaking; who having looked intently
αὐτῷ καὶ ἰδὼν ὅτι ἔχει πίστιν
to him and having seen that he is having faith
τοῦ σωθῆναι 10 εἶπεν μεγάλῃ φωνῇ
of the to be saved he said to great voice
Ἀνάστηθι ἐπὶ τοὺς πόδας σου ὀρθός· καὶ
Stand up upon the feet of you erect; and
ἥλατο καὶ περιεπάτει. 11 οἵ τε
he sprang up and he was walking about. The and
ὄχλοι ἰδόντες ὃ ἐποίησεν Παῦλος
crowds having seen which did Paul
ἐπῆραν τὴν φωνὴν αὐτῶν Λυκαονιστὶ
lifted up the voice of them in Lycaonian tongue
λέγοντες Οἱ θεοὶ ὁμοιωθέντες
saying The gods having been likened
ἀνθρώποις κατέβησαν πρὸς ἡμᾶς,
to men came down toward us,
12 ἐκάλουν τε τὸν Βαρνάβαν Δία,
they were calling and the Barnabas Zeus,
τὸν δὲ Παῦλον Ἑρμῆν ἐπειδὴ αὐτὸς ἦν ὁ
the but Paul Hermes since he was the
ἡγούμενος τοῦ λόγου. 13 ὅ τε ἱερεὺς
leading one of the word. The and priest
τοῦ Διὸς τοῦ ὄντος πρὸ τῆς πόλεως
of the Zeus the (one) being before the city
ταύρους καὶ στέμματα ἐπὶ τοὺς πυλῶνας
bulls and garlands upon the gates
ἐνέγκας σὺν τοῖς ὄχλοις
having brought together with the crowds
ἤθελεν θύειν.
was desiring to be sacrificing.

14 Ἀκούσαντες δὲ οἱ ἀπόστολοι
Having heard but the apostles
Βαρνάβας καὶ Παῦλος, διαρρήξαντες τὰ
Barnabas and Paul, having ripped the
ἱμάτια ἑαυτῶν ἐξεπήδησαν εἰς
outer garments of themselves they leaped out into
τὸν ὄχλον, κράζοντες 15 καὶ λέγοντες
the crowd, crying out and saying
Ἄνδρες, τί ταῦτα ποιεῖτε;
Male persons, why these (things) are YOU doing?

8 Now in Lys′tra
there was sitting a
certain man disabled
in his feet, lame from
his mother's womb,
and he had never
walked at all. 9 This
man was listening to
Paul speak, who, on
looking at him intent-
ly and seeing he had
faith to be made well,
10 said with a loud
voice: "Stand up erect
on your feet." And he
leaped up and began
walking. 11 And the
crowds, seeing what
Paul had done, raised
their voices, saying
in the Lyc·a·o′ni·an
tongue: "The gods
have become like hu-
mans and have come
down to us!" 12 And
they went calling
Bar′na·bas Zeus, but
Paul Her′mes, since
he was the one taking
the lead in speaking.
13 And the priest of
Zeus, whose [temple]
was before the city,
brought bulls and
garlands to the gates
and was desiring to
offer sacrifices with
the crowds.

14 However, when
the apostles Bar′na-
bas and Paul heard
of it, they ripped
their outer garments
and leaped out into
the crowd, crying
out 15 and saying:
"Men, why are YOU
doing these things?

καὶ ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν
Also we of like sufferings we are to YOU
ἄνθρωποι, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ
men, declaring good news to YOU from
τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ θεὸν
these the vain (things) to be turning upon God
ζῶντα ὃς ἐποίησεν τὸν οὐρανὸν καὶ τὴν
living who made the heaven and the
γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ
earth and the sea and all the (things)
ἐν αὐτοῖς· 16 ὃς ἐν ταῖς παρῳχημέναις
in them; who in the having gone by
γενεαῖς εἴασεν πάντα τὰ ἔθνη
generations he permitted all the nations
πορεύεσθαι ταῖς ὁδοῖς αὐτῶν· 17 καίτοι
to be going to the ways of them; although
οὐκ ἀμάρτυρον αὐτὸν ἀφῆκεν
not without witness himself he let go off
ἀγαθουργῶν, οὐρανόθεν ὑμῖν ὑετοὺς διδοὺς
working good, from heaven to YOU rains giving
καὶ καιροὺς καρποφόρους, ἐμπιπλῶν
and appointed times fruit-bearing, filling
τροφῆς καὶ εὐφροσύνης τὰς καρδίας
of food and of well-mindedness the hearts
ὑμῶν. 18 καὶ ταῦτα λέγοντες μόλις
of YOU. And these (things) saying scarcely
κατέπαυσαν τοὺς ὄχλους τοῦ μὴ
they restrained the crowds of the not
θύειν αὐτοῖς.
to be sacrificing to them.

19 Ἐπῆλθαν δὲ ἀπὸ Ἀντιοχείας καὶ
They came upon but from Antioch and
Ἰκονίου Ἰουδαῖοι, καὶ πείσαντες τοὺς
Iconium Jews, and having persuaded the
ὄχλους καὶ λιθάσαντες τὸν Παῦλον
crowds and having stoned the Paul
ἔσυρον ἔξω τῆς πόλεως,
they were dragging outside of the city,
νομίζοντες αὐτὸν τεθνηκέναι.
opining him to have died.
20 κυκλωσάντων δὲ τῶν μαθητῶν αὐτὸν
Having encircled but of the disciples him
ἀναστὰς εἰσῆλθεν εἰς τὴν πόλιν. καὶ
having stood up he entered into the city. And
τῇ ἐπαύριον ἐξῆλθεν σὺν τῷ
to the morrow he went out together with the
Βαρνάβᾳ εἰς Δέρβην.
Barnabas into Derbe.
21 εὐαγγελισάμενοί τε τὴν πόλιν
Having declared good news to and the city

We also are humans
having the same
infirmities as YOU do,
and are declaring the
good news to YOU,
for YOU to turn from
these vain things to
the living God, who
made the heaven and
the earth and the sea
and all the things
in them. 16 In the
past generations he
permitted all the na-
tions to go on in their
ways, 17 although,
indeed, he did not
leave himself without
witness in that he
did good, giving YOU
rains from heaven
and fruitful seasons,
filling YOUR hearts to
the full with food and
good cheer." 18 And
yet by saying these
things they scarcely
restrained the crowds
from sacrificing to
them.

19 But Jews
arrived from Antioch
and I·co′ni·um and
persuaded the crowds,
and they stoned Paul
and dragged him
outside the city, imag-
ining he was dead.
20 However, when the
disciples surrounded
him, he rose up and
entered into the city.
And on the next day
he left with Bar′na·bas
for Der′be. 21 And
after declaring the
good news to that city

ἐκείνην καὶ μαθητεύσαντες ἱκανοὺς
that and having made disciples sufficient (ones)
ὑπέστρεψαν εἰς τὴν Λύστραν καὶ εἰς
they returned into the Lystra and into
Ἰκόνιον καὶ εἰς Ἀντιόχειαν,
Iconium and into Antioch,
22 ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν,
firmly fixing the souls of the disciples,
παρακαλοῦντες ἐμμένειν τῇ πίστει καὶ
encouraging to be remaining in the faith and
ὅτι διὰ πολλῶν θλίψεων δεῖ
that through many tribulations it is necessary
ἡμᾶς εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ.
us to enter into the kingdom of the God.
23 χειροτονήσαντες δὲ
Having appointed [by extended hand] but
αὐτοῖς κατ᾿ ἐκκλησίαν πρεσβυτέρους
to them according to ecclesia older men
προσευξάμενοι μετὰ νηστειῶν παρέθεντο
having prayed with fastings they put beside
αὐτοὺς τῷ κυρίῳ εἰς ὃν πεπιστεύκεισαν.
them to the Lord into whom they had believed.
24 Καὶ διελθόντες τὴν Πισιδίαν
And going through the Pisidia
ἦλθαν εἰς τὴν Παμφυλίαν,
they came into the Pamphylia,
25 καὶ λαλήσαντες ἐν Πέργῃ τὸν λόγον
and having spoken in Perga the word
κατέβησαν εἰς Ἀτταλίαν,
they stepped down into Attalia,
26 κἀκεῖθεν ἀπέπλευσαν εἰς Ἀντιόχειαν,
and from there they sailed off into Antioch,
ὅθεν ἦσαν παραδεδομένοι
from where they were having been given beside
τῇ χάριτι τοῦ θεοῦ εἰς τὸ
to the undeserved kindness of the God into the
ἔργον ὃ ἐπλήρωσαν.
work which they fulfilled.
27 Παραγενόμενοι δὲ καὶ
Having come to be alongside but and
συναγαγόντες τὴν ἐκκλησίαν
having led together the ecclesia
ἀνήγγελλον ὅσα ἐποίησεν
they were recounting as many (things) as did
ὁ θεὸς μετ᾿ αὐτῶν καὶ ὅτι ἤνοιξεν
the God with them and that he opened up
τοῖς ἔθνεσιν θύραν πίστεως.
to the nations door of faith.

and making quite a
few disciples, they
returned to Lys'tra
and to I·co'ni·um
and to Antioch,
22 strengthening the
souls of the disciples,
encouraging them
to remain in the
faith and [saying]:
"We must enter into
the kingdom of God
through many tribula-
tions." 23 Moreover,
they appointed older
men* for them in each
congregation and,
offering prayer with
fastings, they commit-
ted them to Jehovah#
in whom they had
become believers.
24 And they went
through Pi·sid'i·a and
came into Pam·phyl'-
i·a, 25 and, after
speaking the word* in
Perga, they went down
to At·ta·li'a. 26 And
from there they
sailed off for Antioch,
where they had been
entrusted to the un-
deserved kindness of
God for the work they
had fully performed.
27 When they
had arrived and had
gathered the congre-
gation together, they
proceeded to relate
the many things God
had done by means of
them, and that he had
opened to the nations
the door to faith.

23* Or, "elders." 23# Jehovah, J[7,8,10,13,15,16]; the Lord, ℵAB. 25* Word, BD; word of Jehovah, J[17]; word of the Lord, ℵACVgSy[p]; word of God, P[74].

28 διέτριβον δὲ χρόνον οὐκ ὀλίγον
They were spending but time not little
σὺν τοῖς μαθηταῖς.
together with the disciples.
15 Καί τινες κατελθόντες ἀπὸ τῆς
And some having come down from the
Ἰουδαίας ἐδίδασκον τοὺς ἀδελφοὺς ὅτι
Judea were teaching the brothers that
Ἐὰν μὴ περιτμηθῆτε τῷ
If ever not YOU should be circumcised to the
ἔθει τῷ Μωυσέως, οὐ δύνασθε
custom to the (one) of Moses, not YOU are able
σωθῆναι. 2 γενομένης δὲ στάσεως
to be saved. Having occurred but of standing
καὶ ζητήσεως οὐκ ὀλίγης τῷ Παύλῳ καὶ
and of seeking not little to the Paul and
τῷ Βαρνάβᾳ πρὸς αὐτοὺς ἔταξαν
to the Barnabas toward them they arranged
ἀναβαίνειν Παῦλον καὶ Βαρνάβαν καί τινας
to be going up Paul and Barnabas and some
ἄλλους ἐξ αὐτῶν πρὸς τοὺς ἀποστόλους
others out of them toward the apostles
καὶ πρεσβυτέρους εἰς Ἰερουσαλὴμ περὶ τοῦ
and older men into Jerusalem about the
ζητήματος τούτου.
thing sought this.
3 Οἱ μὲν οὖν
The (ones) indeed therefore
προπεμφθέντες ὑπὸ τῆς ἐκκλησίας
having been sent before by the ecclesia
διήρχοντο τήν τε Φοινίκην καὶ
they were going through the and Phoenicia and
Σαμαρίαν ἐκδιηγούμενοι τὴν ἐπιστροφὴν
Samaria relating throughout the turning upon
τῶν ἐθνῶν, καὶ ἐποίουν χαρὰν
of the nations, and they were making joy
μεγάλην πᾶσι τοῖς ἀδελφοῖς.
great to all the brothers.
4 παραγενόμενοι δὲ εἰς Ἱεροσόλυμα
Having come to be alongside but into Jerusalem
παρεδέχθησαν ἀπὸ τῆς
they were received alongside from the
ἐκκλησίας καὶ τῶν ἀποστόλων καὶ τῶν
ecclesia and of the apostles and of the
πρεσβυτέρων, ἀνήγγειλάν τε
older men, they recounted and
ὅσα ὁ θεὸς ἐποίησεν μετ᾿
as many (things) as the God did with
αὐτῶν. 5 Ἐξανέστησαν δέ τινες τῶν
them. Stood up out but some of the (ones)

28 So they spent not
a little time with the
disciples.
15 And certain men
came down from
Ju·de'a and began to
teach the brothers:
"Unless YOU get
circumcised according
to the custom of
Moses, YOU cannot be
saved." 2 But when
there had occurred no
little dissension and
disputing by Paul and
Bar'na·bas with them,
they arranged for Paul
and Bar'na·bas and
some others of them
to go up to the apos-
tles and older men in
Jerusalem regarding
this dispute.
3 Accordingly,
after being conducted
partway by the
congregation, these
men continued on
their way through
both Phoe·ni'cia and
Sa·mar'i·a, relating in
detail the conversion
of people of the
nations, and they
were causing great joy
to all the brothers.
4 On arriving in
Jerusalem they were
kindly received by
the congregation and
the apostles and the
older men, and they
recounted the many
things God had done
by means of them.
5 Yet, some of those

ἀπὸ τῆς αἱρέσεως τῶν Φαρισαίων
from the sect of the Pharisees
πεπιστευκότες, λέγοντες ὅτι δεῖ
having believed, saying that it is necessary
περιτέμνειν αὐτοὺς παραγγέλλειν τε
to be circumcising them to be charging and
τηρεῖν τὸν νόμον Μωυσέως.
to be observing the law of Moses.
6 Συνήχθησάν τε οἱ ἀπόστολοι καὶ
Were led together and the apostles and
οἱ πρεσβύτεροι ἰδεῖν περὶ τοῦ λόγου τούτου.
the older men to see about the word this.
7 Πολλῆς δὲ ζητήσεως γενομένης
Of much but of seeking having occurred
ἀναστὰς Πέτρος εἶπεν πρὸς αὐτούς
having stood up Peter said toward them
Ἄνδρες ἀδελφοί, ὑμεῖς ἐπίστασθε ὅτι
Male persons brothers, YOU are well knowing that
ἀφ' ἡμερῶν ἀρχαίων ἐν ὑμῖν ἐξελέξατο ὁ
from days original in YOU chose the
θεὸς διὰ τοῦ στόματός μου ἀκοῦσαι
God through the mouth of me to hear
τὰ ἔθνη τὸν λόγον τοῦ εὐαγγελίου καὶ
the nations the word of the good news and
πιστεῦσαι, 8 καὶ ὁ καρδιογνώστης θεὸς
to believe, and the heart-knowing God
ἐμαρτύρησεν αὐτοῖς δοὺς τὸ πνεῦμα
bore witness to them having given the spirit
τὸ ἅγιον καθὼς καὶ ἡμῖν, 9 καὶ οὐθὲν
the holy according as also to us, and nothing
διέκρινεν μεταξὺ ἡμῶν τε καὶ αὐτῶν,
he distinguished between us and and them,
τῇ πίστει καθαρίσας τὰς καρδίας
to the faith having purified the hearts
αὐτῶν. 10 νῦν οὖν τί πειράζετε
of them. Now therefore why are YOU testing
τὸν θεόν, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν
the God, to put upon yoke upon the
τράχηλον τῶν μαθητῶν ὃν οὔτε οἱ
neck of the disciples which neither the
πατέρες ἡμῶν οὔτε ἡμεῖς ἰσχύσαμεν
fathers of us nor we were strong enough
βαστάσαι; 11 ἀλλὰ διὰ τῆς
to carry? But through the
χάριτος τοῦ κυρίου Ἰησοῦ
undeserved kindness of the Lord Jesus
πιστεύομεν σωθῆναι καθ' ὃν τρόπον
we are believing to be saved down which manner
κἀκεῖνοι.
also those.

of the sect of the
Pharisees that had
believed rose up
from their seats and
said: "It is necessary
to circumcise them
and charge them to
observe the law of
Moses."
6 And the apostles
and the older men
gathered together to
see about this affair.
7 Now when much
disputing had taken
place, Peter rose
and said to them:
"Men, brothers, YOU
well know that from
early days God made
the choice among
YOU that through
my mouth people of
the nations should
hear the word of
the good news and
believe; 8 and God,
who knows the heart,
bore witness by giving
them the holy spirit,
just as he did to
us also. 9 And he
made no distinction
at all between us and
them, but purified
their hearts by faith.
10 Now, therefore,
why are YOU making
a test of God by
imposing upon the
neck of the disciples
a yoke that neither
our forefathers nor
we were capable of
bearing? 11 On the
contrary, we trust to
get saved through the
undeserved kindness
of the Lord Jesus in
the same way as those
people also."

12 Ἐσίγησεν δὲ πᾶν τὸ πλῆθος, καὶ
Became silent but all the multitude, and
ἤκουον Βαρνάβα καὶ Παύλου
were hearing of Barnabas and of Paul
ἐξηγουμένων ὅσα ἐποίησεν ὁ
relating out as many (things) as did the
θεὸς σημεῖα καὶ τέρατα ἐν τοῖς ἔθνεσιν
God signs and portents in the nations
δι' αὐτῶν. 13 Μετὰ δὲ τὸ σιγῆσαι
through them. After but the to become silent
αὐτοὺς ἀπεκρίθη Ἰάκωβος λέγων Ἄνδρες
them answered James saying Male persons
ἀδελφοί, ἀκούσατέ μου. 14 Συμεὼν
brothers, hear YOU of me. Symeon
ἐξηγήσατο καθὼς πρῶτον ὁ θεὸς
related out according as firstly the God
ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν τῷ
looked upon to take out of nations people to the
ὀνόματι αὐτοῦ. 15 καὶ τούτῳ
name of him. And to this
συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν,
are sounding together the words of the prophets,
καθὼς γέγραπται 16 Μετὰ
according as it has been written After
ταῦτα ἀναστρέψω καὶ ἀνοικοδομήσω
these (things) I shall turn up and I shall rebuild
τὴν σκηνὴν Δαυεὶδ τὴν πεπτωκυῖαν καὶ
the tent of David the (one) having fallen and
τὰ κατεστραμμένα αὐτῆς
the (things) having been turned down of it
ἀνοικοδομήσω καὶ ἀνορθώσω αὐτήν,
I shall rebuild and I shall erect again it,
17 ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι
so that likely should seek out the leftover ones
τῶν ἀνθρώπων τὸν κύριον, καὶ πάντα τὰ
of the men the Lord, and all the
ἔθνη ἐφ' οὓς ἐπικέκληται τὸ
nations upon whom has been called upon the
ὄνομά μου ἐπ' αὐτούς, λέγει Κύριος
name of me upon them, is saying Lord
ποιῶν ταῦτα 18 γνωστὰ ἀπ' αἰῶνος.
doing these (things) known from age.
19 διὸ ἐγὼ κρίνω μὴ
Through which I am judging not
παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν
to be troubling to the (ones) from the nations
ἐπιστρέφουσιν ἐπὶ τὸν θεόν, 20 ἀλλὰ
turning upon the God, but

12 At that the
entire multitude
became silent, and
they began to listen
to Bar'na·bas and Paul
relate the many signs
and portents that God
did through them
among the nations.
13 After they quit
speaking, James an-
swered, saying: "Men,
brothers, hear me.
14 Sym'e·on* has re-
lated thoroughly how
God for the first time
turned his attention
to the nations to take
out of them a people
for his name. 15 And
with this the words
of the Prophets agree,
just as it is written,
16 'After these things
I shall return and
rebuild the booth of
David that is fallen
down; and I shall
rebuild its ruins and
erect it again, 17 in
order that those who
remain of the men
may earnestly seek Je-
hovah,* together with
people of all the na-
tions, people who are
called by my name,
says Jehovah," who
is doing these things,
18 known from of
old.' 19 Hence my
decision is not to
trouble those from the
nations who are turn-
ing to God, 20 but

14* A Hebrew form of the name Simon (Peter). 17* Jehovah, J[11-18,22,23]; the Lord, ℵAB. 17" Jehovah, J[7,8,10-18,20,22-24]; Lord, ℵAB.

ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι
to dispatch word to them of the to be abstaining

τῶν ἀλισγημάτων τῶν εἰδώλων καὶ τῆς
of the pollutions of the idols and of the

πορνείας καὶ πνικτοῦ καὶ τοῦ
fornication and of thing strangled and of the

αἵματος· 21 Μωυσῆς γὰρ ἐκ γενεῶν
blood; Moses for out of generations

ἀρχαίων κατὰ πόλιν τοὺς
original according to city the (ones)

κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς
preaching him he is having in the

συναγωγαῖς κατὰ πᾶν σάββατον
synagogues down every sabbath

ἀναγινωσκόμενος.
being read.

22 Τότε ἔδοξε τοῖς ἀποστόλοις καὶ τοῖς
Then it seemed to the apostles and the

πρεσβυτέροις σὺν ὅλῃ τῇ
older men together with whole the

ἐκκλησίᾳ ἐκλεξαμένους ἄνδρας ἐξ
ecclesia having chosen male persons out of

αὐτῶν πέμψαι εἰς Ἀντιόχειαν σὺν
them to send into Antioch together with

τῷ Παύλῳ καὶ Βαρνάβᾳ, Ἰούδαν τὸν
the Paul and to Barnabas, Judas the (one)

καλούμενον Βαρσαββᾶν καὶ Σίλαν, ἄνδρας
being called Barsabbas and Silas, male persons

ἡγουμένους ἐν τοῖς ἀδελφοῖς, 23 γράψαντες
leading in the brothers, having written

διὰ χειρὸς αὐτῶν
through hand of them

Οἱ ἀπόστολοι καὶ οἱ πρεσβύτεροι
The apostles and the older men

ἀδελφοὶ τοῖς κατὰ τὴν Ἀντιόχειαν καὶ
brothers to the down the Antioch and

Συρίαν καὶ Κιλικίαν ἀδελφοῖς τοῖς
Syria and Cilicia to brothers to the (ones)

ἐξ ἐθνῶν χαίρειν. 24 Ἐπειδὴ
out of nations to be rejoicing. Since

ἠκούσαμεν ὅτι τινὲς ἐξ ἡμῶν ἐτάραξαν
we heard that some out of us agitated

ὑμᾶς λόγοις ἀνασκευάζοντες τὰς ψυχὰς
YOU to words subverting the souls

ὑμῶν, οἷς οὐ διεστειλάμεθα,
of YOU, to whom not we gave instructions,

25 ἔδοξεν ἡμῖν γενομένοις ὁμοθυμαδὸν
it seemed to us having become like-mindedly

ἐκλεξαμένοις ἄνδρας πέμψαι πρὸς
having chosen male persons to send toward

to write them to
abstain from things
polluted by idols and
from fornication and
from what is strangled
and from blood.
21 For from ancient
times Moses has had
in city after city those
who preach him, be-
cause he is read aloud
in the synagogues on
every sabbath."

22 Then the
apostles and the older
men together with the
whole congregation
favored sending cho-
sen men from among
them to Antioch
along with Paul and
Bar'na·bas, namely,
Judas who was called
Bar'sab·bas and Silas,
leading men among
the brothers; 23 and
by their hand they
wrote:

"The apostles and
the older men, broth-
ers, to those brothers
in Antioch and Syria
and Ci·li'cia who are
from the nations:
Greetings! 24 Since
we have heard that
some from among
us have caused YOU
trouble with speeches,
trying to subvert
YOUR souls, although
we did not give them
any instructions,
25 we have come to a
unanimous accord and
have favored choosing
men to send to

ὑμᾶς σὺν τοῖς ἀγαπητοῖς ἡμῶν
YOU together with the loved of us

Βαρνάβᾳ καὶ Παύλῳ, 26 ἀνθρώποις
to Barnabas and to Paul, to men

παραδεδωκόσι τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ
having given beside the souls of them over the

ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
name of the Lord of us Jesus Christ.

27 ἀπεστάλκαμεν οὖν Ἰούδαν καὶ
We have sent off therefore Judas and

Σίλαν, καὶ αὐτοὺς διὰ λόγου
Silas, and them through word

ἀπαγγέλλοντας τὰ αὐτά. 28 Ἔδοξεν
reporting back the very (things). It seemed

γὰρ τῷ πνεύματι τῷ ἁγίῳ καὶ ἡμῖν μηδὲν
for to the spirit the holy and to us nothing

πλέον ἐπιτίθεσθαι ὑμῖν βάρος πλὴν τούτων
more to be put upon YOU burden besides these

τῶν ἐπάναγκες, 29 ἀπέχεσθαι
the (things) of necessity, to be abstaining from

εἰδωλοθύτων καὶ αἵματος καὶ
(things) sacrificed to idols and of blood and

πνικτῶν καὶ πορνείας· ἐξ
of (things) strangled and of fornication; out of

ὧν διατηροῦντες ἑαυτοὺς εὖ
which thoroughly keeping selves well

πράξετε. Ἔρρωσθε.
YOU will perform. Be YOU in good health.

30 Οἱ μὲν οὖν
The (ones) indeed therefore

ἀπολυθέντες κατῆλθον εἰς Ἀντιόχειαν,
having been released went down into Antioch,

καὶ συναγαγόντες τὸ πλῆθος
and having led together the multitude

ἐπέδωκαν τὴν ἐπιστολήν·
they gave upon [hand] the letter;

31 ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ
having read but they rejoiced upon the

παρακλήσει. 32 Ἰούδας τε καὶ Σίλας, καὶ
encouragement. Judas and and Silas, also

αὐτοὶ προφῆται ὄντες, διὰ λόγου πολλοῦ
they prophets being, through word much

παρεκάλεσαν τοὺς ἀδελφοὺς καὶ ἐπεστήριξαν·
encouraged the brothers and they confirmed;

33 ποιήσαντες δὲ χρόνον ἀπελύθησαν
having done but time they were released

μετ' εἰρήνης ἀπὸ τῶν ἀδελφῶν πρὸς
with peace from the brothers toward

τοὺς ἀποστείλαντας αὐτούς.
the (ones) having sent off them.

YOU together with our
loved ones, Bar'na·bas
and Paul, 26 men
that have delivered
up their souls for
the name of our
Lord Jesus Christ.
27 We are therefore
dispatching Judas
and Silas, that they
also may report the
same things by word.
28 For the holy spirit
and we ourselves have
favored adding no
further burden to YOU,
except these necessary
things, 29 to keep
abstaining from things
sacrificed to idols and
from blood and from
things strangled and
from fornication. If
YOU carefully keep
yourselves from these
things, YOU will
prosper. Good health
to YOU!"

30 Accordingly,
when these men were
let go, they went
down to Antioch, and
they gathered the
multitude together
and handed them the
letter. 31 After read-
ing it, they rejoiced
over the encourage-
ment. 32 And Judas
and Silas, since they
themselves were also
prophets, encouraged
the brothers with
many a discourse
and strengthened
them. 33 So, when
they had passed some
time, they were let
go in peace by the
brothers to those who
had sent them out.

35 Παῦλος δὲ καὶ Βαρνάβας
Paul but and Barnabas
διέτριβον ἐν Ἀντιοχείᾳ διδάσκοντες
were spending [time] in Antioch teaching
καὶ εὐαγγελιζόμενοι μετὰ καὶ
and declaring as good news with also
ἑτέρων πολλῶν τὸν λόγον τοῦ κυρίου.
different (ones) many the word of the Lord.
36 Μετὰ δέ τινας ἡμέρας εἶπεν πρὸς
After but some days said toward
Βαρνάβαν Παῦλος Ἐπιστρέψαντες δὴ
Barnabas Paul Having returned of all things
ἐπισκεψώμεθα τοὺς ἀδελφοὺς κατὰ πόλιν
let us look upon the brothers down city
πᾶσαν ἐν αἷς κατηγγείλαμεν τὸν
every in which (ones) we announced down the
λόγον τοῦ κυρίου, πῶς ἔχουσιν.
word of the Lord, how they are having.
37 Βαρνάβας δὲ ἐβούλετο
Barnabas but was wishing
συνπαραλαβεῖν καὶ τὸν Ἰωάνην τὸν
to take along with also the John the (one)
καλούμενον Μάρκον· 38 Παῦλος δὲ
being called Mark; Paul but
ἠξίου, τὸν ἀποστάντα
was thinking worthy, the (one) having stood off
ἀπ' αὐτῶν ἀπὸ Παμφυλίας καὶ μὴ
from them from Pamphylia and not
συνελθόντα αὐτοῖς εἰς τὸ ἔργον, μὴ
having gone with them into the work, not
συνπαραλαμβάνειν τοῦτον. 39 ἐγένετο
to be taking along with this (one). Occurred
δὲ παροξυσμὸς ὥστε ἀποχωρισθῆναι
but paroxysm as-and to be separated
αὐτοὺς ἀπ' ἀλλήλων, τόν τε Βαρνάβαν
them from one another, the and Barnabas
παραλαβόντα τὸν Μάρκον ἐκπλεῦσαι εἰς
having taken along the Mark to sail out into
Κύπρον. 40 Παῦλος δὲ ἐπιλεξάμενος Σίλαν
Cyprus. Paul but having selected Silas
ἐξῆλθεν παραδοθεὶς τῇ
he went out having been given beside to the
χάριτι τοῦ κυρίου ὑπὸ τῶν
undeserved kindness of the Lord by the
ἀδελφῶν, 41 διήρχετο δὲ τὴν
brothers, he was going through but the

34 ——* 35 How-
ever, Paul and
Bar'na·bas continued
spending time in
Antioch teaching and
declaring, with many
others also, the good
news of the word of
Jehovah.*
36 Now after some
days Paul said to
Bar'na·bas: "Above all
things, let us return
and visit the brothers
in every one of the
cities in which we
published the word of
Jehovah* to see how
they are." 37 For
his part, Bar'na·bas
was determined to
take along also John,
who was called Mark.
38 But Paul did not
think it proper to be
taking this one along
with them, seeing
that he had departed
from them from
Pam·phyl'i·a and had
not gone with them
to the work. 39 At
this there occurred a
sharp burst of anger,
so that they separated
from each other; and
Bar'na·bas took Mark
along and sailed away
to Cy'prus. 40 Paul
selected Silas and
went off after he had
been entrusted by
the brothers to the
undeserved kindness
of Jehovah.* 41 But
he went through

34* P[74]ℵAB and the Westcott and Hort Greek text omit this verse. 35* Jehovah, J[17,18,22,23]; the Lord, ℵAB; God, Sy[p]. 36* Jehovah, J[7,8,10,17,18,22,23]; the Lord, ℵAB; God, Sy[p]. 40* Jehovah, J[17,18,22]; the Lord, ℵABD; God, Vg[c,s]Sy[p].

Συρίαν καὶ τὴν Κιλικίαν ἐπιστηρίζων τὰς
Syria and the Cilicia confirming the
ἐκκλησίας.
congregations.
16 Κατήντησεν δὲ καὶ εἰς Δέρβην καὶ εἰς
He attained but also into Derbe and into
Λύστραν. καὶ ἰδοὺ μαθητής τις ἦν
Lystra. And look! disciple some was
ἐκεῖ ὀνόματι Τιμόθεος, υἱὸς γυναικὸς
there to name Timothy, son of woman
Ἰουδαίας πιστῆς πατρὸς δὲ Ἕλληνος,
Jewish faithful of father but Greek,
2 ὃς ἐμαρτυρεῖτο ὑπὸ τῶν ἐν Λύστροις
who was witnessed about by the in Lystra
καὶ Ἰκονίῳ ἀδελφῶν· 3 τοῦτον ἠθέλησεν
and Iconium brothers; this (one) willed
ὁ Παῦλος σὺν αὐτῷ ἐξελθεῖν, καὶ
the Paul together with him to go out, and
λαβὼν περιέτεμεν αὐτὸν διὰ τοὺς
having taken he circumcised him through the
Ἰουδαίους τοὺς ὄντας ἐν τοῖς τόποις
Jews the (ones) being in the places
ἐκείνοις, ᾔδεισαν γὰρ ἅπαντες ὅτι
those, they had known for all that
Ἕλλην ὁ πατὴρ αὐτοῦ ὑπῆρχεν. 4 Ὡς
Greek the father of him was. As
δὲ διεπορεύοντο τὰς πόλεις,
but they were going through the cities,
παρεδίδοσαν αὐτοῖς φυλάσσειν τὰ
they were giving beside to them to be guarding the
δόγματα τὰ κεκριμένα ὑπὸ τῶν
decrees the having been judged by the
ἀποστόλων καὶ πρεσβυτέρων τῶν ἐν
apostles and older men the (ones) in
Ἰεροσολύμοις. 5 Αἱ μὲν οὖν
Jerusalem. The indeed therefore
ἐκκλησίαι ἐστερεοῦντο τῇ πίστει
ecclesias were being made solid to the faith
καὶ ἐπερίσσευον τῷ ἀριθμῷ
and they were abounding to the number
καθ' ἡμέραν.
according to day.
6 Διῆλθον δὲ τὴν Φρυγίαν καὶ
They went through but the Phrygia and
Γαλατικὴν χώραν, κωλυθέντες ὑπὸ
Galatian country, having been forbidden by
τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν
the holy spirit to speak the word in
τῇ Ἀσίᾳ, 7 ἐλθόντες δὲ κατὰ τὴν Μυσίαν
the Asia, having come but down the Mysia

Syria and Ci·li'cia,
strengthening the
congregations.
16 So he arrived at
Der'be and also
at Lys'tra. And, look!
a certain disciple was
there by the name
of Timothy, the son
of a believing Jewish
woman but of a Greek
father, 2 and he
was well reported on
by the brothers in
Lys'tra and I·co'ni·um.
3 Paul expressed the
desire for this man
to go out with him,
and he took him
and circumcised him
because of the Jews
that were in those
places, for one and all
knew that his father
was a Greek. 4 Now
as they traveled on
through the cities
they would deliver
to those there for
observance the decrees
that had been decided
upon by the apostles
and older men who
were in Jerusalem.
5 Therefore, indeed,
the congregations
continued to be made
firm in the faith and
to increase in number
from day to day.
6 Moreover, they
went through Phryg'i·a
and the country of
Ga·la'ti·a, because
they were forbidden
by the holy spirit to
speak the word in
the [district of] Asia.
7 Further, when get-
ting down to Mys'i·a

ἐπείραζον εἰς τὴν Βιθυνίαν
they were attempting into the Bithynia
πορευθῆναι καὶ οὐκ εἴασεν αὐτοὺς τὸ
to go and not permitted them the
πνεῦμα Ἰησοῦ· 8 παρελθόντες δὲ
spirit of Jesus; having gone alongside but
τὴν Μυσίαν κατέβησαν εἰς Τρῳάδα.
the Mysia they stepped down into Troas.
9 καὶ ὅραμα διὰ νυκτὸς τῷ Παύλῳ
And vision through night to the Paul
ὤφθη, ἀνὴρ Μακεδών τις ἦν
was seen, male person Macedonian some was
ἑστὼς καὶ παρακαλῶν αὐτὸν καὶ λέγων
having stood and entreating him and saying
Διαβὰς εἰς Μακεδονίαν
Having stepped through into Macedonia
βοήθησον ἡμῖν. 10 ὡς δὲ τὸ ὅραμα
give you help to us. As but the vision
εἶδεν, εὐθέως ἐζητήσαμεν ἐξελθεῖν εἰς
he saw, immediately we sought to go out into
Μακεδονίαν, συνβιβάζοντες ὅτι προσκέκληται
Macedonia, making go with that has called toward
ἡμᾶς ὁ θεὸς εὐαγγελίσασθαι αὐτούς.
us the God to declare good news to them.
11 Ἀναχθέντες οὖν ἀπὸ Τρῳάδος
Having been led up therefore from Troas
εὐθυδρομήσαμεν εἰς Σαμοθρᾴκην, τῇ
we ran straight course into Samothrace, to the
δὲ ἐπιούσῃ εἰς Νέαν Πόλιν,
but succeeding [day] into Nea Polis,
12 κἀκεῖθεν εἰς Φιλίππους, ἥτις ἐστὶν
and from there into Philippi, which is
πρώτη τῆς μερίδος Μακεδονίας πόλις,
first of the part of Macedonia city,
κολωνία. Ἦμεν δὲ ἐν ταύτῃ τῇ πόλει
colony. We were but in this the city
διατρίβοντες ἡμέρας τινάς. 13 τῇ τε
spending days some. To the and
ἡμέρᾳ τῶν σαββάτων ἐξήλθομεν ἔξω τῆς
day of the sabbaths we went out outside the
πύλης παρὰ ποταμὸν οὗ ἐνομίζομεν
gate beside river where we were opining
προσευχὴν εἶναι, καὶ καθίσαντες
prayer to be, and having seated selves
ἐλαλοῦμεν ταῖς συνελθούσαις
we were speaking to the having come together
γυναιξίν. 14 καί τις γυνὴ ὀνόματι
women. And some woman to name
Λυδία, πορφυρόπωλις πόλεως Θυατείρων
Lydia, seller of purple of city Thyatira

they made efforts to
go into Bi·thyn'i·a,
but the spirit of
Jesus did not permit
them. 8 So they
passed Mys'i·a by
and came down to
Tro'as. 9 And during
the night a vision
appeared to Paul: a
certain Mac·e·do'ni·an
man was standing
and entreating him
and saying: "Step over
into Mac·e·do'ni·a and
help us." 10 Now as
soon as he had seen
the vision, we sought
to go forth into Mac-
e·do'ni·a, drawing the
conclusion that God
had summoned us to
declare the good news
to them.
11 Therefore we
put out to sea from
Tro'as and came with
a straight run to
Sam'o·thrace, but on
the following day to
Ne·ap'o·lis, 12 and
from there to Phi·lip'-
pi, a colony, which is
the principal city of
the district of Mac·e-
do'ni·a. We continued
in this city, spending
some days. 13 And
on the sabbath day
we went forth outside
the gate beside a
river, where we were
thinking there was
a place of prayer;
and we sat down and
began speaking to
the women that had
assembled. 14 And
a certain woman
named Lyd'i·a, a
seller of purple, of
the city of Thy·a·ti'ra

σεβομένη τὸν θεόν, ἤκουεν, ἧς ὁ
venerating the God, was hearing, of whom the
κύριος διήνοιξεν τὴν καρδίαν
Lord opened wide the heart
προσέχειν τοῖς λαλουμένοις
to be paying attention to the (things) being spoken
ὑπὸ Παύλου. 15 ὡς δὲ ἐβαπτίσθη καὶ
by Paul. As but she was baptized and
ὁ οἶκος αὐτῆς, παρεκάλεσεν λέγουσα
the household of her, she entreated saying
Εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ
If you have judged me faithful to the Lord
εἶναι, εἰσελθόντες εἰς τὸν οἶκόν μου
to be, having entered into the house of me
μένετε· καὶ παρεβιάσατο ἡμᾶς.
be you remaining; and she constrained us.
16 Ἐγένετο δὲ πορευομένων ἡμῶν εἰς
It occurred but going of us into
τὴν προσευχὴν παιδίσκην τινὰ ἔχουσαν
the prayer servant girl some having
πνεῦμα πύθωνα ὑπαντῆσαι ἡμῖν, ἥτις
spirit of python to meet to us, who
ἐργασίαν πολλὴν παρεῖχεν τοῖς
working [profit] much was furnishing to the
κυρίοις αὐτῆς μαντευομένη· 17 αὕτη
lords of her divining; this [girl]
κατακολουθοῦσα τῷ Παύλῳ καὶ ἡμῖν
following after to the Paul and to us
ἔκραζεν λέγουσα Οὗτοι οἱ
she was crying out saying These the
ἄνθρωποι δοῦλοι τοῦ θεοῦ τοῦ ὑψίστου
men slaves of the God the Most High
εἰσίν, οἵτινες καταγγέλλουσιν ὑμῖν ὁδὸν
they are, who are announcing down to you way
σωτηρίας. 18 τοῦτο δὲ ἐποίει ἐπὶ
of salvation. This but she was doing upon
πολλὰς ἡμέρας. διαπονηθεὶς δὲ
many days. Having been wearied but
Παῦλος καὶ ἐπιστρέψας τῷ πνεύματι
Paul and having turned upon to the spirit
εἶπεν Παραγγέλλω σοι ἐν ὀνόματι Ἰησοῦ
he said I am charging to you in name of Jesus
Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς· καὶ
Christ to come out from her; and
ἐξῆλθεν αὐτῇ τῇ ὥρᾳ.
it came out to very the hour.

and a worshiper of
God, was listening,
and Jehovah* opened
her heart wide to
pay attention to the
things being spoken
by Paul. 15 Now
when she and her
household got bap-
tized, she said with
entreaty: "If YOU men
have judged me to be
faithful to Jehovah,*
enter into my house
and stay." And she
just made us come.
16 And it happened
that as we were going
to the place of prayer,
a certain servant
girl with a spirit, a
demon of divination,
met us. She used to
furnish her masters
with much gain by
practicing the art of
prediction. 17 This
[girl] kept following
Paul and us and
crying out with the
words: "These men
are slaves of the Most
High God, who are
publishing to YOU
the way of salvation."
18 This she kept
doing for many days.
Finally Paul got tired
of it and turned and
said to the spirit: "I
order you in the name
of Jesus Christ to
come out of her." And
it came out that very
hour.

14* Jehovah, J7,8,10,17,18,23; the Lord, ℵAB. 15* Jehovah, J7,8,10; the Lord, ℵAB; God, D.

19 Ἰδόντες δὲ οἱ κύριοι αὐτῆς ὅτι
Having seen but the lords of her that
ἐξῆλθεν ἡ ἐλπὶς τῆς ἐργασίας αὐτῶν
came out the hope of the working [profit] of them
ἐπιλαβόμενοι τὸν Παῦλον καὶ τὸν Σίλαν
having taken hold of the Paul and the Silas
εἵλκυσαν εἰς τὴν ἀγορὰν ἐπὶ τοὺς
they dragged into the marketplace upon the
ἄρχοντας, 20 καὶ προσαγαγόντες αὐτοὺς
rulers, and having led toward them
τοῖς στρατηγοῖς εἶπαν Οὗτοι οἱ
to the praetors they said These the
ἄνθρωποι ἐκταράσσουσιν ἡμῶν τὴν
men are agitating out of us the
πόλιν Ἰουδαῖοι ὑπάρχοντες, 21 καὶ
city Jews existing, and
καταγγέλλουσιν ἔθη ἃ οὐκ ἔξεστιν
they announce down customs which not it is lawful
ἡμῖν παραδέχεσθαι οὐδὲ ποιεῖν
to us to be accepting alongside nor to be doing
Ῥωμαίοις οὖσιν. 22 καὶ συνεπέστη ὁ
Romans being. And stood up together the
ὄχλος κατ' αὐτῶν, καὶ οἱ στρατηγοὶ
crowd down on them, and the praetors
περιρήξαντες αὐτῶν τὰ ἱμάτια
having torn off of them the outer garments
ἐκέλευον ῥαβδίζειν,
they were commanding to be beating with rods,
23 πολλάς δὲ ἐπιθέντες αὐτοῖς πληγὰς
many but having imposed to them blows
ἔβαλον εἰς φυλακήν, παραγγείλαντες
they threw into prison, having charged
τῷ δεσμοφύλακι ἀσφαλῶς τηρεῖν
to the guard of bound ones securely to be keeping
αὐτούς· 24 ὃς παραγγελίαν τοιαύτην
them; who charge such
λαβὼν ἔβαλεν αὐτοὺς εἰς τὴν
having received he threw them into the
ἐσωτέραν φυλακὴν καὶ τοὺς πόδας
inner prison and the feet
ἠσφαλίσατο αὐτῶν εἰς τὸ ξύλον.
he made secure of them into the wood.
25 Κατὰ δὲ τὸ μεσονύκτιον Παῦλος καὶ
Down but the midnight Paul and
Σίλας προσευχόμενοι ὕμνουν
Silas praying were praising with hymns
τὸν θεόν, ἐπηκροῶντο δὲ αὐτῶν οἱ
the God, were hearing upon but of them the
δέσμιοι· 26 ἄφνω δὲ σεισμὸς
bound (ones); suddenly but [earth]quake

19 Well, when her
masters saw that
their hope of gain had
left, they laid hold of
Paul and Silas and
dragged them into
the marketplace to
the rulers, 20 and,
leading them up to
the civil magistrates,
they said: "These men
are disturbing our
city very much, they
being Jews, 21 and
they are publishing
customs that it is not
lawful for us to take
up or practice, seeing
we are Romans."
22 And the crowd
rose up together
against them; and
the civil magistrates,
after tearing the outer
garments off them,
gave the command
to beat them with
rods. 23 After they
had inflicted many
blows upon them,
they threw them into
prison, ordering the
jailer to keep them
securely. 24 Because
he got such an order,
he threw them into
the inner prison and
made their feet fast in
the stocks.
25 But about
the middle of the
night Paul and
Silas were praying
and praising God
with song; yes, the
prisoners were hearing
them. 26 Suddenly
a great earthquake

ἐγένετο μέγας ὥστε σαλευθῆναι τὰ
occurred great as-and to be shaken the
θεμέλια τοῦ δεσμωτηρίου,
foundations of the place of bound ones,
ἠνεῴχθησαν δὲ παραχρῆμα αἱ θύραι
were opened up but instantly the doors
πᾶσαι, καὶ πάντων τὰ δεσμὰ ἀνέθη.
all, and of all the bonds was let go up.
27 ἔξυπνος δὲ γενόμενος ὁ
Awakened out of sleep but having become the
δεσμοφύλαξ καὶ ἰδὼν
guard of bound ones and having seen
ἀνεῳγμένας τὰς θύρας τῆς φυλακῆς
having been opened the doors of the prison
σπασάμενος τὴν μάχαιραν ἤμελλεν
having drawn the sword he was about
ἑαυτὸν ἀναιρεῖν, νομίζων ἐκπεφευγέναι τοὺς
himself to be taking up, opining to have fled out the
δεσμίους. 28 ἐφώνησεν δὲ Παῦλος μεγάλῃ
bound ones. Sounded out but Paul to great
φωνῇ λέγων Μηδὲν πράξῃς σεαυτῷ
voice saying Nothing you should do to yourself
κακόν, ἅπαντες γάρ ἐσμεν ἐνθάδε.
bad (thing), all for we are in here.
29 αἰτήσας δὲ φῶτα εἰσεπήδησεν, καὶ
Having asked for but lights he leaped in, and
ἔντρομος γενόμενος προσέπεσεν τῷ
atremble having become he fell toward the
Παύλῳ καὶ Σίλᾳ, 30 καὶ προαγαγὼν
Paul and Silas, and having led forward
αὐτοὺς ἔξω ἔφη Κύριοι, τί με
them outside he said Lords, what me
δεῖ ποιεῖν ἵνα
it is necessary to be doing in order that
σωθῶ; 31 οἱ δὲ εἶπαν
I should be saved? The (ones) but said
Πίστευσον ἐπὶ τὸν κύριον Ἰησοῦν, καὶ
Believe upon the Lord Jesus, and
σωθήσῃ σὺ καὶ ὁ οἶκός σου.
you will be saved you and the household of you.
32 καὶ ἐλάλησαν αὐτῷ τὸν λόγον τοῦ
And they spoke to him the word of the
θεοῦ σὺν πᾶσι τοῖς ἐν τῇ οἰκίᾳ
God together with all the (ones) in the house
αὐτοῦ. 33 καὶ παραλαβὼν αὐτοὺς ἐν
of him. And having taken along them in
ἐκείνῃ τῇ ὥρᾳ τῆς νυκτὸς ἔλουσεν ἀπὸ
that the hour of the night he bathed from

occurred, so that
the foundations of
the jail were shaken.
Moreover, all the
doors were instantly
opened, and the bonds
of all were loosened.
27 The jailer, being
awakened out of
sleep and seeing the
prison doors were
open, drew his sword
and was about to do
away with himself,
imagining that the
prisoners had escaped.
28 But Paul called
out with a loud voice,
saying: "Do not hurt
yourself, for we are
all here!" 29 So he
asked for lights and
leaped in and, seized
with trembling, he
fell down before Paul
and Silas. 30 And he
brought them outside
and said: "Sirs, what
must I do to get
saved?" 31 They
said: "Believe on the
Lord Jesus and you
will get saved, you
and your household."
32 And they spoke
the word of Jehovah*
to him together with
all those in his house.
33 And he took them
along in that hour of
the night and bathed

32* Jehovah, $J^{7,8,10,17,18,22,23}$; the Lord, $P^{45,74}$א^{c}AC; God, א*B.

τῶν πληγῶν, καὶ ἐβαπτίσθη αὐτὸς καὶ
the blows, and he was baptized he and
οἱ αὐτοῦ ἅπαντες παραχρῆμα,
the (ones) of him all instantly,
34 ἀναγαγών τε αὐτοὺς εἰς τὸν οἶκον
having led up and them into the house
παρέθηκεν τράπεζαν, καὶ ἠγαλλιάσατο
he put alongside table, and he exulted
πανοικεὶ πεπιστευκὼς τῷ θεῷ.
with all house having believed to the God.
35 Ἡμέρας δὲ γενομένης ἀπέστειλαν
Of day but having occurred sent off
οἱ στρατηγοὶ τοὺς ῥαβδούχους λέγοντες
the praetors the rod bearers saying
Ἀπόλυσον τοὺς ἀνθρώπους ἐκείνους.
Release the men those.
36 ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς
Reported back but the guard of bound ones the
λόγους πρὸς τὸν Παῦλον, ὅτι Ἀπέσταλκαν
words toward the Paul, that Have sent off
οἱ στρατηγοὶ ἵνα
the praetors in order that
ἀπολυθῆτε· νῦν οὖν
YOU should be released; now therefore
ἐξελθόντες πορεύεσθε ἐν εἰρήνῃ. 37 ὁ
having come out be going in peace. The
δὲ Παῦλος ἔφη πρὸς αὐτούς Δείραντες
but Paul said toward them Having flayed
ἡμᾶς δημοσίᾳ ἀκατακρίτους,
us to public [place] uncondemned,
ἀνθρώπους Ῥωμαίους ὑπάρχοντας, ἔβαλαν
men Romans existing, they threw
εἰς φυλακήν· καὶ νῦν λάθρᾳ ἡμᾶς
into prison; and now secretly us
ἐκβάλλουσιν; οὐ γάρ, ἀλλὰ
they are throwing out? Not for, but
ἐλθόντες αὐτοὶ ἡμᾶς ἐξαγαγέτωσαν.
having come they us let them lead out.
38 ἀπήγγειλαν δὲ τοῖς στρατηγοῖς οἱ
Reported back but to the praetors the
ῥαβδοῦχοι τὰ ῥήματα ταῦτα· ἐφοβήθησαν
rod bearers the sayings these; they grew fearful
δὲ ἀκούσαντες ὅτι Ῥωμαῖοί εἰσιν, 39 καὶ
but having heard that Romans they are, and
ἐλθόντες παρεκάλεσαν αὐτούς, καὶ
having come they entreated them, and
ἐξαγαγόντες ἠρώτων ἀπελθεῖν
having led out they were requesting to go off
ἀπὸ τῆς πόλεως. 40 ἐξελθόντες δὲ ἀπὸ
from the city. Having come out but from

their stripes; and, one
and all, he and his
were baptized without
delay. 34 And he
brought them into his
house and set a table
before them, and he
rejoiced greatly with
all his household now
that he had believed
God.
35 When it became
day, the civil mag-
istrates dispatched
the constables to
say: "Release those
men." 36 So the
jailer reported their
words to Paul: "The
civil magistrates have
dispatched men that
YOU [two] might be
released. Now, there-
fore, come out and go
YOUR way in peace."
37 But Paul said to
them: "They flogged
us publicly uncon-
demned, men who are
Romans, and threw us
into prison; and are
they now throwing
us out secretly? No,
indeed! but let them
come themselves
and bring us out."
38 So the constables
reported these
sayings to the civil
magistrates. These
grew fearful when
they heard that the
men were Romans.
39 Consequently
they came and
entreated them and,
after bringing them
out, they requested
them to depart from
the city. 40 But
they came out of

τῆς φυλακῆς εἰσῆλθον πρὸς τὴν Λυδίαν,
the prison they went in toward the Lydia,
καὶ ἰδόντες παρεκάλεσαν τοὺς ἀδελφοὺς
and having seen they encouraged the brothers
καὶ ἐξῆλθαν.
and they went out.
17 Διοδεύσαντες δὲ τὴν
Having made their way through but the
Ἀμφίπολιν καὶ τὴν Ἀπολλωνίαν ἦλθον
Amphipolis and the Apollonia they came
εἰς Θεσσαλονίκην, ὅπου ἦν συναγωγὴ
into Thessalonica, where was synagogue
τῶν Ἰουδαίων. 2 κατὰ δὲ τὸ
of the Jews. According to but the (thing)
εἰωθὸς τῷ Παύλῳ εἰσῆλθεν πρὸς
accustomed to the Paul he came in toward
αὐτοὺς καὶ ἐπὶ σάββατα τρία διελέξατο
them and upon sabbaths three he reasoned
αὐτοῖς ἀπὸ τῶν γραφῶν,
to them from the Scriptures,
3 διανοίγων καὶ παρατιθέμενος
opening up thoroughly and putting alongside
ὅτι τὸν χριστὸν ἔδει παθεῖν καὶ
that the Christ it was necessary to suffer and
ἀναστῆναι ἐκ νεκρῶν, καὶ ὅτι οὗτός
to stand up out of dead (ones), and that this
ἐστιν ὁ χριστός, ὁ Ἰησοῦς ὃν ἐγὼ
is the Christ, the Jesus whom I
καταγγέλλω ὑμῖν. 4 καί τινες ἐξ αὐτῶν
announce down to YOU. And some out of them
ἐπείσθησαν καὶ προσεκληρώθησαν
were persuaded and they were assigned by lot
τῷ Παύλῳ καὶ τῷ Σίλᾳ, τῶν τε
to the Paul and to the Silas, of the and
σεβομένων Ἑλλήνων πλῆθος πολὺ γυναικῶν
reverencing Greeks multitude much of women
τε τῶν πρώτων οὐκ ὀλίγαι.
and of the first (ones) not few.
5 Ζηλώσαντες δὲ οἱ Ἰουδαῖοι
Having become jealous but the Jews
καὶ προσλαβόμενοι τῶν
and having taken toward themselves of the
ἀγοραίων ἄνδρας τινὰς πονηροὺς καὶ
market idlers male persons some wicked and
ὀχλοποιήσαντες ἐθορύβουν
having made crowd they were throwing into uproar
τὴν πόλιν, καὶ ἐπιστάντες τῇ οἰκίᾳ
the city, and having stood upon the house
Ἰάσονος ἐζήτουν αὐτοὺς προαγαγεῖν
of Jason they were seeking them to lead forth

the prison and went
to the home of Lyd'i·a,
and when they saw
the brothers they
encouraged them and
departed.
17 They now jour-
neyed through
Am·phip'o·lis and
Ap·ol·lo'ni·a and came
to Thes·sa·lo·ni'ca,
where there was a
synagogue of the Jews.
2 So according to
Paul's custom he went
inside to them, and
for three sabbaths he
reasoned with them
from the Scriptures,
3 explaining and
proving by references
that it was necessary
for the Christ to suffer
and to rise from the
dead, and [saying]:
"This is the Christ,
this Jesus whom I am
publishing to YOU."
4 As a result some of
them became believers
and associated
themselves with Paul
and Silas, and a great
multitude of the
Greeks who worshiped
[God] and not a few of
the principal women
did so.
5 But the Jews,
getting jealous, took
into their company
certain wicked men
of the marketplace
idlers and formed a
mob and proceeded
to throw the city
into an uproar. And
they assaulted the
house of Ja'son and
went seeking to have
them brought forth

εἰς τὸν δῆμον· 6 μὴ εὑρόντες δὲ αὐτοὺς
into the public; not having found but them
ἔσυρον Ἰάσονα καί τινας
they were dragging Jason and some
ἀδελφοὺς ἐπὶ τοὺς πολιτάρχας, βοῶντες
brothers upon the politarchs, crying aloud
ὅτι Οἱ τὴν οἰκουμένην
that The (ones) the inhabited (earth)
ἀναστατώσαντες οὗτοι καὶ ἐνθάδε
having upset these also in here
πάρεισιν, 7 οὓς ὑποδέδεκται
are alongside, whom has received under [roof]
Ἰάσων· καὶ οὗτοι πάντες ἀπέναντι τῶν
Jason; and these all in opposition to the
δογμάτων Καίσαρος πράσσουσι, βασιλέα
decrees of Caesar are doing, king
ἕτερον λέγοντες εἶναι Ἰησοῦν.
different saying to be Jesus.
8 ἐτάραξαν δὲ τὸν ὄχλον καὶ τοὺς
They agitated but the crowd and the
πολιτάρχας ἀκούοντας ταῦτα, 9 καὶ
politarchs hearing these (things), and
λαβόντες τὸ ἱκανὸν παρὰ τοῦ
having taken the sufficient (thing) beside of the
Ἰάσονος καὶ τῶν λοιπῶν ἀπέλυσαν
Jason and of the leftover (ones) they released
αὐτούς.
them.

10 Οἱ δὲ ἀδελφοὶ εὐθέως διὰ
The but brothers immediately through
νυκτὸς ἐξέπεμψαν τόν τε Παῦλον καὶ τὸν
night they sent out the and Paul and the
Σίλαν εἰς Βέροιαν, οἵτινες
Silas into Beroea, who
παραγενόμενοι εἰς τὴν συναγωγὴν
having come to be alongside into the synagogue
τῶν Ἰουδαίων ἀπήεσαν· 11 οὗτοι δὲ
of the Jews they went off; these but
ἦσαν εὐγενέστεροι τῶν ἐν
were of better race of the (ones) in
Θεσσαλονίκῃ, οἵτινες ἐδέξαντο τὸν λόγον
Thessalonica, who received the word
μετὰ πάσης προθυμίας, τὸ καθ' ἡμέραν
with all mental readiness, the down day
ἀνακρίνοντες τὰς γραφὰς εἰ ἔχοι
examining the Scriptures if it would have
ταῦτα οὕτως. 12 πολλοὶ μὲν οὖν
these (things) thus. Many indeed therefore
ἐξ αὐτῶν ἐπίστευσαν, καὶ τῶν Ἑλληνίδων
out of them believed, and of the Grecian

to the rabble.
6 When they did
not find them they
dragged Ja'son and
certain brothers to
the city rulers, crying
out: "These men that
have overturned the
inhabited earth are
present here also,
7 and Ja'son has
received them with
hospitality. And all
these [men] act in op-
position to the decrees
of Caesar, saying there
is another king, Je-
sus." 8 They indeed
agitated the crowd
and the city rulers
when they heard these
things; 9 and first
after taking sufficient
security from Ja'son
and the others they
let them go.
10 Immediately by
night the brothers
sent both Paul and
Silas out to Be·roe'a,
and these, upon
arriving, went into
the synagogue of
the Jews. 11 Now
the latter were more
noble-minded than
those in Thes·sa·lo·ni'-
ca, for they received
the word with the
greatest eagerness of
mind, carefully exam-
ining the Scriptures
daily as to whether
these things were
so. 12 Therefore
many of them became
believers, and so
did not a few of the
reputable Greek

γυναικῶν τῶν εὐσχημόνων καὶ ἀνδρῶν
women of the reputable also of male persons
οὐκ ὀλίγοι. 13 Ὡς δὲ ἔγνωσαν οἱ ἀπὸ τῆς
not few. As but knew the from the
Θεσσαλονίκης Ἰουδαῖοι ὅτι καὶ ἐν τῇ Βεροίᾳ
Thessalonica Jews that also in the Beroea
κατηγγέλη ὑπὸ τοῦ Παύλου ὁ λόγος τοῦ
was published by the Paul the word of the
θεοῦ, ἦλθον κἀκεῖ σαλεύοντες καὶ
God, they came and there shaking up and
ταράσσοντες τοὺς ὄχλους. 14 εὐθέως δὲ
agitating the crowds. Immediately but
τότε τὸν Παῦλον ἐξαπέστειλαν οἱ ἀδελφοὶ
then the Paul sent off out the brothers
πορεύεσθαι ἕως ἐπὶ τὴν θάλασσαν·
to be going until upon the sea;
ὑπέμεινάν τε ὅ τε Σίλας καὶ ὁ
remained behind and the and Silas and the
Τιμόθεος ἐκεῖ. 15 οἱ δὲ
Timothy there. The (ones) but
καθιστάνοντες τὸν Παῦλον ἤγαγον ἕως
conducting the Paul they led until
Ἀθηνῶν, καὶ λαβόντες ἐντολὴν
Athens, and having received commandment
πρὸς τὸν Σίλαν καὶ τὸν Τιμόθεον ἵνα
toward the Silas and the Timothy in order that
ὡς τάχιστα ἔλθωσιν πρὸς αὐτὸν
as most quickly they should come toward him
ἐξῄεσαν.
they went out.

16 Ἐν δὲ ταῖς Ἀθήναις ἐκδεχομένου
In but the Athens waiting for
αὐτοὺς τοῦ Παύλου, παρωξύνετο τὸ
them of the Paul, was being irritated the
πνεῦμα αὐτοῦ ἐν αὐτῷ θεωροῦντος κατείδωλον
spirit of him in him beholding full of idols
οὖσαν τὴν πόλιν. 17 διελέγετο μὲν
being the city. He was reasoning indeed
οὖν ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις
therefore in the synagogue to the Jews
καὶ τοῖς σεβομένοις καὶ ἐν τῇ
and the (ones) reverencing and in the
ἀγορᾷ κατὰ πᾶσαν ἡμέραν πρὸς
marketplace down every day toward
τοὺς παρατυγχάνοντας. 18 τινὲς
the (ones) happening (to be) alongside. Some
δὲ καὶ τῶν Ἐπικουρίων καὶ Στωικῶν
but also of the Epicurean and Stoic
φιλοσόφων συνέβαλλον αὐτῷ, καί
philosophers were throwing together to him, and

women and of the
men. 13 But
when the Jews from
Thes·sa·lo·ni'ca learned
that the word of God
was published also in
Be·roe'a by Paul, they
came there also to
incite and agitate the
masses. 14 Then the
brothers immediately
sent Paul off to go
as far as the sea; but
both Silas and Timo-
thy remained behind
there. 15 However,
those conducting Paul
brought him as far
as Athens and, after
receiving a command
for Silas and Timothy
to come to him as
quickly as possible,
they departed.
16 Now while Paul
was waiting for them
in Athens, his spirit
within him came
to be irritated at
beholding that the
city was full of idols.
17 Consequently he
began to reason in the
synagogue with the
Jews and the other
people who worshiped
[God] and every day
in the marketplace
with those who
happened to be on
hand. 18 But certain
ones of both the Ep·i-
cu·re'an and the Sto'ic
philosophers took to
conversing with him
controversially, and

τινες ἔλεγον Τί ἂν θέλοι ὁ
some were saying What likely would will the
σπερμολόγος οὗτος λέγειν; οἱ δέ,
seed picker this to be saying? The (ones) but,
Ξένων δαιμονίων δοκεῖ καταγγελεὺς
Of foreign demons he is seeming publisher
εἶναι· ὅτι τὸν Ἰησοῦν καὶ τὴν
to be; because the Jesus and the
ἀνάστασιν εὐηγγελίζετο.
resurrection he was declaring as good news.
19 ἐπιλαβόμενοι δὲ αὐτοῦ ἐπὶ τὸν
Having taken hold but of him upon the
Ἄρειον Πάγον ἤγαγον, λέγοντες Δυνάμεθα
Arean Pagos they led, saying Are we able
γνῶναι τίς ἡ καινὴ αὕτη ἡ ὑπὸ σοῦ
to know what the new this the by you
λαλουμένη διδαχή; 20 ξενίζοντα
being spoken teaching? Being strange (things)
γάρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς
for some you are importing into the hearings
ἡμῶν· βουλόμεθα οὖν γνῶναι
of us; we are wishing therefore to know
τίνα θέλει ταῦτα εἶναι.
what (things) is willing these (things) to be.
21 Ἀθηναῖοι δὲ πάντες καὶ οἱ ἐπιδημοῦντες
Athenians but all and the sojourning
ξένοι εἰς οὐδὲν ἕτερον
foreigners into nothing different
ηὐκαίρουν ἢ λέγειν
they had leisure time than to be saying
τι ἢ ἀκούειν τι καινότερον.
something or to be hearing something newer.
22 σταθεὶς δὲ Παῦλος ἐν μέσῳ τοῦ
Having stood but Paul in middle of the
Ἀρείου Πάγου ἔφη
Arean Pagos he said
Ἄνδρες Ἀθηναῖοι, κατὰ πάντα ὡς
Male persons Athenians, down all (things) as
δεισιδαιμονεστέρους ὑμᾶς θεωρῶ·
more demon-dreading you I am beholding;
23 διερχόμενος γὰρ καὶ ἀναθεωρῶν τὰ
going through for and beholding up the
σεβάσματα ὑμῶν εὗρον καὶ βωμὸν ἐν
objects of veneration of you I found also altar in
ᾧ ἐπεγέγραπτο Ἀγνώστῳ Θεῷ.
which it had been written upon To Unknown God.
ὃ οὖν ἀγνοοῦντες εὐσεβεῖτε,
Which therefore being ignorant you are venerating,

some would say:
"What is it this
chatterer would like
to tell?" Others: "He
seems to be a publish-
er of foreign deities."
This was because he
was declaring the
good news of Jesus
and the resurrection.
19 So they laid hold
of him and led him
to the Ar·e·op′a·gus,*
saying: "Can we get
to know what this
new teaching is which
is spoken by you?
20 For you are in-
troducing some things
that are strange to
our ears. Therefore we
desire to get to know
what these things
purport to be." 21 In
fact, all Athenians
and the foreigners so-
journing there would
spend their leisure
time at nothing but
telling something or
listening to something
new. 22 Paul now
stood in the midst of
the Ar·e·op′a·gus and
said:
"Men of Athens,
I behold that in all
things YOU seem to
be more given to the
fear of the deities*
than others are.
23 For instance, while
passing along and
carefully observing
YOUR objects of vener-
ation I also found an
altar on which had
been inscribed 'To
an Unknown God.'
Therefore what YOU
are unknowingly giv-
ing godly devotion to,

19* Or, "Mars' Hill." 22* *Dei·si·dai·mo·ne·ste′rous*, ℵAB; *su·per·sti·ti·o·si·o′res*, Vg. Demons were thought by the Greeks to be deities, good or evil.

τοῦτο ἐγὼ καταγγέλλω ὑμῖν. 24 Ὁ
this (thing) I am announcing down to you. The
θεὸς ὁ ποιήσας τὸν κόσμον καὶ
God the (one) having made the world and
πάντα τὰ ἐν αὐτῷ, οὗτος οὐρανοῦ
all the (things) in it, this (One) of heaven
καὶ γῆς ὑπάρχων κύριος οὐκ ἐν
and of earth existing Lord not in
χειροποιήτοις ναοῖς κατοικεῖ
handmade divine habitations is inhabiting
25 οὐδὲ ὑπὸ χειρῶν ἀνθρωπίνων
nor by hands human
θεραπεύεται προσδεόμενός τινος,
is being attended to having further need of anything,
αὐτὸς διδοὺς πᾶσι ζωὴν καὶ πνοὴν καὶ
he giving to all life and breath and
τὰ πάντα· 26 ἐποίησέν τε ἐξ
the (things) all; he made and out of
ἑνὸς πᾶν ἔθνος ἀνθρώπων κατοικεῖν ἐπὶ
one every nation of men to be dwelling upon
παντὸς προσώπου τῆς γῆς, ὁρίσας
all face of the earth, having defined
προστεταγμένους καιροὺς καὶ τὰς
having been set toward appointed times and the
ὁροθεσίας τῆς κατοικίας αὐτῶν,
limits of the dwelling of them,
27 ζητεῖν τὸν θεὸν εἰ ἄρα γε
to be seeking the God if really in fact
ψηλαφήσειαν αὐτὸν καὶ εὕροιεν,
they might grope for him and they might find,
καί γε οὐ μακρὰν ἀπὸ ἑνὸς ἑκάστου
and in fact not long [way] from one each
ἡμῶν ὑπάρχοντα. 28 ἐν αὐτῷ γὰρ
of us existing. In him for
ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, ὡς
we are living and we are moving and we are, as
καί τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν
also some of the down you poets have said
Τοῦ γὰρ καὶ γένος ἐσμέν.
Of the (one) for also race we are.
29 γένος οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ
Race therefore existing of the God not
ὀφείλομεν νομίζειν χρυσῷ ἢ ἀργύρῳ ἢ
we are owing to be opining to gold or to silver or
λίθῳ, χαράγματι τέχνης καὶ
to stone, to sculptured (thing) of art and
ἐνθυμήσεως ἀνθρώπου, τὸ θεῖον εἶναι
of contrivance of man, the divine [being] to be
ὅμοιον. 30 τοὺς μὲν οὖν χρόνους τῆς
like. The indeed therefore times of the

this I am publishing
to YOU. 24 The God
that made the world
and all the things in
it, being, as this One
is, Lord of heaven
and earth, does not
dwell in handmade
temples, 25 neither
is he attended to by
human hands as if
he needed anything,
because he himself
gives to all [persons]
life and breath and all
things. 26 And he
made out of one [man]
every nation of men,
to dwell upon the
entire surface of the
earth, and he decreed
the appointed times
and the set limits
of the dwelling of
[men], 27 for them
to seek God, if they
might grope for him
and really find him,
although, in fact, he is
not far off from each
one of us. 28 For by
him we have life and
move and exist, even
as certain ones of the
poets among YOU have
said, 'For we are also
his progeny.'
29 "Seeing, there-
fore, that we are the
progeny of God, we
ought not to imagine
that the Divine
Being is like gold or
silver or stone, like
something sculptured
by the art and
contrivance of man.
30 True, God has

ἀγνοίας ὑπεριδὼν ὁ θεὸς τὰ
ignorance having overlooked the God the (things)
νῦν ἀπαγγέλλει τοῖς ἀνθρώποις πάντας
now he is reporting to the men all (them)
πανταχοῦ μετανοεῖν, 31 καθότι
everywhere to be repenting, according to which
ἔστησεν ἡμέραν ἐν ᾗ μέλλει
he made stand day in which he is about
κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ
to be judging the inhabited [earth] in righteousness
ἐν ἀνδρὶ ᾧ ὥρισεν, πίστιν
in male person to whom he defined, faith
παρασχὼν πᾶσιν ἀναστήσας
having furnished to all having made stand up
αὐτὸν ἐκ νεκρῶν.
him out of dead (ones).
32 ἀκούσαντες δὲ ἀνάστασιν νεκρῶν
Having heard but resurrection of dead (ones)
οἱ μὲν ἐχλεύαζον οἱ δὲ
the (ones) indeed were mocking the (ones) but
εἶπαν Ἀκουσόμεθά σου περὶ τούτου καὶ
said We shall hear of you about this also
πάλιν. 33 οὕτως ὁ Παῦλος ἐξῆλθεν ἐκ
again. Thus the Paul made exit out of
μέσου αὐτῶν· 34 τινὲς δὲ ἄνδρες
middle of them; some but male persons
κολληθέντες αὐτῷ ἐπίστευσαν, ἐν
having been glued to him they believed, in
οἷς καὶ Διονύσιος ὁ Ἀρεοπαγίτης καὶ
whom also Dionysius the Areopagite and
γυνὴ ὀνόματι Δάμαρις καὶ ἕτεροι
woman to name Damaris and different (ones)
σὺν αὐτοῖς.
together with them.

18 Μετὰ ταῦτα χωρισθεὶς
After these (things) having been separated
ἐκ τῶν Ἀθηνῶν ἦλθεν εἰς Κόρινθον.
out of the Athens he came into Corinth.
2 καὶ εὑρών τινα Ἰουδαῖον ὀνόματι
And having found some Jew to name
Ἀκύλαν, Ποντικὸν τῷ γένει, προσφάτως
Aquila, Pontian to the race, recently
ἐληλυθότα ἀπὸ τῆς Ἰταλίας καὶ Πρίσκιλλαν
having come from the Italy and Priscilla
γυναῖκα αὐτοῦ διὰ τὸ διατεταχέναι
woman of him through the to have ordered
Κλαύδιον χωρίζεσθαι πάντας τοὺς
Claudius to be separating themselves all the
Ἰουδαίους ἀπὸ τῆς Ῥώμης, προσῆλθεν
Jews from the Rome, he came toward

overlooked the times
of such ignorance, yet
now he is telling man-
kind that they should
all everywhere repent.
31 Because he has
set a day in which
he purposes to judge
the inhabited earth
in righteousness by
a man whom he has
appointed, and he has
furnished a guarantee
to all men in that he
has resurrected him
from the dead."
32 Well, when they
heard of a resurrec-
tion of the dead, some
began to mock, while
others said: "We will
hear you about this
even another time."
33 Thus Paul went
out from their midst,
34 but some men
joined themselves to
him and became be-
lievers, among whom
also were Di·o·nys'i·us,
a judge of the court
of the Ar·e·op'a·gus,
and a woman named
Dam'a·ris, and others
besides them.

18 After these
things he
departed from Athens
and came to Corinth.
2 And he found a
certain Jew named
Aq'ui·la, a native
of Pon'tus who had
recently come from
Italy, and Pris·cil'la
his wife, because of
the fact that Claudius
had ordered all the
Jews to depart from
Rome. So he went to

αὐτοῖς, 3 καὶ διὰ τὸ ὁμότεχνον εἶναι
them, and through the similar trade to be
ἔμενεν παρ' αὐτοῖς καὶ
he was remaining beside them and
ἠργάζοντο, ἦσαν γὰρ σκηνοποιοὶ
they were working, they were for tentmakers
τῇ τέχνῃ. 4 διελέγετο δὲ ἐν τῇ
to the trade. He was reasoning but in the
συναγωγῇ κατὰ πᾶν σάββατον,
synagogue down every sabbath,
ἔπειθέν τε Ἰουδαίους καὶ Ἕλληνας.
he was persuading and Jews and Greeks.
5 Ὡς δὲ κατῆλθον ἀπὸ τῆς
As but they went down from the
Μακεδονίας ὅ τε Σίλας καὶ ὁ Τιμόθεος,
Macedonia the and Silas and the Timothy,
συνείχετο τῷ λόγῳ ὁ
was holding himself together to the word the
Παῦλος, διαμαρτυρόμενος τοῖς Ἰουδαίοις
Paul, thoroughly witnessing to the Jews
εἶναι τὸν χριστὸν Ἰησοῦν. 6 ἀντιτασσομένων
to be the Christ Jesus, Of (ones) opposing
δὲ αὐτῶν καὶ βλασφημούντων ἐκτιναξάμενος
but of them and blaspheming having shaken out
τὰ ἱμάτια εἶπεν πρὸς αὐτούς Τὸ
the outer garments he said toward them The
αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν·
blood of you upon the head of you;
καθαρὸς ἐγώ· ἀπὸ τοῦ νῦν εἰς τὰ ἔθνη
clean I; from the now into the nations
πορεύσομαι. 7 καὶ μεταβὰς
I shall go. And having stepped across
ἐκεῖθεν ἦλθεν εἰς οἰκίαν τινὸς
from there he came into house of someone
ὀνόματι Τιτίου Ἰούστου σεβομένου τὸν θεόν,
to name Titius Justus venerating the God,
οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ
whose the house was having joint boundary to the
συναγωγῇ. 8 Κρίσπος δὲ ὁ ἀρχισυνάγωγος
synagogue. Crispus but the synagogue ruler
ἐπίστευσεν τῷ κυρίῳ σὺν ὅλῳ
believed to the Lord together with whole
τῷ οἴκῳ αὐτοῦ, καὶ πολλοὶ τῶν
the house (hold) of him, and many of the
Κορινθίων ἀκούοντες ἐπίστευον καὶ
Corinthians hearing were believing and
ἐβαπτίζοντο. 9 Εἶπεν δὲ ὁ κύριος
they were being baptized. Said but the Lord
ἐν νυκτὶ δι' ὁράματος τῷ Παύλῳ Μὴ
in night through vision to the Paul Not

them 3 and on ac-
count of being of the
same trade he stayed
at their home, and
they worked, for they
were tentmakers by
trade. 4 However, he
would give a talk in
the synagogue every
sabbath and would
persuade Jews and
Greeks.
5 When, now, both
Silas and Timothy
came down from
Mac·e·do'ni·a, Paul
began to be intensely
occupied with the
word, witnessing to
the Jews to prove that
Jesus is the Christ.
6 But after they kept
on opposing and
speaking abusively,
he shook out his
garments and said to
them: "Let YOUR blood
be upon YOUR own
heads. I am clean.
From now on I will go
to people of the na-
tions." 7 Accordingly
he transferred from
there and went into
the house of a man
named Titius Justus,
a worshiper of God,
whose house was ad-
joining the synagogue.
8 But Cris'pus the
presiding officer of the
synagogue became a
believer in the Lord,
and so did all his
household. And many
of the Corinthians
that heard began to
believe and be bap-
tized. 9 Moreover,
by night the Lord
said to Paul through
a vision: "Have no

φοβοῦ, ἀλλὰ λάλει καὶ μὴ
be fearing, but be speaking and not
σιωπήσῃς, 10 διότι ἐγώ εἰμι
you should be silent, through which I am
μετὰ σοῦ καὶ οὐδεὶς ἐπιθήσεταί σοι τοῦ
with you and no one will set upon you of the
κακῶσαί σε, διότι λαός ἐστί
to treat badly you, through which people is
μοι πολὺς ἐν τῇ πόλει ταύτῃ.
to me much in the city this.
11 Ἐκάθισεν δὲ ἐνιαυτὸν καὶ μῆνας ἓξ
He sat down but year and months six
διδάσκων ἐν αὐτοῖς τὸν λόγον τοῦ θεοῦ.
teaching in them the word of the God.
12 Γαλλίωνος δὲ ἀνθυπάτου ὄντος τῆς
Of Gallio but proconsul being of the
Ἀχαίας κατεπέστησαν οἱ Ἰουδαῖοι
Achaia stood down upon the Jews
ὁμοθυμαδὸν τῷ Παύλῳ καὶ ἤγαγον αὐτὸν
like-mindedly to the Paul and they led him
ἐπὶ τὸ βῆμα, 13 λέγοντες ὅτι
upon the step, saying that
Παρὰ τὸν νόμον ἀναπείθει οὗτος
Alongside the law is persuading up this (one)
τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν.
the men to be venerating the God.
14 μέλλοντος δὲ τοῦ Παύλου
Being about but of the Paul
ἀνοίγειν τὸ στόμα εἶπεν ὁ Γαλλίων
to be opening up the mouth said the Gallio
πρὸς τοὺς Ἰουδαίους Εἰ μὲν ἦν
toward the Jews If indeed it was
ἀδίκημά τι ἢ ῥᾳδιούργημα
unrighteous thing some or readily done work
πονηρόν, ὦ Ἰουδαῖοι, κατὰ λόγον ἂν
wicked, O Jews, according to word likely
ἀνεσχόμην ὑμῶν· 15 εἰ δὲ
I was putting up with YOU; if but
ζητήματά ἐστιν περὶ λόγου καὶ ὀνομάτων
things sought it is about word and names
καὶ νόμου τοῦ καθ' ὑμᾶς, ὄψεσθε
and law of the according to YOU, YOU will see
αὐτοί· κριτὴς ἐγὼ τούτων οὐ
very (ones); judge I of these (things) not
βούλομαι εἶναι. 16 καὶ ἀπήλασεν αὐτοὺς
I am wishing to be. And he drove off them
ἀπὸ τοῦ βήματος. 17 ἐπιλαβόμενοι
from the step. Having taken hold of
δὲ πάντες Σωσθένην τὸν ἀρχισυνάγωγον
but all (they) Sosthenes the synagogue ruler

fear, but keep on speaking and do not keep silent,
10 because I am with you and no man will assault you so as to do you injury; for I have many people in this city." 11 So he stayed set there a year and six months, teaching among them the word of God.

12 Now while Gal'li·o was proconsul of A·cha'ia, the Jews rose up with one accord against Paul and led him to the judgment seat, 13 saying: "Contrary to the law this person leads men to another persuasion in worshiping God."
14 But as Paul was going to open his mouth, Gal'li·o said to the Jews: "If it were, indeed, some wrong or a wicked act of villainy, O Jews, I would with reason put up patiently with YOU. 15 But if it is controversies over speech and names and the law among YOU, YOU yourselves must see to it. I do not wish to be a judge of these things." 16 With that he drove them away from the judgment seat. 17 So they all laid hold of Sos'the-nes the presiding officer of the synagogue

ἔτυπτον ἔμπροσθεν τοῦ βήματος·
they were beating in front of the step;
καὶ οὐδὲν τούτων τῷ Γαλλίωνι
and nothing of these (things) to the Gallio
ἔμελεν.
was of concern.
18 Ὁ δὲ Παῦλος ἔτι
The but Paul yet
προσμείνας ἡμέρας ἱκανὰς τοῖς
having further remained days sufficient to the
ἀδελφοῖς ἀποταξάμενος ἐξέπλει
brothers having set himself off he was sailing out
εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ
into the Syria, and together with him
Πρίσκιλλα καὶ Ἀκύλας, κειράμενος ἐν
Priscilla and Aquila, having shorn in
Κενχρεαῖς τὴν κεφαλήν, εἶχεν γὰρ
Cenchreae the head, he was having for
εὐχήν. 19 κατήντησαν δὲ εἰς Ἔφεσον,
vow. They attained down but into Ephesus,
κἀκείνους κατέλιπεν αὐτοῦ, αὐτὸς δὲ
and those he left down in that place, he but
εἰσελθὼν εἰς τὴν συναγωγὴν διελέξατο
having entered into the synagogue he reasoned
τοῖς Ἰουδαίοις. 20 ἐρωτώντων δὲ αὐτῶν
to the Jews. Requesting but of them
ἐπὶ πλείονα χρόνον μεῖναι οὐκ
upon more time to remain not
ἐπένευσεν, 21 ἀλλὰ ἀποταξάμενος
he gave nod upon, but having set himself off
καὶ εἰπών Πάλιν ἀνακάμψω πρὸς
and having said Again I shall bend back toward
ὑμᾶς τοῦ θεοῦ θέλοντος ἀνήχθη ἀπὸ
YOU of the God willing he was led up from
τῆς Ἐφέσου, 22 καὶ κατελθὼν εἰς
the Ephesus, and having come down into
Καισαρίαν, ἀναβὰς καὶ ἀσπασάμενος
Caesarea, having stepped up and having greeted
τὴν ἐκκλησίαν, κατέβη εἰς Ἀντιόχειαν,
the ecclesia, he stepped down into Antioch,
23 καὶ ποιήσας χρόνον τινὰ ἐξῆλθεν,
and having made time some he went out,
διερχόμενος καθεξῆς τὴν
passing through according to subsequence the
Γαλατικὴν χώραν καὶ Φρυγίαν, στηρίζων
Galatian country and Phrygia, confirming
πάντας τοὺς μαθητάς.
all the disciples.

and went to beating him in front of the judgment seat. But Gal'li·o would not concern himself at all with these things.
18 However, after staying quite some days longer, Paul said good-bye to the brothers and proceeded to sail away for Syria, and with him Pris·cil'la and Aq'ui·la, as he had the hair of his head clipped short in Cen'chre·ae, for he had a vow.
19 So they arrived at Eph'e·sus, and he left them there; but he himself entered into the synagogue and reasoned with the Jews. 20 Although they kept requesting him to remain for a longer time, he would not consent 21 but said good-bye and told them: "I will return to YOU again, if Jehovah* is willing." And he put out to sea from Eph'e·sus
22 and came down to Caes·a·re'a. And he went up* and greeted the congregation, and went down to Antioch.
23 And when he had passed some time there he departed and went from place to place through the country of Ga·la'ti·a and Phryg'i·a, strengthening all the disciples.

21* Jehovah, J[17]; God, ℵABVgSy[p]. 22* To Jerusalem, apparently.

24 Ἰουδαῖος δέ τις Ἀπολλῶς ὀνόματι,
Jew but some Apollos to name,
Ἀλεξανδρεὺς τῷ γένει, ἀνὴρ λόγιος,
Alexandrian to the race, male person eloquent,
κατήντησεν εἰς Ἔφεσον, δυνατὸς ὢν
he attained down into Ephesus, powerful being
ἐν ταῖς γραφαῖς. 25 οὗτος ἦν
in the Scriptures. This (one) was
κατηχημένος τὴν ὁδὸν τοῦ
having been taught by echo down the way of the
κυρίου, καὶ ζέων τῷ πνεύματι ἐλάλει
Lord, and boiling to the spirit he was speaking
καὶ ἐδίδασκεν ἀκριβῶς τὰ περὶ
and he was teaching accurately the (things) about
τοῦ Ἰησοῦ, ἐπιστάμενος μόνον τὸ
the Jesus, being acquainted with alone the
βάπτισμα Ἰωάνου. 26 οὗτός τε
baptism of John. This (one) and
ἤρξατο παρρησιάζεσθαι ἐν τῇ συναγωγῇ·
started to be speaking boldly in the synagogue;
ἀκούσαντες δὲ αὐτοῦ Πρίσκιλλα καὶ Ἀκύλας
having heard but of him Priscilla and Aquila
προσελάβοντο αὐτὸν καὶ ἀκριβέστερον αὐτῷ
took along him and more accurately to him
ἐξέθεντο τὴν ὁδὸν τοῦ θεοῦ.
they expounded the way of the God.
27 βουλομένου δὲ αὐτοῦ διελθεῖν εἰς τὴν
Wishing but of him to go through into the
Ἀχαίαν προτρεψάμενοι οἱ ἀδελφοὶ
Achaia having turned forward the brothers
ἔγραψαν τοῖς μαθηταῖς ἀποδέξασθαι αὐτόν·
wrote to the disciples to receive off him;
ὃς παραγενόμενος συνεβάλετο πολὺ
who having come to be alongside he helped much
τοῖς πεπιστευκόσιν διὰ τῆς
to the (ones) having believed through the
χάριτος· 28 εὐτόνως γὰρ τοῖς
undeserved kindness; intensely for to the
Ἰουδαίοις διακατηλέγχετο
Jews he was thoroughly proving
δημοσίᾳ ἐπιδεικνὺς διὰ τῶν
to public [place] showing forth through the
γραφῶν εἶναι τὸν χριστὸν Ἰησοῦν.
Scriptures to be the Christ Jesus.

19 Ἐγένετο δὲ ἐν τῷ τὸν Ἀπολλῶ εἶναι ἐν
It occurred but in the the Apollos to be in
Κορίνθῳ Παῦλον διελθόντα τὰ
Corinth Paul having gone through the

24 Now a certain
Jew named A·pol'los, a
native of Alexandria,
an eloquent man, ar-
rived in Eph'e·sus; and
he was well versed
in the Scriptures.
25 This [man] had
been orally instructed
in the way of Jeho-
vah* and, as he was
aglow with the spirit,
he went speaking
and teaching with
correctness the things
about Jesus, but being
acquainted with only
the baptism of John.
26 And this [man]
started to speak bold-
ly in the synagogue.
When Pris·cil'la and
Aq'ui·la heard him,
they took him into
their company and
expounded the way of
God more correctly
to him. 27 Further,
because he was desir-
ing to go across into
A·cha'ia, the brothers
wrote the disciples,
exhorting them to
receive him kindly. So
when he got there, he
greatly helped those
who had believed on
account of [God's]*
undeserved kindness;
28 for with intensity
he thoroughly proved
the Jews to be wrong
publicly, while he
demonstrated by the
Scriptures that Jesus
was the Christ.

19 In the course
of events,
while A·pol'los was
in Corinth, Paul
went through the

25* Jehovah, J7,8,10,13,15,16,24; the Lord, ℵAB. 27* Literally, "the."

ἀνωτερικὰ μέρη ἐλθεῖν εἰς Ἔφεσον καὶ
upper parts to come into Ephesus and
εὑρεῖν τινὰς μαθητάς, 2 εἶπέν τε πρὸς
to find some disciples, he said and toward
αὐτούς Εἰ πνεῦμα ἅγιον ἐλάβετε
them If spirit holy you received
πιστεύσαντες; οἱ δὲ πρὸς αὐτόν
having believed? The (ones) but toward him
Ἀλλ' οὐδ' εἰ πνεῦμα ἅγιον ἔστιν ἠκούσαμεν.
But not if spirit holy is we heard.
3 εἶπέν τε Εἰς τί οὖν
He said and Into what therefore
ἐβαπτίσθητε; οἱ δὲ εἶπαν Εἰς τὸ
were you baptized? The (ones) but said Into the
Ἰωάνου βάπτισμα. 4 εἶπεν δὲ Παῦλος
of John baptism. Said but Paul
Ἰωάνης ἐβάπτισεν βάπτισμα μετανοίας,
John baptized baptism of repentance,
τῷ λαῷ λέγων εἰς τὸν ἐρχόμενον
to the people saying into the (one) coming
μετ' αὐτὸν ἵνα πιστεύσωσιν, τοῦτ'
after him in order that they should believe, this
ἔστιν εἰς τὸν Ἰησοῦν. 5 ἀκούσαντες δὲ
is into the Jesus. Having heard but
ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου
they were baptized into the name of the Lord
Ἰησοῦ· 6 καὶ ἐπιθέντος αὐτοῖς τοῦ
Jesus; and having imposed to them of the
Παύλου χεῖρας ἦλθε τὸ πνεῦμα τὸ ἅγιον ἐπ'
Paul hands came the spirit the holy upon
αὐτούς, ἐλάλουν τε γλώσσαις καὶ
them, they were speaking and to tongues and
ἐπροφήτευον. 7 ἦσαν δὲ οἱ πάντες
they were prophesying. Were but the all
ἄνδρες ὡσεὶ δώδεκα.
male persons as if twelve.

8 Εἰσελθὼν δὲ εἰς τὴν συναγωγὴν
Having entered but into the synagogue
ἐπαρρησιάζετο ἐπὶ μῆνας τρεῖς
he was speaking boldly upon months three
διαλεγόμενος καὶ πείθων περὶ τῆς
reasoning and persuading about the
βασιλείας τοῦ θεοῦ. 9 ὡς δέ τινες
kingdom of the God. As but some
ἐσκληρύνοντο καὶ
were hardening themselves and
ἠπείθουν κακολογοῦντες τὴν ὁδὸν
they were disobeying saying bad the way
ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ'
in sight of the multitude, having stood off from

inland parts and came
down to Eph'e·sus,
and found some
disciples; 2 and he
said to them: "Did
you receive holy spirit
when you became
believers?" They said
to him: "Why, we have
never heard whether
there is a holy spirit."
3 And he said: "In
what, then, were you
baptized?" They said:
"In John's baptism."
4 Paul said: "John
baptized with the
baptism [in symbol]
of repentance, telling
the people to believe
in the one coming
after him, that is, in
Jesus." 5 On hearing
this, they got baptized
in the name of the
Lord Jesus. 6 And
when Paul laid his
hands upon them, the
holy spirit came upon
them, and they began
speaking with tongues
and prophesying.
7 All together, there
were about twelve
men.
8 Entering into
the synagogue, he
spoke with boldness
for three months,
giving talks and using
persuasion concerning
the kingdom of God.
9 But when some
went on hardening
themselves and not
believing, speaking
injuriously about
The Way before
the multitude, he
withdrew from

αὐτῶν ἀφώρισεν τοὺς μαθητάς, καθ' ἡμέραν
them he limited off the disciples, down day

διαλεγόμενος ἐν τῇ σχολῇ Τυράννου.
reasoning in the school of Tyrannus.

10 τοῦτο δὲ ἐγένετο ἐπὶ ἔτη δύο, ὥστε
This but occurred upon years two, as-and

πάντας τοὺς κατοικοῦντας τὴν Ἀσίαν ἀκοῦσαι
all the inhabiting the Asia to hear

τὸν λόγον τοῦ κυρίου, Ἰουδαίους τε καὶ
the word of the Lord, Jews and and

Ἕλληνας.
Greeks.

11 Δυνάμεις τε οὐ τὰς τυχούσας ὁ
Powers and not the having happened the

θεὸς ἐποίει διὰ τῶν χειρῶν Παύλου,
God was doing through the hands of Paul,

12 ὥστε καὶ ἐπὶ τοὺς ἀσθενοῦντας
as-and also upon the (ones) being sick

ἀποφέρεσθαι ἀπὸ τοῦ χρωτὸς αὐτοῦ σουδάρια
to be borne off from the skin of him sweat cloths

ἢ σιμικίνθια καὶ ἀπαλλάσσεσθαι ἀπ' αὐτῶν
or aprons and to be changing place from them

τὰς νόσους, τά τε πνεύματα τὰ πονηρὰ
the diseases, the and spirits the wicked

ἐκπορεύεσθαι. 13 Ἐπεχείρησαν δὲ τινες
to be coming out. Took in hand but some

καὶ τῶν περιερχομένων Ἰουδαίων
also of the (ones) going about Jews

ἐξορκιστῶν ὀνομάζειν ἐπὶ τοὺς ἔχοντας
exorcists to be naming upon the (ones) having

τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ
the spirits the wicked the name of the

κυρίου Ἰησοῦ λέγοντες Ὁρκίζω
Lord Jesus saying I am putting under oath

ὑμᾶς τὸν Ἰησοῦν ὃν Παῦλος κηρύσσει.
YOU the Jesus whom Paul is preaching.

14 ἦσαν δέ τινος Σκευᾶ Ἰουδαίου
Were but of some Sceva Jewish

ἀρχιερέως ἑπτὰ υἱοὶ τοῦτο ποιοῦντες.
high priest seven sons this doing.

15 ἀποκριθὲν δὲ τὸ πνεῦμα τὸ πονηρὸν
Having answered but the spirit the wicked

εἶπεν αὐτοῖς Τὸν μὲν Ἰησοῦν γινώσκω
said to them The indeed Jesus I am knowing

καὶ τὸν Παῦλον ἐπίσταμαι, ὑμεῖς δὲ
and the Paul I am acquainted with, YOU but

τίνες ἐστέ; 16 καὶ ἐφαλόμενος ὁ
who are YOU? And having leaped upon the

ἄνθρωπος ἐπ' αὐτοὺς ἐν ᾧ ἦν τὸ πνεῦμα
man upon them in whom was the spirit

them and separated
the disciples from
them, daily giving
talks in the school
[auditorium] of
Ty·ran′nus. 10 This
took place for two
years, so that all
those inhabiting the
[district of] Asia heard
the word of the Lord,
both Jews and Greeks.
11 And God
kept performing
extraordinary works
of power through the
hands of Paul, 12 so
that even cloths and
aprons were borne
from his body to the
ailing people, and the
diseases left them,
and the wicked spirits
came out. 13 But
certain ones of the
roving Jews who
practiced the casting
out of demons also
undertook to name
the name of the Lord
Jesus over those hav-
ing the wicked spirits,
saying: "I solemnly
charge YOU by Jesus
whom Paul preaches."
14 Now there were
seven sons of a certain
Sce′va, a Jewish chief
priest, doing this.
15 But in answer the
wicked spirit said to
them: "I know Jesus
and I am acquainted
with Paul; but who
are YOU?" 16 With
that the man in whom
the wicked spirit was
leaped upon them,

τὸ πονηρὸν κατακυριεύσας ἀμφοτέρων
the wicked having got the mastery of both

ἴσχυσεν κατ' αὐτῶν, ὥστε γυμνοὺς
exerted strength down on them, as-and naked

καὶ τετραυματισμένους ἐκφυγεῖν ἐκ τοῦ
and having been wounded to flee out of the

οἴκου ἐκείνου. 17 τοῦτο δὲ ἐγένετο γνωστὸν
house that. This but became known

πᾶσιν Ἰουδαίοις τε καὶ Ἕλλησιν τοῖς
to all Jews and and Greeks the (ones)

κατοικοῦσιν τὴν Ἔφεσον, καὶ ἐπέπεσεν φόβος
inhabiting the Ephesus, and fell upon fear

ἐπὶ πάντας αὐτούς, καὶ ἐμεγαλύνετο τὸ
upon all them, and was being magnified the

ὄνομα τοῦ κυρίου Ἰησοῦ. 18 πολλοί τε
name of the Lord Jesus. Many and

τῶν πεπιστευκότων ἤρχοντο
of the (ones) having believed were coming

ἐξομολογούμενοι καὶ ἀναγγέλλοντες τὰς
confessing out and announcing up the

πράξεις αὐτῶν. 19 ἱκανοὶ δὲ τῶν τὰ
acts of them. Sufficient but of the (ones) the

περίεργα πραξάντων συνενέγκαντες
curiosities having practiced having brought together

τὰς βίβλους κατέκαιον ἐνώπιον
the books they were burning down in sight

πάντων· καὶ συνεψήφισαν τὰς τιμὰς αὐτῶν
of all; and computed the prices of them

καὶ εὗρον ἀργυρίου μυριάδας πέντε.
and they found of silver myriads five.

20 Οὕτως κατὰ κράτος τοῦ κυρίου ὁ λόγος
Thus down might of the Lord the word

ηὔξανεν καὶ ἴσχυεν.
was growing and it was exerting strength.

21 Ὡς δὲ ἐπληρώθη ταῦτα, ἔθετο
As but was fulfilled these (things), put

ὁ Παῦλος ἐν τῷ πνεύματι διελθὼν
the Paul in the spirit having gone through

τὴν Μακεδονίαν καὶ Ἀχαΐαν πορεύεσθαι εἰς
the Macedonia and Achaia to be going into

Ἰεροσόλυμα, εἰπὼν ὅτι Μετὰ τὸ γενέσθαι
Jerusalem, having said that After the to come to be

με ἐκεῖ δεῖ με καὶ Ῥώμην ἰδεῖν.
me there it is necessary me also Rome to see.

22 ἀποστείλας δὲ εἰς τὴν Μακεδονίαν δύο
Having sent off but into the Macedonia two

τῶν διακονούντων αὐτῷ, Τιμόθεον καὶ
of the (ones) serving to him, Timothy and

got the mastery of
one after the other,
and prevailed against
them, so that they
fled naked and
wounded out of that
house. 17 This
became known to all,
both the Jews and
the Greeks that dwelt
in Eph′e·sus; and a
fear fell upon them
all, and the name of
the Lord Jesus went
on being magnified.
18 And many of those
who had become
believers would come
and confess and
report their practices
openly. 19 Indeed,
quite a number of
those who practiced
magical arts brought
their books together
and burned them up
before everybody.
And they calculated
together the prices of
them and found them
worth fifty thousand
pieces of silver.
20 Thus in a mighty
way the word of
Jehovah* kept growing
and prevailing.
21 Now when these
things had been com-
pleted, Paul purposed
in his spirit that, after
going through Mac·e-
do′ni·a and A·cha′ia,
he would journey to
Jerusalem, saying:
"After I get there I
must also see Rome."
22 So he dispatched
to Mac·e·do′ni·a two of
those who ministered
to him, Timothy and

20* Jehovah, J[7,8,10,13,15-18,23]; the Lord, ℵAB; God, VgSy[p].

Ἔραστον, αὐτὸς ἐπέσχεν χρόνον εἰς τὴν
Erastus, he delayed time into the
Ἀσίαν.
Asia.
23 Ἐγένετο δὲ κατὰ τὸν καιρὸν
It occurred but down the appointed time
ἐκεῖνον τάραχος οὐκ ὀλίγος περὶ τῆς ὁδοῦ.
that agitation not little about the way.
24 Δημήτριος γάρ τις ὀνόματι,
Demetrius for some to name,
ἀργυροκόπος, ποιῶν ναοὺς
silversmith, making divine habitations
ἀργυροῦς Ἀρτέμιδος παρείχετο τοῖς
of silver of Artemis was furnishing to the
τεχνίταις οὐκ ὀλίγην ἐργασίαν, 25 οὓς
artisans not little working profit, whom
συναθροίσας καὶ τοὺς περὶ τὰ
having crowded together also the about the
τοιαῦτα ἐργάτας εἶπεν Ἄνδρες,
such things workers he said Male persons,
ἐπίστασθε ὅτι ἐκ ταύτης τῆς
YOU are well knowing that out of this the
ἐργασίας ἡ εὐπορία ἡμῖν ἐστίν, 26 καὶ
working the prosperity to us is, and
θεωρεῖτε καὶ ἀκούετε ὅτι οὐ
YOU are beholding and YOU are hearing that not
μόνον Ἐφέσου ἀλλὰ σχεδὸν πάσης τῆς
only of Ephesus but nearly of all the
Ἀσίας ὁ Παῦλος οὗτος πείσας
Asia the Paul this having persuaded
μετέστησεν ἱκανὸν ὄχλον, λέγων ὅτι
made to change stand sufficient crowd, saying that
οὐκ εἰσὶν θεοὶ οἱ διὰ χειρῶν
not are gods the (ones) through hands
γινόμενοι. 27 οὐ μόνον δὲ τοῦτο
coming to be. Not only but this
κινδυνεύει ἡμῖν τὸ μέρος εἰς ἀπελεγμὸν
is in danger to us the part into disrepute
ἐλθεῖν, ἀλλὰ καὶ τὸ τῆς μεγάλης θεᾶς
to come, but also the of the great goddess
Ἀρτέμιδος ἱερὸν εἰς οὐθὲν λογισθῆναι,
Artemis temple into nothing to be rated,
μέλλειν τε καὶ καθαιρεῖσθαι τῆς
to be about and also to be taken down of the
μεγαλειότητος αὐτῆς, ἣν ὅλη ἡ Ἀσία
magnificence of her, whom whole the Asia
καὶ ἡ οἰκουμένη σέβεται.
and the being inhabited [earth] is venerating.

E·ras'tus, but he him-
self delayed for some
time in the [district
of] Asia.
23 At that particu-
lar time there arose
no little disturbance
concerning The Way.*
24 For a certain man
named De·me'tri·us,
a silversmith, by
making silver shrines*
of Ar'te·mis≠ furnished
the craftsmen no
little gain; 25 and
he gathered them and
those who worked
at such things and
said: "Men, YOU well
know that from this
business we have our
prosperity. 26 Also,
YOU behold and
hear how not only
in Eph'e·sus but in
nearly all the [district
of] Asia this Paul has
persuaded a consider-
able crowd and turned
them to another opin-
ion, saying that the
ones that are made
by hands are not
gods. 27 Moreover,
the danger exists not
only that this occu-
pation of ours will
come into disrepute
but also that the
temple of the great
goddess Ar'te·mis
will be esteemed as
nothing and even her
magnificence which
the whole [district of]
Asia and the inhabit-
ed earth worships is
about to be brought
down to nothing."

23* The Way, אAB; Jehovah's way, J17,18; the way of God, Sy^p; the way of the Lord, Vg^c. 24* Or, "divine habitations." 24≠ Or, "Diana"; *Di·a'nae,* Vg.

28 ἀκούσαντες δὲ καὶ γενόμενοι πλήρεις
Having heard but and having become full
θυμοῦ ἔκραζον λέγοντες Μεγάλη
of anger they were crying out saying Great
ἡ Ἄρτεμις Ἐφεσίων.
the Artemis of Ephesians.
29 καὶ ἐπλήσθη ἡ πόλις τῆς
And became filled the city of the
συγχύσεως, ὥρμησάν τε ὁμοθυμαδὸν
confusion, they rushed and like-mindedly
εἰς τὸ θέατρον συναρπάσαντες
into the theater having snatched up together
Γαΐον καὶ Ἀρίσταρχον Μακεδόνας,
Gaius and Aristarchus Macedonians,
συνεκδήμους Παύλου. 30 Παύλου δὲ
travelers together of Paul. Of Paul but
βουλομένου εἰσελθεῖν εἰς τὸν δῆμον οὐκ
wishing to enter into the public not
εἴων αὐτὸν οἱ μαθηταί· 31 τινὲς
were permitting him the disciples; some
δὲ καὶ τῶν Ἀσιαρχῶν, ὄντες αὐτῷ φίλοι,
but also of the Asiarchs, being to him friends,
πέμψαντες πρὸς αὐτὸν παρεκάλουν μὴ
having sent toward him they were entreating not
δοῦναι ἑαυτὸν εἰς τὸ θέατρον. 32 ἄλλοι
to give himself into the theater. Others
μὲν οὖν ἄλλο τι ἔκραζον,
indeed therefore other something were crying out,
ἦν γὰρ ἡ ἐκκλησία συνκεχυμένη,
was for the ecclesia having been confused,
καὶ οἱ πλείους οὐκ ᾔδεισαν τίνος
and the more (ones) not had known of what
ἕνεκα συνεληλύθεισαν. 33 ἐκ
on account of they had come together. Out of
δὲ τοῦ ὄχλου συνεβίβασαν
but of the crowd they together made go
Ἀλέξανδρον προβαλόντων αὐτὸν τῶν
Alexander having thrust forward him of the
Ἰουδαίων, ὁ δὲ Ἀλέξανδρος
Jews, the but Alexander
κατασείσας τὴν χεῖρα ἤθελεν
having shaken down the hand he was willing
ἀπολογεῖσθαι τῷ δήμῳ.
to be defending himself to the public.
34 ἐπιγνόντες δὲ ὅτι Ἰουδαῖός ἐστιν
Having recognized but that Jew he is
φωνὴ ἐγένετο μία ἐκ πάντων
voice occurred one out of all
ὡσεὶ ἐπὶ ὥρας δύο κραζόντων
as if upon hours two crying out

28 Hearing this and
becoming full of
anger, the men began
crying out, saying:
"Great is Ar'te·mis of
the E·phe'sians!"
29 So the city be-
came filled with con-
fusion, and with one
accord they rushed
into the theater,
taking forcibly along
with them Ga'ius and
Ar·is·tar'chus, Mac-
e·do'ni·ans, traveling
companions of Paul.
30 For his part, Paul
was willing to go
inside to the people,
but the disciples
would not permit him.
31 Even some of the
commissioners of fes-
tivals and games, who
were friendly to him,
sent to him and began
pleading for him not
to risk himself in the
theater. 32 The fact
is, some were crying
out one thing and
others another; for
the assembly was in
confusion, and the
majority of them did
not know the reason
why they had come
together. 33 So
together they brought
Alexander out of
the crowd, the Jews
thrusting him up
front; and Alexander
motioned with his
hand and was wanting
to make his defense to
the people. 34 But
when they recognized
that he was a Jew, one
cry arose from them
all as they shouted
for about two hours:

Μεγάλη ἡ Ἄρτεμις Ἐφεσίων.
Great the Artemis of Ephesians.

35 Καταστείλας δὲ τὸν ὄχλον ὁ
Having sent down but the crowd the

γραμματεύς φησιν Ἄνδρες Ἐφέσιοι,
scribe is saying Male persons Ephesians,

τίς γάρ ἐστιν ἀνθρώπων ὃς οὐ γινώσκει
who for is of men who not is knowing

τὴν Ἐφεσίων πόλιν νεωκόρον οὖσαν
the of Ephesians city temple keeper being

τῆς μεγάλης Ἀρτέμιδος καὶ τοῦ
of the great Artemis and of the (one)

διοπετοῦς; 36 ἀναντιρρήτων οὖν
fallen from Zeus? Uncontradictable therefore

ὄντων τούτων δέον ἐστὶν ὑμᾶς
being of these (things) binding it is YOU

κατεσταλμένους ὑπάρχειν καὶ μηδὲν
having been sent down to be and nothing

προπετὲς πράσσειν. 37 ἠγάγετε γὰρ τοὺς
rash to be performing. YOU led for the

ἄνδρας τούτους οὔτε ἱεροσύλους
male persons these (ones) neither temple plunderers

οὔτε βλασφημοῦντας τὴν θεὸν ἡμῶν. 38 εἰ
nor blaspheming the goddess of us. If

μὲν οὖν Δημήτριος καὶ οἱ
indeed therefore Demetrius and the (ones)

σὺν αὐτῷ τεχνῖται ἔχουσιν πρός
together with him artisans are having toward

τινα λόγον, ἀγοραῖοι ἄγονται καὶ
anyone word, forum [days] are being led and

ἀνθύπατοί εἰσιν, ἐγκαλείτωσαν
proconsuls are, let them bring charges against

ἀλλήλοις. 39 εἰ δέ τι περαιτέρω
one another. If but anything more beyond

ἐπιζητεῖτε, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ
YOU are seeking upon, in the lawful ecclesia

ἐπιλυθήσεται. 40 καὶ γὰρ
it will be loosened upon. And for

κινδυνεύομεν ἐγκαλεῖσθαι
we are in danger to be being charged with

στάσεως περὶ τῆς σήμερον μηδενὸς
of standing about the (one) today of not one

αἰτίου ὑπάρχοντος, περὶ οὗ οὐ
cause existing, about which not

δυνησόμεθα ἀποδοῦναι λόγον περὶ τῆς
we will be able to give off word about the

συστροφῆς ταύτης. 41 καὶ ταῦτα
turning together this. And these (things)

εἰπὼν ἀπέλυσεν τὴν ἐκκλησίαν.
having said he loosed off the ecclesia.

"Great is Ar'te·mis of
the E·phe'sians!"
35 When, finally,
the city recorder had
quieted the crowd,
he said: "Men of
Eph'e·sus, who really
is there of mankind
that does not know
that the city of the
E·phe'sians is the tem-
ple keeper of the great
Ar'te·mis and of the
image that fell from
heaven? 36 There-
fore since these things
are indisputable, it is
becoming for YOU to
keep calm and not act
rashly. 37 For YOU
have brought these
men who are neither
robbers of temples
nor blasphemers
of our goddess.
38 Therefore if
De·me'tri·us and the
craftsmen with him
do have a case against
someone, court days
are held and there
are proconsuls; let
them bring charges
against one another.
39 If, though, YOU
are searching for
anything beyond that,
it must be decided in
a regular assembly.
40 For we are really
in danger of being
charged with sedition
over today's affair, no
single cause existing
that will permit us to
render a reason for
this disorderly mob."
41 And when he had
said these things,
he dismissed the
assembly.

20 Μετὰ δὲ τὸ παύσασθαι τὸν θόρυβον
After but the to cease the uproar

μεταπεμψάμενος ὁ Παῦλος τοὺς
having sent after (to him) the Paul the

μαθητὰς καὶ παρακαλέσας ἀσπασάμενος
disciples and having encouraged having greeted

ἐξῆλθεν πορεύεσθαι εἰς Μακεδονίαν.
he went out to be going into Macedonia.

2 διελθὼν δὲ τὰ μέρη ἐκεῖνα καὶ
Having gone through but the parts those and

παρακαλέσας αὐτοὺς λόγῳ πολλῷ
having encouraged them to word much

ἦλθεν εἰς τὴν Ἑλλάδα, 3 ποιήσας τε
he came into the Greece, having done and

μῆνας τρεῖς γενομένης ἐπιβουλῆς αὐτῷ
months three having occurred of plot to him

ὑπὸ τῶν Ἰουδαίων μέλλοντι ἀνάγεσθαι
by the Jews being about to be being led up

εἰς τὴν Συρίαν ἐγένετο γνώμης τοῦ
into the Syria he became of mental view of the

ὑποστρέφειν διὰ Μακεδονίας.
to be returning through Macedonia.

4 συνείπετο δὲ αὐτῷ Σώπατρος
Was following with but to him Sopater

Πύρρου Βεροιαῖος, Θεσσαλονικέων δὲ
of Pyrrhus Berean, of Thessalonians but

Ἀρίσταρχος καὶ Σέκουνδος, καὶ Γαῖος
Aristarchus and Secundus, and Gaius

Δερβαῖος καὶ Τιμόθεος, Ἀσιανοὶ δὲ Τύχικος
Derbaean and Timothy, Asians but Tychicus

καὶ Τρόφιμος· 5 οὗτοι δὲ προσελθόντες
and Trophimus; these but having come toward

ἔμενον ἡμᾶς ἐν Τρῳάδι· 6 ἡμεῖς δὲ
were remaining for us in Troas; we but

ἐξεπλεύσαμεν μετὰ τὰς ἡμέρας τῶν
sailed out after the days of the

ἀζύμων ἀπὸ Φιλίππων, καὶ ἤλθομεν
unfermented [cakes] from Philippi, and we came

πρὸς αὐτοὺς εἰς τὴν Τρῳάδα ἄχρι ἡμερῶν
toward them into the Troas until days

πέντε, οὗ διετρίψαμεν ἡμέρας ἑπτά.
five, where we spent through days seven.

7 Ἐν δὲ τῇ μιᾷ τῶν σαββάτων
In but the one of the sabbaths

συνηγμένων ἡμῶν κλάσαι ἄρτον ὁ
having been led together of us to break bread the

Παῦλος διελέγετο αὐτοῖς, μέλλων
Paul was discoursing to them, being about

ἐξιέναι τῇ ἐπαύριον,
to be going out to the morrow,

20 Now after the
uproar had
subsided, Paul sent
for the disciples, and
when he had encour-
aged them and bidden
them farewell, he went
forth to journey into
Mac·e·do'ni·a. 2 After
going through those
parts and encouraging
the ones there with
many a word, he came
into Greece. 3 And
when he had spent
three months there,
because a plot was
hatched against him
by the Jews as he was
about to set sail for
Syria, he made up
his mind to return
through Mac·e·do'ni·a.
4 There were accom-
panying him Sop'a·ter
the son of Pyr'rhus of
Be·roe'a, Ar·is·tar'chus
and Se·cun'dus of
the Thes·sa·lo'ni·ans,
and Ga'ius of Der'be,
and Timothy, and
from the [district of]
Asia Tych'i·cus and
Troph'i·mus. 5 These
went on and were
waiting for us in Tro'-
as; 6 but we put out
to sea from Phi·lip'pi
after the days of the
unfermented cakes,
and we came to them
in Tro'as within five
days; and there we
spent seven days.
7 On the first day
of the week, when
we were gathered
together to have a
meal, Paul began
discoursing to them,
as he was going to
depart the next day;

παρέτεινέν τε τὸν λόγον μέχρι
he extended alongside and the word until

μεσονυκτίου. 8 ἦσαν δὲ λαμπάδες ἱκαναὶ
midnight. Were but lamps sufficient

ἐν τῷ ὑπερῴῳ οὗ ἦμεν
in the upper chamber where we were

συνηγμένοι· 9 καθεζόμενος δέ
having been led together; sitting but

τις νεανίας ὀνόματι Εὔτυχος ἐπὶ τῆς
some young man to name Eutychus upon the

θυρίδος, καταφερόμενος ὕπνῳ βαθεῖ
window, being borne down to sleep deep

διαλεγομένου τοῦ Παύλου ἐπὶ πλεῖον,
discoursing of the Paul upon more [time],

κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσεν
having been borne down from the sleep he fell

ἀπὸ τοῦ τριστέγου κάτω καὶ ἤρθη
from the third story downward and he was lifted up

νεκρός. 10 καταβὰς δὲ ὁ Παῦλος
dead. Having stepped down but the Paul

ἐπέπεσεν αὐτῷ καὶ συνπεριλαβὼν εἶπεν Μὴ
fell upon him and having embraced he said Not

θορυβεῖσθε, ἡ γὰρ ψυχὴ αὐτοῦ ἐν
be YOU being troubled, the for soul of him in

αὐτῷ ἐστιν. 11 ἀναβὰς δὲ καὶ
him is. Having stepped up but and

κλάσας τὸν ἄρτον καὶ γευσάμενος ἐφ'
having broken the bread and having tasted upon

ἱκανόν τε ὁμιλήσας ἄχρι
sufficient [time] and having conversed until

αὐγῆς οὕτως ἐξῆλθεν. 12 ἤγαγον
daybreak thus he went out. They led

δὲ τὸν παῖδα ζῶντα, καὶ παρεκλήθησαν
but the boy living, and they were comforted

οὐ μετρίως.
not measurably.

13 Ἡμεῖς δὲ προελθόντες ἐπὶ τὸ
We but having gone before upon the

πλοῖον ἀνήχθημεν ἐπὶ τὴν Ἄσσον,
boat we were led up upon the Assos,

ἐκεῖθεν μέλλοντες ἀναλαμβάνειν τὸν
from there being about to be taking up the

Παῦλον, οὕτως γὰρ διατεταγμένος ἦν
Paul, thus for having been ordered he was

μέλλων αὐτὸς πεζεύειν. 14 ὡς
being about he to be going on foot. As

δὲ συνέβαλλεν ἡμῖν εἰς τὴν Ἄσσον,
but he threw together to us into the Assos,

ἀναλαβόντες αὐτὸν ἤλθομεν εἰς Μιτυλήνην,
having taken up him we came into Mitylene,

and he prolonged his speech until midnight.
8 So there were quite a few lamps in the upper chamber where we were gathered together.
9 Seated at the window, a certain young man named Eu'ty·chus fell into a deep sleep while Paul kept talking on, and, collapsing in sleep, he fell down from the third story and was picked up dead.
10 But Paul went downstairs, threw himself upon him and embraced him and said: "STOP raising a clamor, for his soul is in him."
11 He now went upstairs and began the meal and took food, and after conversing for quite a while, until daybreak, he at length departed.
12 So they took the boy away alive and were comforted beyond measure.

13 We now went ahead to the boat and set sail to As'sos, where we were intending to take Paul aboard, for, after giving instructions to this effect, he himself was intending to go on foot.
14 So when he caught up with us in As'sos, we took him aboard and went to Mit·y·le'ne;

15 κἀκεῖθεν ἀποπλεύσαντες τῇ
and from there having sailed off to the

ἐπιούσῃ κατηντήσαμεν ἄντικρυς Χίου,
succeeding [day] we met down opposite of Chios,

τῇ δὲ ἑτέρᾳ παρεβάλομεν εἰς
to the but different (day) we threw alongside into

Σάμον, τῇ δὲ ἐχομένῃ ἤλθομεν εἰς
Samos, to the but being next [day] we came into

Μίλητον· 16 κεκρίκει γὰρ ὁ Παῦλος
Miletus; had judged for the Paul

παραπλεῦσαι τὴν Ἔφεσον, ὅπως μὴ
to sail past the Ephesus, so that not

γένηται αὐτῷ χρονοτριβῆσαι ἐν τῇ
it might occur to him to spend time in the

Ἀσίᾳ, ἔσπευδεν γὰρ εἰ δυνατὸν
Asia, he was hastening for if possible

εἴη αὐτῷ τὴν ἡμέραν τῆς πεντηκοστῆς
it might be to him the day of the Pentecost

γενέσθαι εἰς Ἱεροσόλυμα.
to come to be into Jerusalem.

17 Ἀπὸ δὲ τῆς Μιλήτου πέμψας εἰς
From but the Miletus having sent into

Ἔφεσον μετεκαλέσατο τοὺς
Ephesus he called after (to him) the

πρεσβυτέρους τῆς ἐκκλησίας. 18 ὡς δὲ
older men of the ecclesia. As but

παρεγένοντο πρὸς αὐτὸν εἶπεν
they came to be alongside toward him he said

αὐτοῖς Ὑμεῖς ἐπίστασθε ἀπὸ πρώτης ἡμέρας
to them YOU well know from first day

ἀφ' ἧς ἐπέβην εἰς τὴν Ἀσίαν πῶς
from which I stepped upon into the Asia how

μεθ' ὑμῶν τὸν πάντα χρόνον ἐγενόμην
with YOU the all time I came to be

19 δουλεύων τῷ κυρίῳ μετὰ πάσης
slaving to the Lord with all

ταπεινοφροσύνης καὶ δακρύων καὶ πειρασμῶν
lowliness of mind and tears and trials

τῶν συμβάντων μοι ἐν ταῖς
the (ones) having stepped together to me in the

ἐπιβουλαῖς τῶν Ἰουδαίων· 20 ὡς οὐδὲν
plots of the Jews; as nothing

ὑπεστειλάμην τῶν συμφερόντων
I drew back of the (things) bearing together

τοῦ μὴ ἀναγγεῖλαι ὑμῖν καὶ διδάξαι ὑμᾶς
of the not to recount to YOU and to teach YOU

δημοσίᾳ καὶ κατ' οἴκους,
to public [place] and according to houses,

15 and, sailing away from there the succeeding day, we arrived opposite Chi'os, but the next day we touched at Sa'mos, and on the following day we arrived at Mi·le'tus.
16 For Paul had decided to sail past Eph'e·sus, in order that he might not spend any time in the [district of] Asia; for he was hastening to get to Jerusalem on the day of the [festival of] Pentecost if he possibly could.

17 However, from Mi·le'tus he sent to Eph'e·sus and called for the older men of the congregation.
18 When they got to him he said to them: "YOU well know how from the first day that I stepped into the [district of] Asia I was with YOU the whole time,
19 slaving for the Lord with the greatest lowliness of mind and tears and trials that befell me by the plots of the Jews;
20 while I did not hold back from telling YOU any of the things that were profitable nor from teaching YOU publicly and from house to house.

21 διαμαρτυρόμενος Ἰουδαίοις τε καὶ
witnessing through about to Jews and and
Ἕλλησιν τὴν εἰς θεὸν μετάνοιαν καὶ πίστιν
to Greeks the into God repentance and faith
εἰς τὸν κύριον ἡμῶν Ἰησοῦν. 22 καὶ νῦν
into the Lord of us Jesus. And now
ἰδοὺ δεδεμένος ἐγὼ τῷ πνεύματι
look! having been bound I to the spirit
πορεύομαι εἰς Ἰερουσαλήμ, τὰ ἐν
I am going into Jerusalem, the (things) in
αὐτῇ συναντήσοντα ἐμοὶ μὴ
it about to meet together to me not
εἰδώς, 23 πλὴν ὅτι τὸ πνεῦμα τὸ
having known, besides that the spirit the
ἅγιον κατὰ πόλιν διαμαρτύρεταί μοι λέγον
holy down city witnesses through to me saying
ὅτι δεσμὰ καὶ θλίψεις με μένουσιν·
that bonds and tribulations me are remaining for;
24 ἀλλ' οὐδενὸς λόγου ποιοῦμαι τὴν ψυχὴν
but of not one word I am making the soul
τιμίαν ἐμαυτῷ ὡς τελειώσω τὸν δρόμον
valuable to myself as I should perfect the course
μου καὶ τὴν διακονίαν ἣν ἔλαβον παρὰ
of me and the service which I received beside
τοῦ κυρίου Ἰησοῦ, διαμαρτύρασθαι τὸ
of the Lord Jesus, to witness thoroughly to the
εὐαγγέλιον τῆς χάριτος τοῦ
good news of the undeserved kindness of the
θεοῦ.
God.
25 καὶ νῦν ἰδοὺ ἐγὼ οἶδα ὅτι
And now look! I have known that
οὐκέτι ὄψεσθε τὸ πρόσωπόν μου ὑμεῖς
not yet YOU will see the face of me YOU
πάντες ἐν οἷς διῆλθον κηρύσσων
all in whom I went through preaching
τὴν βασιλείαν· 26 διότι
the kingdom; through which
μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ ὅτι
I am witnessing to YOU in the today's day that
καθαρός εἰμι ἀπὸ τοῦ αἵματος πάντων,
clean I am from the blood of all (ones),
27 οὐ γὰρ ὑπεστειλάμην τοῦ μὴ ἀναγγεῖλαι
not for I drew back of the not to recount
πᾶσαν τὴν βουλὴν τοῦ θεοῦ ὑμῖν.
all the counsel of the God to YOU.

21 But I thoroughly
bore witness both to
Jews and to Greeks
about repentance
toward God and faith
in our Lord Jesus.
22 And now, look!
bound in the spirit, I
am journeying to Je-
rusalem, although not
knowing the things
that will happen to
me in it, 23 except
that from city to city
the holy spirit repeat-
edly bears witness
to me as it says that
bonds and tribulations
are waiting for me.
24 Nevertheless, I do
not make my soul*
of any account as
dear to me, if only I
may finish my course
and the ministry
that I received of the
Lord Jesus, to bear
thorough witness to
the good news of the
undeserved kindness
of God.
25 "And now, look!
I know that all of
YOU among whom I
went preaching* the
kingdom# will see
my face no more.
26 Hence I call YOU to
witness this very day
that I am clean from
the blood of all men,
27 for I have not held
back from telling YOU
all the counsel of God.

24* Or, "life." 25* Or, "heralding." 25# Kingdom, ℵAB; kingdom of God, VgSy[p]; kingdom of Jehovah, J[17].

28 προσέχετε ἑαυτοῖς καὶ παντὶ
Be YOU paying attention to selves and to all
τῷ ποιμνίῳ, ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ
the flock, in which YOU the spirit the
ἅγιον ἔθετο ἐπισκόπους, ποιμαίνειν τὴν
holy put overseers, to be shepherding the
ἐκκλησίαν τοῦ θεοῦ, ἣν περιεποιήσατο
ecclesia of the God, which he reserved for self
διὰ τοῦ αἵματος τοῦ ἰδίου. 29 ἐγὼ
through the blood of the own (one). I
οἶδα ὅτι εἰσελεύσονται μετὰ τὴν
have known that will enter after the
ἄφιξίν μου λύκοι βαρεῖς εἰς ὑμᾶς μὴ
going off of me wolves heavy into YOU not
φειδόμενοι τοῦ ποιμνίου, 30 καὶ ἐξ ὑμῶν
sparing of the flock, and out of YOU
αὐτῶν ἀναστήσονται ἄνδρες λαλοῦντες
very ones will stand up male persons speaking
διεστραμμένα τοῦ ἀποσπᾶν
having been twisted (things) of the to be drawing off
τοὺς μαθητὰς ὀπίσω ἑαυτῶν·
the disciples behind themselves;
31 διὸ γρηγορεῖτε,
through which be YOU keeping awake,
μνημονεύοντες ὅτι τριετίαν νύκτα καὶ
remembering that three-year period night and
ἡμέραν οὐκ ἐπαυσάμην μετὰ δακρύων
day not I ceased with tears
νουθετῶν ἕνα ἕκαστον. 32 καὶ τὰ
admonishing one each. And the (things)
νῦν παρατίθεμαι ὑμᾶς τῷ κυρίῳ καὶ
now I am putting alongside YOU to the Lord and
τῷ λόγῳ τῆς χάριτος αὐτοῦ
to the word of the undeserved kindness of him
τῷ δυναμένῳ οἰκοδομῆσαι καὶ δοῦναι
to the (one) being able to build and to give
τὴν κληρονομίαν ἐν τοῖς
the inheritance in the (ones)
ἡγιασμένοις πᾶσιν. 33 ἀργυρίου ἢ
having been sanctified all. Of silver or
χρυσίου ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα·
of gold or of apparel of no one I coveted;
34 αὐτοὶ γινώσκετε ὅτι ταῖς χρείαις
very ones YOU are knowing that to the needs
μου καὶ τοῖς οὖσι μετ' ἐμοῦ
of me and to the (ones) being with me
ὑπηρέτησαν αἱ χεῖρες αὗται. 35 πάντα
ministered the hands very. All (things)

28 Pay attention to
yourselves and to
all the flock, among
which the holy spirit
has appointed YOU
overseers, to shepherd
the congregation of
God,* which he pur-
chased with the blood
of his own [Son].#
29 I know that
after my going away
oppressive wolves will
enter in among YOU
and will not treat the
flock with tenderness,
30 and from among
YOU yourselves men
will rise and speak
twisted things to draw
away the disciples
after themselves.
31 "Therefore keep
awake, and bear in
mind that for three
years, night and
day, I did not quit
admonishing each one
with tears. 32 And
now I commit YOU to
God* and to the word
of his undeserved
kindness, which
[word] can build YOU
up and give YOU the
inheritance among all
the sanctified ones.
33 I have coveted no
man's silver or gold
or apparel. 34 YOU
yourselves know that
these hands have
attended to the needs
of me and of those
with me. 35 I have

28* God, ℵBVg; the Lord, AD. 28# See App 2c. 32* God, ℵADVgSy[p]J[8,17,18,22]; the Lord, B.

ὑπέδειξα ὑμῖν ὅτι οὕτως κοπιῶντας
I exhibited to you that thus laboring
δεῖ ἀντιλαμβάνεσθαι τῶν
it is necessary to be assisting of the (ones)
ἀσθενούντων, μνημονεύειν τε τῶν
being weak, to be remembering and of the
λόγων τοῦ κυρίου Ἰησοῦ ὅτι αὐτὸς εἶπεν
words of the Lord Jesus that he said
Μακάριόν ἐστιν μᾶλλον διδόναι ἢ
Happy it is rather to be giving than
λαμβάνειν.
to be receiving.
36 καὶ ταῦτα εἰπὼν θεὶς
And these (things) having said having put
τὰ γόνατα αὐτοῦ σὺν πᾶσιν αὐτοῖς
the knees of him together with all them
προσηύξατο. 37 ἱκανὸς δὲ κλαυθμὸς
he prayed. Sufficient but weeping
ἐγένετο πάντων, καὶ ἐπιπεσόντες ἐπὶ τὸν
occurred of all, and having fallen upon the
τράχηλον τοῦ Παύλου
neck of the Paul
κατεφίλουν αὐτόν,
they were kissing down him,
38 ὀδυνώμενοι μάλιστα ἐπὶ τῷ λόγῳ
being pained the rather upon the word
ᾧ εἰρήκει ὅτι οὐκέτι
to which he had spoken that not yet
μέλλουσιν τὸ πρόσωπον αὐτοῦ
they are about the face of him
θεωρεῖν. προέπεμπον δὲ
to be beholding. They were sending before but
αὐτὸν εἰς τὸ πλοῖον.
him into the boat.
21 Ὡς δὲ ἐγένετο ἀναχθῆναι ἡμᾶς
As but it occurred to be led up us
ἀποσπασθέντας ἀπ' αὐτῶν,
having been drawn away from them,
εὐθυδρομήσαντες ἤλθομεν εἰς τὴν Κῶ,
having run straight course we came into the Cos,
τῇ δὲ ἑξῆς εἰς τὴν Ῥόδον,
to the [day] but of succession into the Rhodes,
κἀκεῖθεν εἰς Πάταρα· 2 καὶ
and from there into Patara; and
εὑρόντες πλοῖον διαπερῶν εἰς
having found boat passing through into
Φοινίκην ἐπιβάντες ἀνήχθημεν.
Phoenicia having stepped upon we were led up.
3 ἀναφάναντες δὲ τὴν Κύπρον καὶ
Having made appear up but the Cyprus and

exhibited to you in all
things that by thus
laboring you must
assist those who are
weak, and must bear
in mind the words of
the Lord Jesus, when
he himself said, 'There
is more happiness in
giving than there is in
receiving.'"
36 And when he
had said these things,
he kneeled down
with all of them and
prayed. 37 Indeed,
quite a bit of weeping
broke out among
them all, and they
fell upon Paul's neck
and tenderly kissed
him, 38 because they
were especially pained
at the word he had
spoken that they were
going to behold his
face no more. So they
proceeded to conduct
him to the boat.

21 Now when we
had torn our-
selves away from them
and put out to sea, we
ran with a straight
course and came to
Cos, but on the next
[day] to Rhodes, and
from there to Pat'a·ra.
2 And when we had
found a boat that was
crossing to Phoe·ni'cia,
we went aboard and
sailed away. 3 After
coming in sight of
the island of Cy'prus

καταλιπόντες αὐτὴν εὐώνυμον ἐπλέομεν
having left down it left [hand] we were sailing
εἰς Συρίαν, καὶ κατήλθομεν εἰς Τύρον,
into Syria, and we came down into Tyre,
ἐκεῖσε γὰρ τὸ πλοῖον ἦν ἀποφορτιζόμενον
thither for the boat was unloading itself
τὸν γόμον. 4 ἀνευρόντες δὲ τοὺς
the cargo. Having found up but the
μαθητὰς ἐπεμείναμεν αὐτοῦ ἡμέρας
disciples we remained upon in that place days
ἑπτά, οἵτινες τῷ Παύλῳ ἔλεγον
seven, who to the Paul they were saying
διὰ τοῦ πνεύματος μὴ ἐπιβαίνειν
through the spirit not to be stepping upon
εἰς Ἱεροσόλυμα. 5 ὅτε δὲ ἐγένετο
into Jerusalem. When but it occurred
ἐξαρτίσαι ἡμᾶς τὰς ἡμέρας,
to complete us the days,
ἐξελθόντες ἐπορευόμεθα προπεμπόντων
having gone out we were going sending before
ἡμᾶς πάντων σὺν γυναιξὶ καὶ τέκνοις
us of all together with women and children
ἕως ἔξω τῆς πόλεως, καὶ θέντες τὰ
until outside of the city, and having put the
γόνατα ἐπὶ τὸν αἰγιαλὸν προσευξάμενοι
knees upon the beach having prayed
6 ἀπησπασάμεθα ἀλλήλους,
we exchange parting greetings to one another,
καὶ ἐνέβημεν εἰς τὸ πλοῖον, ἐκεῖνοι δὲ
and we stepped in into the boat, those but
ὑπέστρεψαν εἰς τὰ ἴδια.
returned into their own (things).
7 Ἡμεῖς δὲ τὸν πλοῦν
We but the sailing
διανύσαντες ἀπὸ Τύρου
having entirely performed from Tyre
κατηντήσαμεν εἰς Πτολεμαΐδα, καὶ
we attained down into Ptolemais, and
ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν
having greeted the brothers we remained
ἡμέραν μίαν παρ' αὐτοῖς. 8 τῇ δὲ
day one beside them. To the but
ἐπαύριον ἐξελθόντες ἤλθαμεν εἰς
morrow having gone out we came into
Καισαρίαν, καὶ εἰσελθόντες εἰς τὸν οἶκον
Caesarea, and having entered into the house
Φιλίππου τοῦ εὐαγγελιστοῦ ὄντος ἐκ τῶν
of Philip the evangelist being out of the
ἑπτὰ ἐμείναμεν παρ' αὐτῷ. 9 τούτῳ
seven we remained beside him. To this (one)

we left it behind
on the left side and
sailed on to Syria,
and landed at Tyre,
for there the boat
was to unload [its]
cargo. 4 By a search
we found the disciples
and remained here
seven days. But
through the spirit
they repeatedly
told Paul not to set
foot in Jerusalem.
5 So when we had
completed the days,
we went forth and
started on our way;
but they all, together
with the women and
children, conducted
us as far as outside
the city. And kneeling
down on the beach
we had prayer 6 and
said good-bye to one
another, and we went
up into the boat but
they returned to their
homes.
7 We then complet-
ed the voyage from
Tyre and arrived at
Ptol·e·ma'is, and we
greeted the brothers
and stayed one day
with them. 8 The
next day we set
out and arrived in
Caes·a·re'a, and we
entered into the
house of Philip the
evangelizer, who was
one of the seven men,
and we stayed with
him. 9 This man

δὲ ἦσαν θυγατέρες τέσσαρες παρθένοι
but were daughters four virgins
προφητεύουσαι. 10 Ἐπιμενόντων δὲ
prophesying. Of (ones) remaining upon but
ἡμέρας πλείους κατῆλθέν τις ἀπὸ τῆς
days more came down some from the
Ἰουδαίας προφήτης ὀνόματι Ἅγαβος, 11 καὶ
Judea prophet to name Agabus, and
ἐλθὼν πρὸς ἡμᾶς καὶ ἄρας τὴν
having come toward us and having lifted the
ζώνην τοῦ Παύλου δήσας ἑαυτοῦ τοὺς
girdle of the Paul having bound of himself the
πόδας καὶ τὰς χεῖρας εἶπεν Τάδε λέγει
feet and the hands he said These is saying
τὸ πνεῦμα τὸ ἅγιον Τὸν ἄνδρα οὗ
the spirit the holy The male person of whom
ἐστὶν ἡ ζώνη αὕτη οὕτως δήσουσιν ἐν
is the girdle this thus will bind in
Ἰερουσαλὴμ οἱ Ἰουδαῖοι καὶ παραδώσουσιν
Jerusalem the Jews and will give beside
εἰς χεῖρας ἐθνῶν. 12 ὡς δὲ ἠκούσαμεν
into hands of nations. As but we heard
ταῦτα, παρεκαλοῦμεν ἡμεῖς τε καὶ οἱ
these (things), we entreated we and and the
ἐντόπιοι τοῦ μὴ ἀναβαίνειν
(ones) in the place of the not to be stepping up
αὐτὸν εἰς Ἰερουσαλήμ. 13 τότε ἀπεκρίθη
him into Jerusalem. Then answered
ὁ Παῦλος Τί ποιεῖτε κλαίοντες καὶ
the Paul What are you doing weeping and
συνθρύπτοντές μου τὴν καρδίαν; ἐγὼ γὰρ οὐ
crushing together of me the heart? I for not
μόνον δεθῆναι ἀλλὰ καὶ ἀποθανεῖν εἰς
only to be bound but also to die into
Ἰερουσαλὴμ ἑτοίμως ἔχω ὑπὲρ τοῦ
Jerusalem readily I am having over the
ὀνόματος τοῦ κυρίου Ἰησοῦ. 14 μὴ
name of the Lord Jesus. Not
πειθομένου δὲ αὐτοῦ ἡσυχάσαμεν
being persuaded but of him we became silent
εἰπόντες Τοῦ κυρίου τὸ θέλημα
having said Of the Lord the will
γινέσθω.
let be occurring.

15 Μετὰ δὲ τὰς ἡμέρας ταύτας
After but the days these
ἐπισκευασάμενοι ἀναβαίνομεν εἰς
having put baggage on selves we were going up into

had four daughters,
virgins, that proph-
esied. 10 But while
we were remaining
quite a number of
days, a certain proph-
et named Ag'a·bus
came down from Ju-
de'a, 11 and he came
to us and took up the
girdle of Paul, bound
his own feet and
hands and said: "Thus
says the holy spirit,
'The man to whom
this girdle belongs the
Jews will bind in this
manner in Jerusalem
and deliver into the
hands of people of the
nations.'" 12 Now
when we heard this,
both we and those
of that place began
entreating him not to
go up to Jerusalem.
13 Then Paul an-
swered: "What are YOU
doing by weeping and
making me weak at
heart? Rest assured, I
am ready not only to
be bound but also to
die at Jerusalem for
the name of the Lord
Jesus." 14 When he
would not be dissuad-
ed, we acquiesced with
the words: "Let the
will of Jehovah* take
place."

15 Now after these
days we prepared
for the journey and
began going up to

14* Jehovah, J7,8,10,17,18,23; the Lord, ℵAB.

Ἱεροσόλυμα· 16 συνῆλθον δὲ καὶ
Jerusalem; they came with but also
τῶν μαθητῶν ἀπὸ Καισαρίας σὺν
of the disciples from Caesarea together with
ἡμῖν, ἄγοντες παρ' ᾧ
us, leading beside whom
ξενισθῶμεν Μνάσωνί
we might be received as strangers to Mnason
τινι Κυπρίῳ, ἀρχαίῳ μαθητῇ.
some Cyprian, original disciple.
17 Γενομένων δὲ ἡμῶν εἰς Ἱεροσόλυμα
Having come to be but of us into Jerusalem
ἀσμένως ἀπεδέξαντο ἡμᾶς οἱ ἀδελφοί.
gladly received from us the brothers.
18 τῇ δὲ ἐπιούσῃ εἰσῄει ὁ
To the but succeeding [day] had gone in the
Παῦλος σὺν ἡμῖν πρὸς Ἰάκωβον,
Paul together with us toward James,
πάντες τε παρεγένοντο οἱ πρεσβύτεροι.
all and came to be alongside the older men.
19 καὶ ἀσπασάμενος αὐτοὺς
And having greeted them
ἐξηγεῖτο καθ' ἓν
he was thoroughly relating according to one (thing)
ἕκαστον ὧν ἐποίησεν ὁ θεὸς ἐν τοῖς
each of which did the God in the
ἔθνεσιν διὰ τῆς διακονίας αὐτοῦ.
nations through the service of him.

20 οἱ δὲ ἀκούσαντες ἐδόξαζον
The (ones) but having heard were glorifying
τὸν θεόν, εἶπάν τε αὐτῷ Θεωρεῖς,
the God, they said and to him You are beholding,
ἀδελφέ, πόσαι μυριάδες εἰσὶν ἐν τοῖς
brother, how many myriads are in the
Ἰουδαίοις τῶν πεπιστευκότων, καὶ
Jews of the (ones) having believed, and
πάντες ζηλωταὶ τοῦ νόμου ὑπάρχουσιν·
all zealots of the Law they are;
21 κατηχήθησαν δὲ περὶ σοῦ
they were taught by echo down but about you
ὅτι ἀποστασίαν διδάσκεις ἀπὸ Μωυσέως
that apostasy you are teaching from Moses
τοὺς κατὰ τὰ ἔθνη πάντας Ἰουδαίους,
the (ones) down the nations all Jews,
λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα
saying not to be circumcising them the children
μηδὲ τοῖς ἔθεσιν περιπατεῖν. 22 τί
not-but to the customs to be walking about. What
οὖν ἐστίν; πάντως ἀκούσονται ὅτι
therefore is it? By all means they will hear that

Jerusalem. 16 But
some of the disciples
from Caes·a·re'a also
went with us, to bring
us to the man at
whose home we were
to be entertained,
a certain Mna'son
of Cy'prus, an early
disciple. 17 When we
got into Jerusalem,
the brothers received
us gladly. 18 But
on the following [day]
Paul went in with
us to James; and all
the older men were
present. 19 And
he greeted them and
began giving in detail
an account of the
things God did among
the nations through
his ministry.

20 After hearing
this they began to
glorify God, and they
said to him: "You
behold, brother, how
many thousands of
believers there are
among the Jews; and
they are all zealous
for the Law. 21 But
they have heard it
rumored about you
that you have been
teaching all the Jews
among the nations
an apostasy from
Moses, telling them
neither to circumcise
their children nor to
walk in the [solemn]
customs. 22 What,
then, is to be done
about it? In any case
they are going to hear

ἐλήλυθας. 23 τοῦτο οὖν ποίησον
you have come. This therefore do

ὅ σοι λέγομεν· εἰσὶν ἡμῖν
which (thing) to you we are saying; are to us

ἄνδρες τέσσαρες εὐχὴν ἔχοντες ἀφ'
male persons four vow having from

ἑαυτῶν. 24 τούτους παραλαβὼν
themselves. These having taken along

ἁγνίσθητι σὺν αὐτοῖς καὶ δαπάνησον
be purified together with them and spend

ἐπ' αὐτοῖς ἵνα ξυρήσονται τὴν
upon them in order that they will shave the

κεφαλήν, καὶ γνώσονται πάντες ὅτι
head, and will know all that

ὧν κατήχηνται
of which (things) they have been taught by echo down

περὶ σοῦ οὐδέν ἐστιν, ἀλλὰ
about you nothing it is, but

στοιχεῖς καὶ αὐτὸς φυλάσσων τὸν
you are walking orderly also very one guarding the

νόμον. 25 περὶ δὲ τῶν πεπιστευκότων ἐθνῶν
Law. About but of the having believed nations

ἡμεῖς ἀπεστείλαμεν κρίναντες
we sent off having judged

φυλάσσεσθαι αὐτοὺς τό τε εἰδωλόθυτον
to be guarding selves them the and idol sacrifice

καὶ αἷμα καὶ πνικτὸν καὶ πορνείαν.
and blood and (thing) strangled and fornication.

26 τότε ὁ Παῦλος παραλαβὼν τοὺς
Then the Paul having taken along the

ἄνδρας τῇ ἐχομένῃ ἡμέρᾳ σὺν
male persons to the being next day together with

αὐτοῖς ἁγνισθεὶς εἰσῄει εἰς τὸ
them having been purified he had entered into the

ἱερόν, διαγγέλλων τὴν ἐκπλήρωσιν τῶν
temple, publishing the fulfillment of the

ἡμερῶν τοῦ ἁγνισμοῦ ἕως οὗ
days of the purification until which

προσηνέχθη ὑπὲρ ἑνὸς ἑκάστου αὐτῶν ἡ
was offered over one each of them the

προσφορά.
offering.

27 Ὡς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι
As but were being about the seven days

συντελεῖσθαι, οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι
to be concluded, the from the Asia Jews

θεασάμενοι αὐτὸν ἐν τῷ ἱερῷ
having viewed him in the temple

συνέχεον πάντα τὸν ὄχλον καὶ
they were confusing all the crowd and

you have arrived.
23 Therefore do this
which we tell you: We
have four men with a
vow upon themselves.
24 Take these men
along and cleanse
yourself ceremonially
with them and take
care of their expenses,
that they may have
their heads shaved.
And so everybody will
know that there is
nothing to the rumors
they were told about
you, but that you are
walking orderly, you
yourself also keeping
the Law. 25 As for
the believers from
among the nations,
we have sent out,
rendering our decision
that they should keep
themselves from what
is sacrificed to idols
as well as from blood
and what is strangled
and from fornication."
26 Then Paul took
the men along the
next day and cleansed
himself ceremonially
with them and went
into the temple, to
give notice of the days
to be fulfilled for the
ceremonial cleansing,
until the offering
should be presented
for each one of them.
27 Now when the
seven days were about
to be concluded, the
Jews from Asia on
beholding him in
the temple began to
throw all the crowd
into confusion, and

ἐπέβαλαν ἐπ' αὐτὸν τὰς χεῖρας,
they imposed upon him the hands,

28 κράζοντες Ἄνδρες Ἰσραηλεῖται,
crying out Male persons Israelites,

βοηθεῖτε· οὗτός ἐστιν ὁ ἄνθρωπος
be you helping; this is the man

ὁ κατὰ τοῦ λαοῦ καὶ τοῦ νόμου καὶ
the (one) down on the people and the Law and

τοῦ τόπου τούτου πάντας πανταχῇ
the place this all (ones) everywhere

διδάσκων, ἔτι τε καὶ Ἕλληνας εἰσήγαγεν εἰς
teaching, yet and also Greeks he led in into

τὸ ἱερὸν καὶ κεκοίνωκεν τὸν ἅγιον
the temple and he has made common the holy

τόπον τοῦτον. 29 ἦσαν γὰρ
place this. They were for

προεωρακότες Τρόφιμον τὸν Ἐφέσιον ἐν
having previously seen Trophimus the Ephesian in

τῇ πόλει σὺν αὐτῷ, ὃν ἐνόμιζον
the city together with him, whom they opined

ὅτι εἰς τὸ ἱερὸν εἰσήγαγεν ὁ Παῦλος.
that into the temple led in the Paul.

30 ἐκινήθη τε ἡ πόλις ὅλη καὶ
Was set in motion and the city whole and

ἐγένετο συνδρομὴ τοῦ λαοῦ, καὶ
occurred running together of the people, and

ἐπιλαβόμενοι τοῦ Παύλου εἷλκον
having laid hold of the Paul they were dragging

αὐτὸν ἔξω τοῦ ἱεροῦ, καὶ εὐθέως
him outside of the temple, and immediately

ἐκλείσθησαν αἱ θύραι. 31 Ζητούντων τε
were closed the doors. Of (ones) seeking and

αὐτὸν ἀποκτεῖναι ἀνέβη φάσις τῷ
him to kill stepped up showing to the

χιλιάρχῳ τῆς σπείρης ὅτι ὅλη
chiliarch of the band that whole

συγχύννεται Ἰερουσαλήμ, 32 ὃς
is being confused Jerusalem, who

ἐξαυτῆς παραλαβὼν στρατιώτας
out of very [hour] having taken along soldiers

καὶ ἑκατοντάρχας κατέδραμεν ἐπ' αὐτούς,
and centurions he ran down upon them,

οἱ δὲ ἰδόντες τὸν χιλίαρχον καὶ
the (ones) but having seen the chiliarch and

τοὺς στρατιώτας ἐπαύσαντο τύπτοντες τὸν
the soldiers they ceased beating the

Παῦλον.
Paul.

they laid their hands
upon him, 28 crying
out: "Men of Israel,
help! This is the
man that teaches
everybody everywhere
against the people
and the Law and
this place and, what
is more, he even
brought Greeks into
the temple and has
defiled this holy
place." 29 For they
had previously seen
Troph'i·mus the
E·phe'sian in the city
with him, but they
were imagining Paul
had brought him into
the temple. 30 And
the whole city was
set in an uproar, and
a running together of
the people occurred;
and they laid hold of
Paul and dragged him
outside the temple.
And immediately the
doors were closed.
31 And while they
were seeking to kill
him, information came
up to the commander
of the band that all
Jerusalem was in
confusion; 32 and he
at once took soldiers
and army officers and
ran down to them.
When they caught
sight of the military
commander and the
soldiers, they quit
beating Paul.

33 τότε ἐγγίσας ὁ χιλίαρχος
Then having come near the chiliarch
ἐπελάβετο αὐτοῦ καὶ ἐκέλευσε δεθῆναι
laid hold of him and he commanded to be bound
ἁλύσεσι δυσί, καὶ ἐπυνθάνετο τίς
to chains two, and he was inquiring who
εἴη καὶ τί ἐστιν πεποιηκώς·
he may be and what he is having done;
34 ἄλλοι δὲ ἄλλο τι
others but another something
ἐπεφώνουν ἐν τῷ ὄχλῳ· μὴ δυναμένου
were sounding upon in the crowd; not being able
δὲ αὐτοῦ γνῶναι τὸ ἀσφαλὲς διὰ τὸν
but of him to know the steady (thing) through the
θόρυβον ἐκέλευσεν ἄγεσθαι αὐτὸν εἰς τὴν
tumult he commanded to be led him into the
παρεμβολήν. 35 ὅτε δὲ ἐγένετο ἐπὶ
encampment. When but he came to be upon
τοὺς ἀναβαθμούς, συνέβη
the steps up, it stepped together
βαστάζεσθαι αὐτὸν ὑπὸ τῶν στρατιωτῶν
to be being carried him by the soldiers
διὰ τὴν βίαν τοῦ ὄχλου,
through the violence of the crowd,
36 ἠκολούθη γὰρ τὸ πλῆθος τοῦ λαοῦ
was following for the multitude of the people
κράζοντες Αἶρε αὐτόν.
crying out Lift up him.
37 Μέλλων τε εἰσάγεσθαι εἰς τὴν
Being about and to be led in into the
παρεμβολὴν ὁ Παῦλος λέγει τῷ
encampment the Paul is saying to the
χιλιάρχῳ Εἰ ἔξεστίν μοι εἰπεῖν τι
chiliarch If it is lawful to me to say something
πρός σέ; ὁ δὲ ἔφη Ἑλληνιστὶ
toward you? The (one) but said In Greek
γινώσκεις; 38 οὐκ ἄρα σὺ εἶ ὁ
you are knowing? Not really you are the
Αἰγύπτιος ὁ πρὸ τούτων τῶν ἡμερῶν
Egyptian the (one) before these the days
ἀναστατώσας καὶ ἐξαγαγὼν εἰς τὴν
having stirred up sedition and having led out into the
ἔρημον τοὺς τετρακισχιλίους ἄνδρας
desolate [place] the four thousand male persons
τῶν σικαρίων; 39 εἶπεν δὲ ὁ Παῦλος
of the Sicarii? Said but the Paul
Ἐγὼ ἄνθρωπος μέν εἰμι Ἰουδαῖος, Ταρσεὺς
I man indeed I am Jew, Tarsian
τῆς Κιλικίας, οὐκ ἀσήμου πόλεως
of the Cilicia, not of insignificant city

33 Then the
military commander
came near and took
hold of him and gave
command for him to
be bound with two
chains; and he pro-
ceeded to inquire who
he might be and what
he had done. 34 But
some in the crowd
began shouting out
one thing, and others
another. So, being
unable himself to
learn anything certain
because of the tumult,
he commanded him
to be brought to the
soldiers' quarters.
35 But when he got
upon the stairs, the
situation became such
that he was being
carried along by the
soldiers because of the
violence of the crowd;
36 for the multitude
of the people kept
following, crying out:
"Take him away!"
37 And as he was
about to be led into
the soldiers' quarters,
Paul said to the
military commander:
"Am I allowed to say
something to you?"
He said: "Can you
speak Greek? 38 Are
you not really the
Egyptian who before
these days stirred up
a sedition and led the
four thousand dagger
men out into the
wilderness?" 39 Then
Paul said: "I am, in
fact, a Jew, of Tarsus
in Ci·li'cia, a citizen
of no obscure city.

πολίτης· δέομαι δέ σου, ἐπίτρεψόν μοι
citizen; I supplicate but of you, permit to me
λαλῆσαι πρὸς τὸν λαόν.
to speak toward the people.
40 ἐπιτρέψαντος δὲ αὐτοῦ ὁ Παῦλος
Having permitted but of him the Paul
ἑστὼς ἐπὶ τῶν ἀναβαθμῶν κατέσεισε
having stood upon the steps up shook down
τῇ χειρὶ τῷ λαῷ, πολλῆς δὲ σιγῆς
to the hand to the people, of much but silence
γενομένης προσεφώνησεν τῇ Ἑβραΐδι
having occurred he sounded toward to the Hebrew
διαλέκτῳ λέγων
language saying
22 Ἄνδρες ἀδελφοὶ καὶ πατέρες,
Male persons brothers and fathers,
ἀκούσατέ μου τῆς πρὸς ὑμᾶς νυνὶ
hear YOU of me of the toward YOU now
ἀπολογίας. — 2 ἀκούσαντες δὲ ὅτι τῇ
defense. — Having heard but that to the
Ἑβραΐδι διαλέκτῳ προσεφώνει
Hebrew language he was sounding toward
αὐτοῖς μᾶλλον παρέσχον ἡσυχίαν. καί
them rather they furnished quietness. And
φησιν — 3 Ἐγώ εἰμι ἀνὴρ
he is saying — I am male person
Ἰουδαῖος, γεγεννημένος ἐν Ταρσῷ τῆς
Jew, having been generated in Tarsus of the
Κιλικίας, ἀνατεθραμμένος δὲ ἐν τῇ
Cilicia, having been nourished up but in the
πόλει ταύτῃ παρὰ τοὺς πόδας Γαμαλιήλ,
city this beside the feet of Gamaliel,
πεπαιδευμένος κατὰ ἀκρίβειαν
having been instructed according to strictness
τοῦ πατρῴου νόμου, ζηλωτὴς ὑπάρχων τοῦ
of the paternal Law, zealot being of the
θεοῦ καθὼς πάντες ὑμεῖς ἐστε σήμερον,
God according as all YOU are today,
4 ὃς ταύτην τὴν ὁδὸν ἐδίωξα ἄχρι
who this the way I persecuted until
θανάτου, δεσμεύων καὶ παραδιδοὺς εἰς
death, binding and giving beside into
φυλακὰς ἄνδρας τε καὶ γυναῖκας, 5 ὡς
prisons male persons and also women, as
καὶ ὁ ἀρχιερεὺς μαρτυρεῖ μοι καὶ
also the chief priest is bearing witness to me and
πᾶν τὸ πρεσβυτέριον· παρ' ὧν καὶ
all the body of older men; beside of whom also
ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς
letters having received toward the brothers

So I beg you, permit
me to speak to the
people." 40 After he
gave permission, Paul,
standing on the stairs,
motioned with his
hand to the people.
When a great silence
fell, he addressed
them in the Hebrew
language, saying:
22 "Men, brothers
and fathers, hear
my defense to YOU
now." 2 (Well, when
they heard he was
addressing them in
the Hebrew language,
they kept all the
more silent, and he
said:) 3 "I am a Jew,
born in Tarsus of
Ci·li'cia, but educated
in this city at the
feet of Ga·ma'li·el,
instructed according
to the strictness of
the ancestral Law,
being zealous for God
just as all of YOU are
this day. 4 And I
persecuted this Way
to the death, binding
and handing over to
prisons both men and
women, 5 as both
the high priest and
all the assembly of
older men can bear
me witness. From
them I also procured
letters to the brothers

εἰς Δαμασκὸν ἐπορευόμην
into Damascus I was going my way
ἄξων καὶ τοὺς ἐκεῖσε ὄντας
being about to lead also the (ones) thither being
δεδεμένους εἰς Ἰερουσαλὴμ ἵνα
having been bound into Jerusalem in order that
τιμωρηθῶσιν.
they might be punished.
6 Ἐγένετο δέ μοι πορευομένῳ καὶ
It occurred but to me going my way and
ἐγγίζοντι τῇ Δαμασκῷ περὶ μεσημβρίαν
coming near to the Damascus about midday
ἐξαίφνης ἐκ τοῦ οὐρανοῦ περιαστράψαι φῶς
suddenly out of the heaven to flash around light
ἱκανὸν περὶ ἐμέ, 7 ἔπεσά τε εἰς τὸ
sufficient around me, I fell and into the
ἔδαφος καὶ ἤκουσα φωνῆς λεγούσης μοι
ground and I heard of voice saying to me
Σαοὺλ Σαούλ, τί με διώκεις;
Saul Saul, why me are you persecuting?
8 ἐγὼ δὲ ἀπεκρίθην Τίς εἶ, κύριε;
I but I answered Who are you, Lord?
εἶπέν τε πρός ἐμέ Ἐγώ εἰμι Ἰησοῦς ὁ
He said and toward me I am Jesus the
Ναζωραῖος ὃν σὺ διώκεις.
Nazarene whom you are persecuting.
9 οἱ δὲ σὺν ἐμοὶ ὄντες τὸ
The (ones) but together with me being the
μὲν φῶς ἐθεάσαντο τὴν δὲ φωνὴν οὐκ
indeed light they viewed the but voice not
ἤκουσαν τοῦ λαλοῦντός μοι.
they heard of the (one) speaking to me.
10 εἶπον δέ Τί ποιήσω, κύριε; ὁ δὲ
I said but What shall I do, Lord? The but
κύριος εἶπεν πρός με Ἀναστὰς πορεύου
Lord said toward me Having stood up be going
εἰς Δαμασκόν, κἀκεῖ σοι λαληθήσεται
into Damascus, and there to you it will be spoken
περὶ πάντων ὧν τέτακταί σοι
about all (things) which it has been arranged to you
ποιῆσαι. 11 ὡς δὲ οὐκ ἐνέβλεπον ἀπὸ
to do. As but not I was looking on from
τῆς δόξης τοῦ φωτὸς ἐκείνου,
the glory of the light that,
χειραγωγούμενος ὑπὸ τῶν συνόντων
being led by the hand by the (ones) being with
μοι ἦλθον εἰς Δαμασκόν.
me I came into Damascus.

in Damascus, and I
was on my way to
bring also those who
were there bound
to Jerusalem to be
punished.
6 "But as I was
journeying and
drawing close to
Damascus, about
midday, suddenly out
of heaven a great light
flashed all around
me, 7 and I fell
to the ground and
heard a voice say to
me, 'Saul, Saul, why
are you persecuting
me?' 8 I answered,
'Who are you, Lord?'
And he said to me,
'I am Jesus the
Naz·a·rene', whom
you are persecuting.'
9 Now the men that
were with me beheld,
indeed, the light but
did not hear the voice
of the one speaking
to me. 10 At that I
said, 'What shall I do,
Lord?' The Lord said
to me, 'Rise, go your
way into Damascus,
and there you will be
told about everything
it is appointed for you
to do.' 11 But as I
could not see anything
for the glory of that
light, I arrived in
Damascus, being led
by the hand of those
who were with me.

12 Ἀνανίας δέ τις ἀνὴρ εὐλαβὴς
Ananias but some male person holding well
κατὰ τὸν νόμον, μαρτυρούμενος ὑπὸ
according to the law, being witnessed about by
πάντων τῶν κατοικούντων Ἰουδαίων,
all the inhabiting Jews,
13 ἐλθὼν πρὸς ἐμὲ καὶ ἐπιστὰς
having come toward me and having stood upon
εἶπέν μοι Σαοὺλ ἀδελφέ, ἀνάβλεψον· κἀγὼ
he said to me Saul brother, look again; and I
αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν.
to very the hour looked again into him.
14 ὁ δὲ εἶπεν Ὁ θεὸς τῶν πατέρων
The (one) but said The God of the fathers
ἡμῶν προεχειρίσατό σε γνῶναι
of us he took in advance into his hand you to know
τὸ θέλημα αὐτοῦ καὶ ἰδεῖν τὸν δίκαιον
the will of him and to see the righteous (one)
καὶ ἀκοῦσαι φωνὴν ἐκ τοῦ στόματος αὐτοῦ,
and to hear voice out of the mouth of him,
15 ὅτι ἔσῃ μάρτυς αὐτῷ πρὸς
because you will be witness to him toward
πάντας ἀνθρώπους ὧν
all men of which (things)
ἑώρακας καὶ ἤκουσας. 16 καὶ νῦν τί
you have seen and you heard. And now why
μέλλεις; ἀναστὰς βάπτισαι
are you being about? Having stood up be baptized
καὶ ἀπόλουσαι τὰς ἁμαρτίας σου
and wash away the sins of you
ἐπικαλεσάμενος τὸ ὄνομα αὐτοῦ.
having called upon the name of him.
17 Ἐγένετο δέ μοι ὑποστρέψαντι εἰς
It occurred but to me having returned into
Ἰερουσαλὴμ καὶ προσευχομένου μου ἐν τῷ
Jerusalem and praying of me in the
ἱερῷ γενέσθαι με ἐν ἐκστάσει 18 καὶ
temple to come to be me in ecstasy and
ἰδεῖν αὐτὸν λέγοντά μοι Σπεῦσον καὶ
to see him saying to me Speed up and
ἔξελθε ἐν τάχει ἐξ Ἰερουσαλήμ,
come you out in quickness out of Jerusalem,
διότι οὐ παραδέξονταί
through which not they will receive alongside
σου μαρτυρίαν περὶ ἐμοῦ. 19 κἀγὼ εἶπον
of you witness about me. And I said
Κύριε, αὐτοὶ ἐπίστανται ὅτι ἐγὼ ἤμην
Lord, they are well knowing that I was

12 "Now An·a·ni'as,
a certain man rever-
ent according to the
Law, well reported on
by all the Jews dwell-
ing there, 13 came
to me and, standing
by me, he said to me,
'Saul, brother, have
your sight again!'
And I looked up at
him that very hour.
14 He said, 'The God
of our forefathers has
chosen you to come
to know his will and
to see the righteous
One and to hear the
voice of his mouth,
15 because you are to
be a witness for him
to all men of things
you have seen and
heard. 16 And now
why are you delaying?
Rise, get baptized and
wash your sins away
by your calling* upon
his name.'
17 "But when I had
returned to Jerusalem
and was praying in
the temple, I fell into
a trance* 18 and
saw him saying to me,
'Hurry up and get out
of Jerusalem quickly,
because they will not
agree to your witness
concerning me.'
19 And I said, 'Lord,
they themselves well
know that I used to

16* Or, "wash your sins away and call." 17* I fell into a trance, אAB; Jehovah's hand was upon me, J13,14,17,22; Jehovah's spirit clothed me, J18.

φυλακίζων καὶ δέρων κατὰ τὰς συναγωγὰς
imprisoning and flaying down the synagogues
τοὺς πιστεύοντας ἐπὶ σέ· 20 καὶ
the (ones) believing upon you; and
ὅτε ἐξεχύννετο τὸ αἷμα Στεφάνου
when was being poured out the blood of Stephen
τοῦ μάρτυρός σου, καὶ αὐτὸς ἤμην
the witness of you, also very I was
ἐφεστὼς καὶ συνευδοκῶν καὶ
having stood upon and thinking well along with and
φυλάσσων τὰ ἱμάτια τῶν
guarding the outer garments of the (ones)
ἀναιρούντων αὐτόν. 21 καὶ εἶπεν πρός με
taking up him. And he said toward me
Πορεύου, ὅτι ἐγὼ εἰς ἔθνη
Be going your way, because I into nations
μακρὰν ἐξαποστελῶ σε.
long [way] I shall send off out you.
22 Ἤκουον δὲ αὐτοῦ ἄχρι τούτου
They were hearing but of him until this
τοῦ λόγου καὶ ἐπῆραν τὴν φωνὴν
the word and they lifted upon the voice
αὐτῶν λέγοντες Αἶρε ἀπὸ τῆς γῆς τὸν
of them saying Lift up from the earth the
τοιοῦτον, οὐ γὰρ καθῆκεν αὐτὸν ζῆν.
such one, not for it was fitting him to be living.
23 κραυγαζόντων τε αὐτῶν καὶ ῥιπτούντων
Crying aloud and of them and throwing about
τὰ ἱμάτια καὶ κονιορτὸν βαλλόντων εἰς
the outer garments and dust flinging into
τὸν ἀέρα 24 ἐκέλευσεν ὁ χιλίαρχος
the air commanded the chiliarch
εἰσάγεσθαι αὐτὸν εἰς τὴν παρεμβολήν,
to be being led in him into the encampment,
εἴπας μάστιξιν ἀνετάζεσθαι
having said to scourges to be being closely examined
αὐτὸν ἵνα ἐπιγνῷ δι'
him in order that he might know fully through
ἣν αἰτίαν οὕτως ἐπεφώνουν
which cause thus they were sounding upon
αὐτῷ. 25 ὡς δὲ προέτειναν αὐτὸν
to him. As but they stretched forth him
τοῖς ἱμᾶσιν εἶπεν πρὸς τὸν ἑστῶτα
to the straps he said toward the having stood
ἑκατόνταρχον ὁ Παῦλος Εἰ ἄνθρωπον
centurion the Paul If man
Ῥωμαῖον καὶ ἀκατάκριτον ἔξεστιν ὑμῖν
Roman and uncondemned it is lawful to you
μαστίζειν; 26 ἀκούσας δὲ ὁ
to be scourging? Having heard but the

imprison and flog
in one synagogue
after another those
believing upon you;
20 and when the
blood of Stephen your
witness was being
spilled, I myself was
also standing by
and approving and
guarding the outer
garments of those
doing away with him.'
21 And yet he said to
me, 'Get on your way,
because I shall send
you out to nations far
off.'"
22 Now they kept
listening to him
down to this word,
and they raised their
voices, saying: "Take
such a [man] away
from the earth, for he
was not fit to live!"
23 And because they
were crying out and
throwing their outer
garments about and
tossing dust into the
air, 24 the military
commander ordered
him to be brought
into the soldiers'
quarters and said he
should be examined
under scourging,
that he might know
fully for what cause
they were shouting
against him this
way. 25 But when
they had stretched
him out for the
whipping, Paul said
to the army officer
standing there: "Is it
lawful for YOU men to
scourge a man that is
a Roman and uncon-
demned?" 26 Well,
when the army
officer heard this,

ἑκατοντάρχης προσελθὼν τῷ χιλιάρχῳ
centurion having come toward the chiliarch
ἀπήγγειλεν λέγων Τί μέλλεις
he reported back saying What are you about
ποιεῖν; ὁ γὰρ ἄνθρωπος οὗτος Ῥωμαῖός
to be doing? The for man this Roman
ἐστιν. 27 προσελθὼν δὲ ὁ
is. Having come toward but the
χιλίαρχος εἶπεν αὐτῷ Λέγε μοι, σὺ
chiliarch said to him Be saying to me, you
Ῥωμαῖος εἶ; ὁ δὲ ἔφη Ναί.
Roman are you? The (one) but said Yes.
28 ἀπεκρίθη δὲ ὁ χιλίαρχος Ἐγὼ πολλοῦ
Answered but the chiliarch I of much
κεφαλαίου τὴν πολιτείαν ταύτην
sum [of money] the citizenship this
ἐκτησάμην. ὁ δὲ Παῦλος ἔφη Ἐγὼ δὲ καὶ
acquired. The but Paul said I but also
γεγέννημαι.
I have been generated.
29 εὐθέως οὖν ἀπέστησαν
Immediately therefore stood off
ἀπ' αὐτοῦ οἱ μέλλοντες
from him the (ones) being about
αὐτὸν ἀνετάζειν· καὶ ὁ χιλίαρχος
him to be closely examining; and the chiliarch
δὲ ἐφοβήθη ἐπιγνοὺς ὅτι
but became afraid having known fully that
Ῥωμαῖός ἐστιν καὶ ὅτι αὐτὸν ἦν
Roman he is and that him he was
δεδεκώς.
having bound.
30 Τῇ δὲ ἐπαύριον βουλόμενος γνῶναι
To the but morrow wishing to know
τὸ ἀσφαλὲς τὸ τί κατηγορεῖται
the steady (thing) the why he is being accused
ὑπὸ τῶν Ἰουδαίων ἔλυσεν αὐτόν, καὶ
by the Jews he loosed him, and
ἐκέλευσεν συνελθεῖν τοὺς ἀρχιερεῖς
he commanded to come together the chief priests
καὶ πᾶν τὸ συνέδριον, καὶ καταγαγὼν τὸν
and all the Sanhedrin, and having led down the
Παῦλον ἔστησεν εἰς αὐτούς.
Paul he made stand into them.
23 ἀτενίσας δὲ Παῦλος τῷ
Having looked intently but Paul to the
συνεδρίῳ εἶπεν Ἄνδρες ἀδελφοί, ἐγὼ πάσῃ
Sanhedrin said Male persons brothers, I to all
συνειδήσει ἀγαθῇ πεπολίτευμαι τῷ
conscience good I have behaved as citizen to the

he went to the
military commander
and made report,
saying: "What are
you intending to do?
Why, this man is a
Roman." 27 So the
military commander
approached and said
to him: "Tell me, Are
you a Roman?" He
said: "Yes." 28 The
military commander
responded: "I pur-
chased these rights as
a citizen for a large
sum [of money]." Paul
said: "But I was even
born [in them]."
29 Immediately,
therefore, the men
that were about to
examine him with
torture withdrew from
him; and the military
commander became
afraid on ascertaining
that he was a Roman
and that he had
bound him.
30 So, the next day,
as he desired to know
for sure just why he
was being accused by
the Jews, he let him
loose and commanded
the chief priests and
all the San'he·drin
to assemble. And he
brought Paul down
and stood him among
them.
23 Looking
intently at the
San'he·drin Paul said:
"Men, brothers, I
have behaved before
God with a perfectly
clear conscience

θεῷ ἄχρι ταύτης τῆς ἡμέρας. 2 ὁ δὲ
God until this the day. The but
ἀρχιερεὺς Ἁνανίας ἐπέταξεν τοῖς
chief priest Ananias ordered to the (ones)
παρεστῶσιν αὐτῷ τύπτειν αὐτοῦ τὸ
having stood beside him to be striking of him the
στόμα. 3 τότε ὁ Παῦλος πρὸς αὐτὸν
mouth. Then the Paul toward him
εἶπεν Τύπτειν σε μέλλει ὁ θεός, τοῖχε
said To be striking you is about the God, wall
κεκονιαμένε· καὶ σὺ κάθῃ κρίνων
having been whitened; and you are sitting judging
με κατὰ τὸν νόμον, καὶ
me according to the Law, and
παρανομῶν κελεύεις με
acting contrary to Law you are commanding me
τύπτεσθαι; 4 οἱ δὲ
to be being struck? The (ones) but
παρεστῶτες εἶπαν Τὸν ἀρχιερέα τοῦ
having stood beside said The chief priest of the
θεοῦ λοιδορεῖς; 5 ἔφη τε ὁ Παῦλος
God you are reviling? Said and the Paul
Οὐκ ᾔδειν, ἀδελφοί, ὅτι ἐστὶν ἀρχιερεύς·
Not I had known, brothers, that he is chief priest;
γέγραπται γὰρ ὅτι ἄρχοντα τοῦ λαοῦ
it has been written for that ruler of the people
σου οὐκ ἐρεῖς κακῶς.
of you not you will say badly.
6 Γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἓν
Having known but the Paul that the one
μέρος ἐστὶν Σαδδουκαίων τὸ δὲ ἕτερον
part is of Sadducees the but different
Φαρισαίων ἔκραζεν ἐν τῷ συνεδρίῳ
of Pharisees he was crying out in the Sanhedrin
Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, υἱὸς
Male persons brothers, I Pharisee I am, son
Φαρισαίων· περὶ ἐλπίδος καὶ ἀναστάσεως
of Pharisees; about hope and resurrection
νεκρῶν κρίνομαι. 7 τοῦτο δὲ
of dead (ones) I am being judged. This but
αὐτοῦ λαλοῦντος ἐγένετο στάσις τῶν
of him speaking there occurred standing of the
Φαρισαίων καὶ Σαδδουκαίων, καὶ ἐσχίσθη τὸ
Pharisees and Sadducees, and was split the
πλῆθος. 8 Σαδδουκαῖοι γὰρ λέγουσιν μὴ
multitude. Sadducees for are saying not
εἶναι ἀνάστασιν μήτε ἄγγελον μήτε πνεῦμα,
to be resurrection nor angel nor spirit,
Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα.
Pharisees but are confessing the both (things).

down to this day."
2 At this the high
priest An·a·ni'as
ordered those
standing by him to
strike him on the
mouth. 3 Then Paul
said to him: "God is
going to strike you,
you whitewashed wall.
Do you at one and
the same time sit to
judge me in accord
with the Law and,
transgressing the Law,
command me to be
struck?" 4 Those
standing by said:
"Are you reviling
the high priest of
God?" 5 And Paul
said: "Brothers, I
did not know he was
high priest. For it is
written, 'You must not
speak injuriously of a
ruler of your people.'"
6 Now when Paul
took note that the one
part was of Sadducees
but the other of Phar-
isees, he proceeded to
cry out in the San'he-
drin: "Men, brothers,
I am a Pharisee, a son
of Pharisees. Over the
hope of resurrection of
the dead I am being
judged." 7 Because
he said this, a dissen-
sion arose between
the Pharisees and the
Sadducees, and the
multitude was split.
8 For Sadducees
say there is neither
resurrection nor angel
nor spirit, but the
Pharisees publicly
declare them all.

9 ἐγένετο δὲ κραυγὴ μεγάλη, καὶ
Occurred but outcry great, and
ἀναστάντες τινὲς τῶν γραμματέων τοῦ
having stood up some of the scribes of the
μέρους τῶν Φαρισαίων διεμάχοντο
part of the Pharisees were fighting through
λέγοντες Οὐδὲν κακὸν εὑρίσκομεν ἐν τῷ
saying Nothing bad we are finding in the
ἀνθρώπῳ τούτῳ· εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ
man this; if but spirit spoke to him
ἢ ἄγγελος—. 10 Πολλῆς δὲ γινομένης
or angel —. Of much but occurring
στάσεως φοβηθεὶς ὁ χιλίαρχος μὴ
of standing having feared the chiliarch not
διασπασθῇ ὁ Παῦλος ὑπ' αὐτῶν
should be drawn in two the Paul by them
ἐκέλευσεν τὸ στράτευμα καταβὰν
he commanded the soldier band having come down
ἁρπάσαι αὐτὸν ἐκ μέσου αὐτῶν,
to snatch him out of middle of them,
ἄγειν εἰς τὴν παρεμβολήν.
to be leading into the encampment.
11 Τῇ δὲ ἐπιούσῃ νυκτὶ
To the but succeeding night
ἐπιστὰς αὐτῷ ὁ κύριος εἶπεν
having stood upon him the Lord said
Θάρσει, ὡς γὰρ διεμαρτύρω
Take courage, as for you gave thorough witness to
τὰ περὶ ἐμοῦ εἰς Ἰερουσαλὴμ οὕτω
the (things) about me into Jerusalem thus
σε δεῖ καὶ εἰς Ῥώμην μαρτυρῆσαι.
you it is necessary also into Rome to bear witness.
12 Γενομένης δὲ ἡμέρας ποιήσαντες
Having occurred but of day having made
συστροφὴν οἱ Ἰουδαῖοι ἀνεθεμάτισαν
turning together the Jews bound under curse
ἑαυτοὺς λέγοντες μήτε φαγεῖν μήτε πεῖν
themselves saying neither to eat nor to drink
ἕως οὗ ἀποκτείνωσιν τὸν Παῦλον.
until which they should kill the Paul.
13 ἦσαν δὲ πλείους τεσσεράκοντα
Were but more (ones) forty
οἱ ταύτην τὴν συνωμοσίαν
the (ones) this the swearing together
ποιησάμενοι· 14 οἵτινες προσελθόντες
having made; who having come toward
τοῖς ἀρχιερεῦσιν καὶ τοῖς πρεσβυτέροις
the chief priests and to the older men
εἶπαν Ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς
they said To curse we cursed selves

9 So there broke out
a loud screaming, and
some of the scribes of
the party of the Phar-
isees rose and began
contending fiercely,
saying: "We find
nothing wrong in this
man; but if a spirit
or an angel spoke to
him,—." 10 Now
when the dissension
grew great, the
military commander
became afraid that
Paul would be pulled
to pieces by them, and
he commanded the
force of soldiers to go
down and snatch him
from their midst and
bring him into the
soldiers' quarters.
11 But the
following night the
Lord stood by him
and said: "Be of good
courage! For as you
have been giving a
thorough witness on
the things about me
in Jerusalem, so you
must also bear witness
in Rome."
12 Now when it
became day, the Jews
formed a conspiracy
and bound themselves
with a curse, saying
they would neither
eat nor drink until
they had killed
Paul. 13 There
were more than forty
men that formed
this oath-bound
conspiracy; 14 and
they went to the chief
priests and the older
men and said: "We
have solemnly bound
ourselves with a curse

μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν
of nothing to taste until which we may kill
τὸν Παῦλον. 15 νῦν οὖν ὑμεῖς
the Paul. Now therefore you
ἐμφανίσατε τῷ χιλιάρχῳ σὺν
make you apparent to the chiliarch together with
τῷ συνεδρίῳ ὅπως καταγάγῃ αὐτὸν
the Sanhedrin so that he should lead down him
εἰς ὑμᾶς ὡς μέλλοντας διαγινώσκειν
into you as being about to be knowing thoroughly
ἀκριβέστερον τὰ περὶ αὐτοῦ· ἡμεῖς
more accurately the (things) about him; we
δὲ πρὸ τοῦ ἐγγίσαι αὐτὸν ἕτοιμοί
but before of the to have come near him ready
ἐσμεν τοῦ ἀνελεῖν αὐτόν.
we are of the to take up him.

16 Ἀκούσας δὲ ὁ υἱὸς τῆς ἀδελφῆς
Having heard but the son of the sister
Παύλου τὴν ἐνέδραν παραγενόμενος
of Paul the sitting in having come to be alongside
καὶ εἰσελθὼν εἰς τὴν παρεμβολὴν
and having entered into the encampment
ἀπήγγειλεν τῷ Παύλῳ.
he reported back to the Paul.
17 προσκαλεσάμενος δὲ ὁ Παῦλος ἕνα
Having called toward self but the Paul one
τῶν ἑκατονταρχῶν ἔφη Τὸν νεανίαν
of the centurions he said The young man
τοῦτον ἄπαγε πρὸς τὸν χιλίαρχον,
this be leading off toward the chiliarch,
ἔχει γὰρ ἀπαγγεῖλαί τι αὐτῷ.
he is having for to report back something to him.
18 ὁ μὲν οὖν παραλαβὼν
The (one) indeed therefore having taken along
αὐτὸν ἤγαγεν πρὸς τὸν χιλίαρχον καί
him he led toward the chiliarch and
φησιν Ὁ δέσμιος Παῦλος
he is saying The bound one Paul
προσκαλεσάμενός με ἠρώτησεν τοῦτον
having called toward self me he requested this
τὸν νεανίαν ἀγαγεῖν πρὸς σέ, ἔχοντά
the young man to lead toward you, having
τι λαλῆσαί σοι. 19 ἐπιλαβόμενος
something to speak to you. Having taken upon
δὲ τῆς χειρὸς αὐτοῦ ὁ χιλίαρχος καὶ
but of the hand of him the chiliarch and
ἀναχωρήσας κατ' ἰδίαν
having withdrawn according to own [place]
ἐπυνθάνετο Τί ἐστιν ὃ ἔχεις
he was inquiring What is it which you are having

not to take a bite of food until we have killed Paul. 15 Now, therefore, you together with the San'he·drin make it clear to the military commander why he should bring him down to you as though you intended to determine more accurately the matters involving him. But before he gets near we will be ready to do away with him."

16 However, the son of Paul's sister heard of their lying in wait, and he came and entered into the soldiers' quarters and reported it to Paul. 17 So Paul called one of the army officers to him and said: "Lead this young man off to the military commander, for he has something to report to him." 18 Therefore this man took him and led him to the military commander and said: "The prisoner Paul called me to him and requested me to lead this young man to you, as he has something to tell you." 19 The military commander took him by the hand and withdrew and began inquiring privately: "What is it you have

ἀπαγγεῖλαί μοι; 20 εἶπεν δὲ ὅτι Οἱ
to report back to me? He said but that The
Ἰουδαῖοι συνέθεντο τοῦ ἐρωτῆσαί σε
Jews put selves together of the to request you
ὅπως αὔριον τὸν Παῦλον καταγάγῃς
so that tomorrow the Paul you should lead down
εἰς τὸ συνέδριον ὡς μέλλων τι
into the Sanhedrin as being about something
ἀκριβέστερον πυνθάνεσθαι περὶ αὐτοῦ·
more accurately to be inquiring about him;
21 σὺ οὖν μὴ πεισθῇς
you therefore not you should be persuaded
αὐτοῖς, ἐνεδρεύουσιν γὰρ αὐτὸν
to them, they are sitting in (wait) for for him
ἐξ αὐτῶν ἄνδρες πλείους
out of them male persons more (ones)
τεσσεράκοντα, οἵτινες ἀνεθεμάτισαν
forty, who bound under curse
ἑαυτοὺς μήτε φαγεῖν μήτε πεῖν ἕως
themselves neither to eat nor to drink until
οὗ ἀνέλωσιν αὐτόν, καὶ νῦν εἰσὶν
which they should take up him, and now they are
ἕτοιμοι προσδεχόμενοι τὴν ἀπὸ σοῦ
ready waiting for the from you
ἐπαγγελίαν. 22 ὁ μὲν οὖν
promise. The indeed therefore
χιλίαρχος ἀπέλυσε τὸν νεανίσκον παραγγείλας
chiliarch released the young man having charged
μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα
to no one to speak out that these (things)
ἐνεφάνισας πρὸς ἐμέ.
you made apparent toward me.

23 Καὶ προσκαλεσάμενός τινας δύο
And having called toward self some two
τῶν ἑκατονταρχῶν εἶπεν Ἑτοιμάσατε
of the centurions he said Make you ready
στρατιώτας διακοσίους ὅπως πορευθῶσιν
soldiers two hundred so that they should go
ἕως Καισαρίας, καὶ ἱππεῖς ἑβδομήκοντα
until Caesarea, also horsemen seventy
καὶ δεξιολάβους διακοσίους, ἀπὸ τρίτης ὥρας
and spearmen two hundred, from third hour
τῆς νυκτός, 24 κτήνη τε
of the night, acquired animals and
παραστῆσαι ἵνα
to make stand alongside in order that
ἐπιβιβάσαντες τὸν Παῦλον
having mounted the Paul
διασώσωσι πρὸς Φήλικα τὸν
they might save clear through toward Felix the

to report to me?" 20 He said: "The Jews have agreed to request you to bring Paul down to the San'he·drin tomorrow as though intending to learn something more accurate about him. 21 Above all things, do not let them persuade you, for more than forty men of theirs are lying in wait for him, and they have bound themselves with a curse neither to eat nor to drink until they have done away with him; and they are now ready, waiting for the promise from you." 22 Therefore the military commander let the young man go after ordering him: "Do not blab to anyone that you have made these things clear to me."

23 And he summoned a certain two of the army officers and said: "Get two hundred soldiers ready to march clear to Caes·a·re'a, also seventy horsemen and two hundred spearmen, at the third hour of the night. 24 Also, provide beasts of burden that they may have Paul ride and convey him safely to Felix the

ἡγεμόνα, 25 γράψας ἐπιστολὴν
governor, having written letter

ἔχουσαν τὸν τύπον τοῦτον·
having the type this;

26 Κλαύδιος Λυσίας τῷ κρατίστῳ
Claudius Lysias to the most mighty

ἡγεμόνι Φήλικι χαίρειν. 27 Τὸν
governor Felix To be rejoicing. The

ἄνδρα τοῦτον συλλημφθέντα ὑπὸ τῶν
male person this having been seized by the

Ἰουδαίων καὶ μέλλοντα ἀναιρεῖσθαι ὑπ᾽
Jews and being about to be taken up by

αὐτῶν ἐπιστὰς σὺν τῷ
them having stood upon together with the

στρατεύματι ἐξειλάμην, μαθὼν ὅτι
soldier band I took out, having learned that

Ῥωμαῖός ἐστιν, 28 βουλόμενός τε
Roman he is, wishing and

ἐπιγνῶναι τὴν αἰτίαν δι᾽ ἣν
to know fully the cause through which

ἐνεκάλουν αὐτῷ κατήγαγον εἰς
they were bringing charges to him I led down into

τὸ συνέδριον αὐτῶν· 29 ὃν εὗρον
the Sanhedrin of them; whom I found

ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου
being charged about things sought of the Law

αὐτῶν, μηδὲν δὲ ἄξιον θανάτου ἢ δεσμῶν
of them, nothing but worthy of death or of bonds

ἔχοντα ἔγκλημα. 30 μηνυθείσης δέ
having charge. Having been disclosed but

μοι ἐπιβουλῆς εἰς τὸν ἄνδρα
to me of plot into the male person

ἔσεσθαι ἐξαυτῆς ἔπεμψα πρὸς
to be in future out of very [hour] I sent toward

σέ, παραγγείλας καὶ τοῖς κατηγόροις
you, having charged also to the accusers

λέγειν πρὸς αὐτὸν ἐπὶ σοῦ.
to be saying toward him upon you.

31 Οἱ μὲν οὖν στρατιῶται
The indeed therefore soldiers

κατὰ τὸ διατεταγμένον
according to the (thing) having been ordered

αὐτοῖς ἀναλαβόντες τὸν Παῦλον ἤγαγον
to them having taken up the Paul they led

διὰ νυκτὸς εἰς τὴν Ἀντιπατρίδα·
through night into the Antipatris;

32 τῇ δὲ ἐπαύριον ἐάσαντες τοὺς
to the but morrow having permitted the

ἱππεῖς ἀπέρχεσθαι σὺν αὐτῷ
horsemen to be going away together with him

governor." 25 And he
wrote a letter having
this form:
26 "Claudius Lys'-
i·as to his excellency,
Governor Felix:
Greetings! 27 This
man was seized by the
Jews and was about to
be done away with by
them, but I came sud-
denly with a force of
soldiers and rescued
him, because I learned
he was a Roman.
28 And wishing to
ascertain the cause
for which they were
accusing him, I
brought him down
into their San'he·drin.
29 I found him to be
accused about ques-
tions of their Law, but
not charged with a
single thing deserving
of death or bonds.
30 But because a
plot that is to be laid
against the man has
been disclosed to me,
I am at once sending
him to you, and com-
manding the accusers
to speak against him
before you."
31 Therefore these
soldiers took Paul
according to their
orders and brought
him by night to
An·tip'a·tris. 32 The
next day they per-
mitted the horsemen
to go on with him,

ὑπέστρεψαν εἰς τὴν παρεμβολήν· 33 οἵτινες
they returned into the encampment; who

εἰσελθόντες εἰς τὴν Καισαρίαν καὶ
having entered into the Caesarea and

ἀναδόντες τὴν ἐπιστολὴν τῷ ἡγεμόνι
having given up the letter to the governor

παρέστησαν καὶ τὸν Παῦλον αὐτῷ.
they stood beside also the Paul to him.

34 ἀναγνοὺς δὲ καὶ ἐπερωτήσας ἐκ
Having read but and having inquired upon out of

ποίας ἐπαρχείας ἐστὶν καὶ πυθόμενος
what sort of province he is and having inquired

ὅτι ἀπὸ Κιλικίας 35 Διακούσομαί
that from Cilicia I shall hear thoroughly

σου, ἔφη, ὅταν καὶ οἱ κατήγοροί
of you, he said, whenever also the accusers

σου παραγένωνται·
of you should come to be alongside;

κελεύσας ἐν τῷ πραιτωρίῳ τοῦ
having commanded in the praetorium of the

Ἡρῴδου φυλάσσεσθαι αὐτόν.
Herod to be being guarded him.

24 Μετὰ δὲ πέντε ἡμέρας κατέβη ὁ
After but five days stepped down the

ἀρχιερεὺς Ἁνανίας μετὰ πρεσβυτέρων τινῶν
chief priest Ananias with older men some

καὶ ῥήτορος Τερτύλλου τινός, οἵτινες
and orator Tertullus some, who

ἐνεφάνισαν τῷ ἡγεμόνι
made (things) apparent to the governor

κατὰ τοῦ Παύλου. 2 κληθέντος δὲ
down on the Paul. Having been called but

αὐτοῦ ἤρξατο κατηγορεῖν ὁ Τέρτυλλος
of him started to be accusing the Tertullus

λέγων
saying

Πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ καὶ
Of much peace obtaining through you and

διορθωμάτων γινομένων τῷ ἔθνει τούτῳ
of reforms occurring to the nation this

διὰ τῆς σῆς προνοίας 3 πάντῃ
through the your forethought to every [way]

τε καὶ πανταχοῦ ἀποδεχόμεθα, κράτιστε
and also everywhere we are accepting, mightiest

Φῆλιξ, μετὰ πάσης εὐχαριστίας.
Felix, with all thankfulness.

4 ἵνα δὲ μὴ ἐπὶ πλεῖόν σε
In order that but not upon more you

ἐνκόπτω, παρακαλῶ ἀκοῦσαί σε ἡμῶν
I may cut in, I entreat to hear you of us

and they returned
to the soldiers'
quarters. 33 The
[horsemen] entered
into Caes·a·re'a and
delivered the letter
to the governor and
also presented Paul to
him. 34 So he read
it and inquired from
what province he was,
and ascertained that
he was from Ci·li'cia.
35 "I shall give you
a thorough hearing,"
he said, "when your
accusers arrive also."
And he commanded
that he be kept under
guard in the prae·to'ri-
an palace of Herod.
24 Five days later
the high priest
An·a·ni'as came down
with some older men
and a public speaker,
a certain Ter·tul'lus,
and they gave
information to the
governor against Paul.
2 When he was called,
Ter·tul'lus started
accusing him, saying:
"Seeing that we
enjoy great peace
through you and
that reforms are
taking place in this
nation through your
forethought, 3 at all
times and also in all
places we receive it,
Your Excellency Felix,
with the greatest
thankfulness. 4 But
that I may not hinder
you any further, I
beseech you to hear us

συντόμως τῇ σῇ ἐπιεικίᾳ. 5 εὑρόντες
briefly to the your yieldingness. Having found
γὰρ τὸν ἄνδρα τοῦτον λοιμὸν καὶ
for the male person this pestilence and
κινοῦντα στάσεις πᾶσι τοῖς Ἰουδαίοις
moving standings to all the Jews
τοῖς κατὰ τὴν οἰκουμένην
the (ones) down the being inhabited (earth)
πρωτοστάτην τε τῆς τῶν Ναζωραίων
one standing first and of the of the Nazarenes
αἱρέσεως, 6 ὃς καὶ τὸ ἱερὸν ἐπείρασεν
of sect, who also the temple tried
βεβηλῶσαι, ὃν καὶ ἐκρατήσαμεν,
to profane, whom also we took hold of,
8 παρ' οὗ δυνήσῃ αὐτὸς
beside of whom you will be able very
ἀνακρίνας περὶ πάντων τούτων
having examined about all these (things)
ἐπιγνῶναι ὧν ἡμεῖς
to know fully of which (things) we
κατηγοροῦμεν αὐτοῦ.
are accusing of him.
9 συνεπέθεντο δὲ καὶ οἱ Ἰουδαῖοι
Joined in attack but also the Jews
φάσκοντες ταῦτα οὕτως ἔχειν.
asserting these (things) thus to be having.
10 Ἀπεκρίθη τε ὁ Παῦλος νεύσαντος
Answered and the Paul having nodded
αὐτῷ τοῦ ἡγεμόνος λέγειν
to him of the governor to be speaking
Ἐκ πολλῶν ἐτῶν ὄντα σε κριτὴν τῷ
Out of many years being you judge to the
ἔθνει τούτῳ ἐπιστάμενος εὐθύμως τὰ
nation this knowing well readily the (things)
περὶ ἐμαυτοῦ ἀπολογοῦμαι,
about myself I am speaking in defense,
11 δυναμένου σου ἐπιγνῶναι, ὅτι οὐ
being able of you to know fully, that not
πλείους εἰσίν μοι ἡμέραι δώδεκα ἀφ'
more (ones) are to me days twelve from
ἧς ἀνέβην προσκυνήσων εἰς
which [day] I went up intending to worship into
Ἰερουσαλήμ, 12 καὶ οὔτε ἐν τῷ ἱερῷ
Jerusalem, and neither in the temple
εὗρόν με πρός τινα διαλεγόμενον ἢ
they found me toward anyone arguing or
ἐπίστασιν ποιοῦντα ὄχλου οὔτε ἐν ταῖς
standing upon making of crowd neither in the

briefly in your
kindliness. 5 For we
have found this man
a pestilent fellow and
stirring up seditions
among all the Jews
throughout the
inhabited earth and a
spearhead of the sect
of the Naz·a·renes',
6 one who also tried
to profane the temple
and whom we seized.
7 ——* 8 From
him you yourself can
by examination find
out about all these
things of which we are
accusing him."
9 With that the
Jews also joined in the
attack, asserting that
these things were so.
10 And Paul, when
the governor nodded
to him to speak,
answered:

"Knowing well that
this nation has had
you as judge for many
years, I readily speak
in my defense the
things about myself,
11 as you are in a
position to find out
that for me it has
not been more than
twelve days since I
went up to worship in
Jerusalem; 12 and
they found me neither
in the temple arguing
with anyone nor
causing a mob to rush
together, either in the

7* P^{74}ℵABVg and the Westcott and Hort Greek text omit this verse.

συναγωγαῖς οὔτε κατὰ τὴν πόλιν, 13 οὐδὲ
synagogues nor down the city, nor
παραστῆσαι δύνανταί σοι περὶ
to set beside they are able to you about
ὧν νυνὶ κατηγοροῦσίν μου.
which (things) now they are accusing of me.
14 ὁμολογῶ δὲ τοῦτό σοι ὅτι
I am confessing but this to you that
κατὰ τὴν ὁδὸν ἣν λέγουσιν
according to the way which they are saying
αἵρεσιν οὕτως λατρεύω τῷ
sect thus I am rendering sacred service to the
πατρῴῳ θεῷ, πιστεύων πᾶσι τοῖς
paternal God, believing to all the (things)
κατὰ τὸν νόμον καὶ τοῖς
according to the Law and to the (things)
ἐν τοῖς προφήταις γεγραμμένοις,
in the Prophets having been written,
15 ἐλπίδα ἔχων εἰς τὸν θεόν, ἣν καὶ
hope having into the God, which also
αὐτοὶ οὗτοι προσδέχονται, ἀνάστασιν
they these are receiving toward, resurrection
μέλλειν ἔσεσθαι δικαίων τε καὶ
to be about to be in future of just (ones) and also
ἀδίκων· 16 ἐν τούτῳ καὶ αὐτὸς
unjust (ones); in this also very
ἀσκῶ ἀπρόσκοπον συνείδησιν
I am taking exercise inoffensive conscience
ἔχειν πρὸς τὸν θεὸν καὶ τοὺς
to be having toward the God and the
ἀνθρώπους διὰ παντός. 17 δι' ἐτῶν
men through all [time]. Through years
δὲ πλειόνων ἐλεημοσύνας ποιήσων
but more gifts of mercy intending to make
εἰς τὸ ἔθνος μου παρεγενόμην καὶ
into the nation of me I came to be alongside and
προσφοράς, 18 ἐν αἷς εὗρόν με
offerings, in which they found me
ἡγνισμένον ἐν τῷ ἱερῷ, οὐ μετὰ
having been cleansed in the temple, not with
ὄχλου οὐδὲ μετὰ θορύβου, τινὲς δὲ ἀπὸ
crowd nor with tumult, some ones but from
τῆς Ἀσίας Ἰουδαῖοι, 19 οὓς ἔδει
the Asia Jews, whom it was necessary
ἐπὶ σοῦ παρεῖναι καὶ κατηγορεῖν εἴ
upon you to be alongside and to be accusing if
τι ἔχοιεν πρὸς ἐμέ, —
anything they may be having toward me, —
20 ἢ αὐτοὶ οὗτοι εἰπάτωσαν τί εὗρον
or they these let them say what they found

synagogues or
throughout the
city. 13 Nor can
they prove to you
the things of which
they are accusing me
right now. 14 But I
do admit this to you,
that, according to the
way that they call a
'sect,' in this manner
I am rendering sacred
service to the God of
my forefathers, as I
believe all the things
set forth in the Law
and written in the
Prophets; 15 and
I have hope toward
God, which hope these
[men] themselves
also entertain, that
there is going to be a
resurrection of both
the righteous and the
unrighteous. 16 In
this respect, indeed, I
am exercising myself
continually to have
a consciousness of
committing no offense
against God and
men. 17 So after
quite a number of
years I arrived to
bring gifts of mercy
to my nation, and
offerings. 18 While I
was at these matters
they found me
ceremonially cleansed
in the temple, but
not with a crowd or
with a tumult. But
there were certain
Jews from the [district
of] Asia, 19 who
ought to be present
before you and to
accuse me if they
might have anything
against me. 20 Or,
let the [men] here say
for themselves what
wrong they found

ἀδίκημα στάντος μου ἐπὶ τοῦ
unrighteous thing having stood of me upon the
συνεδρίου 21 ἢ περὶ μιᾶς ταύτης φωνῆς
Sanhedrin than about one this voice
ἧς ἐκέκραξα ἐν αὐτοῖς ἑστὼς
of which I cried out in them having stood
ὅτι Περὶ ἀναστάσεως νεκρῶν ἐγὼ
that About resurrection of dead (ones) I
κρίνομαι σήμερον ἐφ' ὑμῶν.
am being judged today upon YOU.
22 Ἀνεβάλετο δὲ αὐτοὺς ὁ Φῆλιξ,
Thrust up but them the Felix,
ἀκριβέστερον εἰδὼς τὰ περὶ
more accurately having known the (things) about
τῆς ὁδοῦ, εἴπας Ὅταν Λυσίας ὁ
the way, having said Whenever Lysias the
χιλίαρχος καταβῇ
chiliarch should step down
διαγνώσομαι τὰ καθ' ὑμᾶς·
I shall know thoroughly the (things) down YOU;
23 διαταξάμενος τῷ ἑκατοντάρχῃ
having ordered to the centurion
τηρεῖσθαι αὐτὸν ἔχειν τε
to be being observed him to be having and
ἄνεσιν καὶ μηδένα κωλύειν τῶν
relaxation and no one to be forbidding of the
ἰδίων αὐτοῦ ὑπηρετεῖν αὐτῷ.
own (ones) of his to be ministering to him.
24 Μετὰ δὲ ἡμέρας τινὰς
After but days some
παραγενόμενος ὁ Φῆλιξ
having come to be alongside the Felix
σὺν Δρουσίλλῃ τῇ ἰδίᾳ γυναικὶ οὔσῃ
together with Drusilla the own woman being
Ἰουδαίᾳ μετεπέμψατο τὸν Παῦλον καὶ
Jewess he sent after the Paul and
ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν Ἰησοῦν
he heard of him about the into Christ Jesus
πίστεως. 25 διαλεγομένου δὲ αὐτοῦ περὶ
faith. Reasoning but of him about
δικαιοσύνης καὶ ἐγκρατείας καὶ τοῦ κρίματος
righteousness and self-control and the judgment
τοῦ μέλλοντος ἔμφοβος γενόμενος ὁ
the being about in fear having become the
Φῆλιξ ἀπεκρίθη Τὸ νῦν ἔχον πορεύου,
Felix answered The now having be going you,
καιρὸν δὲ μεταλαβὼν
appointed time but having taken share in
μετακαλέσομαί σε· 26 ἅμα καὶ
I shall call after you; at the same time also

as I stood before
the San'he·drin,
21 except with respect
to this one utterance
which I cried out
while standing among
them, 'Over the resur-
rection of the dead I
am today being judged
before YOU!'"
22 However,
Felix, knowing quite
accurately the matters
concerning this Way,
began to put the
[men] off and said:
"Whenever Lys'i·as the
military commander
comes down, I shall
decide upon these
matters involving
YOU." 23 And he or-
dered the army officer
that the man be kept
and have some relax-
ation [of custody], and
that he forbid no one
of his people to wait
upon him.
24 Some days later
Felix arrived with
Dru·sil'la his wife, who
was a Jewess, and
he sent for Paul and
listened to him on the
belief in Christ Jesus.
25 But as he talked
about righteousness
and self-control and
the judgment to come,
Felix became fright-
ened and answered:
"For the present go
your way, but when I
get an opportune time
I shall send for you
again." 26 At the
same time, though,

ἐλπίζων ὅτι χρήματα δοθήσεται αὐτῷ ὑπὸ
hoping that monies will be given him by
τοῦ Παύλου· διὸ καὶ πυκνότερον
the Paul; through which also more often
αὐτὸν μεταπεμπόμενος ὡμίλει αὐτῷ.
him sending after he was conversing to him.
27 Διετίας δὲ πληρωθείσης
Of two-year period but having been fulfilled
ἔλαβεν διάδοχον ὁ Φῆλιξ Πόρκιον Φῆστον·
received successor the Felix Porcius Festus;
θέλων δὲ χάριτα καταθέσθαι τοῖς Ἰουδαίοις
willing but favor to put down to the Jews
ὁ Φῆλιξ κατέλιπε τὸν Παῦλον
the Felix left down the Paul
δεδεμένον.
having been bound.
25 Φῆστος οὖν ἐπιβὰς τῇ
Festus therefore having stepped upon the
ἐπαρχείᾳ μετὰ τρεῖς ἡμέρας ἀνέβη εἰς
province after three days stepped up into
Ἱεροσόλυμα ἀπὸ Καισαρίας,
Jerusalem from Caesarea,
2 ἐνεφάνισάν τε αὐτῷ οἱ
made (things) apparent and to him the
ἀρχιερεῖς καὶ οἱ πρῶτοι τῶν Ἰουδαίων
chief priests and the first (ones) of the Jews
κατὰ τοῦ Παύλου, καὶ παρεκάλουν αὐτὸν
down on the Paul, and were entreating him
3 αἰτούμενοι χάριν κατ' αὐτοῦ ὅπως
requesting favor down on him so that
μεταπέμψηται αὐτὸν εἰς Ἰερουσαλήμ,
he should send after him into Jerusalem,
ἐνέδραν ποιοῦντες ἀνελεῖν αὐτὸν κατὰ τὴν
sitting in making to take up him down the
ὁδόν. 4 ὁ μὲν οὖν Φῆστος ἀπεκρίθη
way. The indeed therefore Festus answered
τηρεῖσθαι τὸν Παῦλον εἰς Καισαρίαν,
to be being observed the Paul into Caesarea,
ἑαυτὸν δὲ μέλλειν ἐν τάχει ἐκπορεύεσθαι·
himself but to be about in haste to be going out;
5 Οἱ οὖν ἐν ὑμῖν, φησίν,
the (ones) therefore in YOU, he says,
δυνατοὶ συνκαταβάντες εἴ
powerful (ones) having stepped down together if
τί ἐστιν ἐν τῷ ἀνδρὶ ἄτοπον
anything is in the male person out of place
κατηγορείτωσαν αὐτοῦ.
let them accuse him.

he was hoping for
money to be given
him by Paul. On
that account he sent
for him even more
frequently and would
converse with him.
27 But, when two
years had elapsed,
Felix was succeeded
by Porcius Festus;
and because Felix
desired to gain favor
with the Jews, he left
Paul bound.
25 Therefore Festus,
after entering
upon the [government
of the] province, went
up three days later
to Jerusalem from
Caes·a·re'a; 2 and
the chief priests and
the principal men
of the Jews gave
him information
against Paul. So they
began to entreat
him, 3 asking for
themselves as a favor
against the [man] that
he would send for him
to come to Jerusalem,
as they were laying an
ambush to do away
with him along the
road. 4 However,
Festus answered that
Paul was to be kept
in Caes·a·re'a and that
he himself was about
to depart shortly for
there. 5 "Hence
let those who are in
power among YOU," he
said, "come down with
me and accuse him, if
there is anything out
of the way about the
man."

6 Διατρίψας δὲ ἐν αὐτοῖς ἡμέρας
Having spent through but in them days
οὐ πλείους ὀκτὼ ἢ δέκα, καταβὰς
not more eight or ten, having stepped down
εἰς Καισαρίαν, τῇ ἐπαύριον καθίσας
into Caesarea, to the morrow having sat down
ἐπὶ τοῦ βήματος ἐκέλευσεν τὸν
upon the step he commanded the
Παῦλον ἀχθῆναι. 7 παραγενομένου
Paul to be led. Having come to be alongside
δὲ αὐτοῦ περιέστησαν αὐτὸν οἱ ἀπὸ
but of him stood around him the from
Ἱεροσολύμων καταβεβηκότες Ἰουδαῖοι,
Jerusalem having stepped down Jews,
πολλὰ καὶ βαρέα αἰτιώματα καταφέροντες
many and heavy causes of blame bringing against
ἃ οὐκ ἴσχυον ἀποδεῖξαι,
which not they were strong enough to show forth,
8 τοῦ Παύλου ἀπολογουμένου
of the Paul saying in defense
ὅτι Οὔτε εἰς τὸν νόμον
that Neither into the Law
τῶν Ἰουδαίων οὔτε εἰς τὸ ἱερὸν
of the Jews nor into the temple
οὔτε εἰς Καίσαρά τι ἥμαρτον. 9 ὁ
nor into Caesar anything I sinned. The
Φῆστος δὲ θέλων τοῖς Ἰουδαίοις χάριν
Festus but willing to the Jews favor
καταθέσθαι ἀποκριθεὶς τῷ Παύλῳ
to lay down having answered to the Paul
εἶπεν Θέλεις εἰς Ἱεροσόλυμα
he said Are you willing into Jerusalem
ἀναβὰς ἐκεῖ περὶ τούτων
having stepped up there about these (things)
κριθῆναι ἐπ' ἐμοῦ; 10 εἶπεν δὲ ὁ
to be judged upon me? Said but the
Παῦλος Ἑστὼς ἐπὶ τοῦ βήματος
Paul Having stood upon the step
Καίσαρός εἰμι, οὗ με δεῖ
of Caesar I am, where me it is necessary
κρίνεσθαι. Ἰουδαίους οὐδὲν
to be being judged. Jews nothing
ἠδίκηκα, ὡς καὶ σὺ κάλλιον
I have treated unrighteously, as also you finer
ἐπιγινώσκεις. 11 εἰ μὲν οὖν
are knowing fully. If indeed therefore
ἀδικῶ καὶ ἄξιος θανάτου
I am doing unrighteously and worthy of death
πέπραχά τι, οὐ παραιτοῦμαι τὸ
I have done anything, not I am begging off the

6 So when he had
spent not more than
eight or ten days
among them, he went
down to Caes·a·re'a,
and the next day
he sat down on the
judgment seat and
commanded Paul
to be brought in.
7 When he arrived,
the Jews that had
come down from
Jerusalem stood round
about him, leveling
against him many and
serious charges for
which they were un-
able to show evidence.
8 But Paul said
in defense: "Neither
against the Law of
the Jews nor against
the temple nor
against Caesar have I
committed any sin."
9 Festus, desiring to
gain favor with the
Jews, said in reply to
Paul: "Do you wish
to go up to Jerusalem
and be judged there
before me concerning
these things?"
10 But Paul said: "I
am standing before
the judgment seat of
Caesar, where I ought
to be judged. I have
done no wrong to
the Jews, as you also
are finding out quite
well. 11 If, on the
one hand, I am really
a wrongdoer and have
committed anything
deserving of death, I
do not beg off from

ἀποθανεῖν· εἰ δὲ οὐδέν ἐστιν ὧν
to die; if but nothing is of which (things)
οὗτοι κατηγοροῦσίν μου, οὐδείς με δύναται
these are accusing me, no one me is able
αὐτοῖς χαρίσασθαι· Καίσαρα
to them to hand over as favor; Caesar
ἐπικαλοῦμαι. 12 τότε ὁ Φῆστος
I am calling upon. Then the Festus
συνλαλήσας μετὰ τοῦ συμβουλίου
having spoken together with the council
ἀπεκρίθη Καίσαρα ἐπικέκλησαι, ἐπὶ
he answered Caesar you have called upon, upon
Καίσαρα πορεύσῃ.
Caesar you will go.
13 Ἡμερῶν δὲ διαγενομένων
Of days but having occurred through
τινῶν Ἀγρίππας ὁ βασιλεὺς καὶ Βερνίκη
of some Agrippa the king and Bernice
κατήντησαν εἰς Καισαρίαν ἀσπασάμενοι
attained down into Caesarea having greeted
τὸν Φῆστον. 14 ὡς δὲ πλείους ἡμέρας
the Festus. As but more days
διέτριβον ἐκεῖ, ὁ Φῆστος τῷ
they were spending through there, the Festus to the
βασιλεῖ ἀνέθετο τὰ κατὰ τὸν
king put up the (things) according to the
Παῦλον λέγων
Paul saying
Ἀνήρ τίς ἐστιν
Male person some is
καταλελιμμένος ὑπὸ Φήλικος δέσμιος,
having been left down by Felix bound one,
15 περὶ οὗ γενομένου μου εἰς
about whom having come to be of me into
Ἱεροσόλυμα ἐνεφάνισαν οἱ
Jerusalem made (things) apparent the
ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τῶν
chief priests and the older men of the
Ἰουδαίων, αἰτούμενοι κατ' αὐτοῦ
Jews, asking down on him
καταδίκην· 16 πρὸς οὓς ἀπεκρίθην
adverse judgment; toward whom I answered
ὅτι οὐκ ἔστιν ἔθος Ῥωμαίοις
that not is custom to Romans
χαρίζεσθαί τινα ἄνθρωπον πρὶν ἢ
to hand over as favor any man prior than
ὁ κατηγορούμενος κατὰ πρόσωπον
the (one) being accused according to face
ἔχοι τοὺς κατηγόρους τόπον τε
may be having the accusers place and

dying; if, on the other
hand, none of those
things exists of which
these [men] accuse
me, no man can hand
me over to them as
a favor. I appeal to
Caesar!" 12 Then
Festus, after speaking
with the assembly of
counselors, replied:
"To Caesar you have
appealed; to Caesar
you shall go."
13 Now when some
days had passed,
A·grip'pa the king and
Ber·ni'ce arrived in
Caes·a·re'a for a visit
of courtesy to Festus.
14 So, as they were
spending a number
of days there, Festus
laid before the king
the matters respecting
Paul, saying:
"There is a certain
man left prisoner by
Felix, 15 and when I
was in Jerusalem the
chief priests and the
older men of the Jews
brought information
about him, asking a
judgment of condem-
nation against him.
16 But I replied to
them that it is not
Roman procedure to
hand any man over
as a favor before
the accused man
meets his accusers
face to face and gets
a chance to speak

ἀπολογίας λάβοι περὶ τοῦ
of defense he might receive about the
ἐγκλήματος. 17 συνελθόντων
charge. Of (ones) having come together
οὖν ἐνθάδε ἀναβολὴν μηδεμίαν
therefore in here delay none
ποιησάμενος τῇ ἑξῆς καθίσας
having made to the [day] of succession having sat
ἐπὶ τοῦ βήματος ἐκέλευσα ἀχθῆναι
upon the step I commanded to be led
τὸν ἄνδρα· 18 περὶ οὗ σταθέντες
the male person; about whom having stood
οἱ κατήγοροι οὐδεμίαν αἰτίαν ἔφερον
the accusers not any cause were bringing
ὧν ἐγὼ ὑπενόουν
of which (things) I was supposing
πονηρῶν, 19 ζητήματα δέ τινα
wicked (things), things sought but some
περὶ τῆς ἰδίας δεισιδαιμονίας
about the own dread of demon(s)
εἶχον πρὸς αὐτὸν καὶ περί τινος
they were having toward him and about some
Ἰησοῦ τεθνηκότος, ὃν ἔφασκεν ὁ
Jesus having died, whom was asserting the
Παῦλος ζῆν. 20 ἀπορούμενος δὲ ἐγὼ
Paul to be living. Being perplexed but I
τὴν περὶ τούτων ζήτησιν ἔλεγον εἰ
the about these (things) seeking I was saying if
βούλοιτο πορεύεσθαι εἰς
he would be wishing to be going into
Ἰεροσόλυμα κἀκεῖ κρίνεσθαι περὶ
Jerusalem and there to be being judged about
τούτων. 21 τοῦ δὲ Παύλου
these (things). Of the but Paul
ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς τὴν
having called upon to be observed him into the
τοῦ Σεβαστοῦ διάγνωσιν,
of the August One thorough knowledge,
ἐκέλευσα τηρεῖσθαι αὐτὸν ἕως οὗ
I commanded to be observed him until which
ἀναπέμψω αὐτὸν πρὸς Καίσαρα.
I may send up him toward Caesar.
22 Ἀγρίππας δὲ πρὸς τὸν Φῆστον
Agrippa but toward the Festus
Ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου
I was wishing also very of the man
ἀκοῦσαι. Αὔριον, φησίν, ἀκούσῃ αὐτοῦ.
to hear. Tomorrow, he says, you will hear of him.

in his defense con-
cerning the complaint.
17 Therefore when
they got together
here, I made no delay,
but the next day I sat
down on the judgment
seat and commanded
the man to be brought
in. 18 Taking the
stand, the accusers
produced no charge
of the wicked things
I had supposed
concerning him.
19 They simply had
certain disputes with
him concerning their
own worship of the
deity* and concerning
a certain Jesus who
was dead but who
Paul kept asserting
was alive. 20 So,
being perplexed as to
the dispute over these
matters, I proceeded
to ask if he would like
to go to Jerusalem
and there be judged
concerning these mat-
ters. 21 But when
Paul appealed to be
kept for the decision
by the August One,*
I commanded him to
be kept until I should
send him on up to
Caesar."
22 Here A·grip'pa
[said] to Festus: "I
myself would also
like to hear the man."
"Tomorrow," he said,
"you shall hear him."

19* Δεισιδαιμονίας, *dei·si·dai·mo·ni'as*, ℵAB; *su·per·sti·ti·o'ne*, Vg; service of their God, J[17,18]. See Acts 17:22 footnote. 21* Or, "Augustus; the emperor."

23 Τῇ οὖν ἐπαύριον ἐλθόντος
To the therefore morrow having come
τοῦ Ἀγρίππα καὶ τῆς Βερνίκης μετὰ
of the Agrippa and of the Bernice with
πολλῆς φαντασίας καὶ εἰσελθόντων
much appearance and of (ones) having entered
εἰς τὸ ἀκροατήριον σύν τε
into the audience chamber together with and
χιλιάρχοις καὶ ἀνδράσιν τοῖς κατ' ἐξοχὴν
chiliarchs and male persons the down eminence
τῆς πόλεως καὶ κελεύσαντος τοῦ
of the city and having commanded of the
Φήστου ἤχθη ὁ Παῦλος. 24 καί φησιν ὁ
Festus was led the Paul. And says the
Φῆστος Ἀγρίππα βασιλεῦ καὶ πάντες οἱ
Festus Agrippa king and all the
συνπαρόντες ἡμῖν ἄνδρες,
being alongside with us male persons,
θεωρεῖτε τοῦτον περὶ οὗ ἅπαν τὸ
you are beholding this (one) about whom all the
πλῆθος τῶν Ἰουδαίων ἐνέτυχέν μοι ἔν
multitude of the Jews happened on to me in
τε Ἰεροσολύμοις καὶ ἐνθάδε, βοῶντες μὴ
and Jerusalem and in here, shouting not
δεῖν αὐτὸν ζῆν μηκέτι.
to be necessary him to be living not yet.
25 ἐγὼ δὲ κατελαβόμην μηδὲν ἄξιον αὐτὸν
I but took down nothing worthy him
θανάτου πεπραχέναι, αὐτοῦ δὲ τούτου
of death to have done, of him but of this (one)
ἐπικαλεσαμένου τὸν Σεβαστὸν ἔκρινα
having called upon the August One I judged
πέμπειν. 26 περὶ οὗ ἀσφαλές τι
to be sending. About whom steady anything
γράψαι τῷ κυρίῳ οὐκ ἔχω·
to write to the lord not I am having;
διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν καὶ
through which I led forth him upon you and
μάλιστα ἐπὶ σοῦ, βασιλεῦ Ἀγρίππα,
most of all upon you, King Agrippa,
ὅπως τῆς ἀνακρίσεως γενομένης
so that of the examination having occurred
σχῶ τί γράψω·
I should have what I shall write;
27 ἄλογον γάρ μοι δοκεῖ πέμποντα
unreasonable for to me it seems sending
δέσμιον μὴ καὶ τὰς κατ' αὐτοῦ αἰτίας
bound one not also the down on him causes
σημᾶναι.
to signify.

23 Therefore, on the
next day, A·grip'pa
and Ber·ni'ce came
with much pompous
show and entered into
the audience chamber
together with military
commanders as well
as men of eminence
in the city, and when
Festus gave the
command, Paul was
brought in. 24 And
Festus said: "King
A·grip'pa and all YOU
men who are present
with us, YOU are
beholding this man
concerning whom all
the multitude of the
Jews together have
applied to me both
in Jerusalem and
here, shouting that
he ought not to live
any longer. 25 But
I perceived he had
committed nothing
deserving of death. So
when this [man] him-
self appealed to the
August One, I decided
to send him. 26 But
concerning him I have
nothing certain to
write to [my] Lord.
Therefore I brought
him forth before YOU,
and especially before
you, King A·grip'pa, in
order that, after the
judicial examination
has taken place, I
might get something
to write. 27 For it
seems unreasonable to
me to send a prisoner
and not also to signify
the charges against
him."

26 Ἀγρίππας δὲ πρὸς τὸν Παῦλον ἔφη
Agrippa but toward the Paul said
Ἐπιτρέπεταί σοι ὑπὲρ σεαυτοῦ
It is being permitted to you over yourself
λέγειν. τότε ὁ Παῦλος
to be saying. Then the Paul
ἐκτείνας τὴν χεῖρα
having stretched out the hand
ἀπελογεῖτο
he was making defense
2 Περὶ πάντων ὧν
About all (things) of which
ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ
I am being charged by Jews, King
Ἀγρίππα, ἥγημαι ἐμαυτὸν μακάριον
Agrippa, I have considered myself happy
ἐπὶ σοῦ μέλλων σήμερον
upon you being about today
ἀπολογεῖσθαι, 3 μάλιστα γνώστην ὄντα
to be making defense, most of all knower being
σε πάντων τῶν κατὰ Ἰουδαίους ἐθῶν
you of all the according to Jews customs
τε καὶ ζητημάτων· διὸ
and and things sought; through which
δέομαι μακροθύμως ἀκοῦσαί μου.
I am supplicating long-spiritedly to hear of me.
4 Τὴν μὲν οὖν βίωσίν μου
The indeed therefore manner of life of me
ἐκ νεότητος τὴν ἀπ' ἀρχῆς
out of youth the from beginning
γενομένην ἐν τῷ ἔθνει μου ἔν τε
having occurred in the nation of me in and
Ἰεροσολύμοις ἴσασι πάντες Ἰουδαῖοι,
Jerusalem have known all Jews,
5 προγινώσκοντές με ἄνωθεν, ἐὰν
previously knowing me from above, if ever
θέλωσι μαρτυρεῖν, ὅτι
they may will to be bearing witness, that
κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς
according to the strictest sect of the
ἡμετέρας θρησκείας ἔζησα Φαρισαῖος.
our form of worship I lived Pharisee.
6 καὶ νῦν ἐπ' ἐλπίδι τῆς εἰς τοὺς
And now upon hope of the into the
πατέρας ἡμῶν ἐπαγγελίας γενομένης ὑπὸ
fathers of us promise having occurred by
τοῦ θεοῦ ἕστηκα κρινόμενος, 7 εἰς ἣν
the God I have stood being judged, into which
τὸ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νύκτα
the twelve tribeship of us in earnestness night

26 A·grip′pa said to Paul: "You are permitted to speak in behalf of yourself." Then Paul stretched his hand out and proceeded to say in his defense:
2 "Concerning all the things of which I am accused by Jews, King A·grip′pa, I count myself happy that it is before you I am to make my defense this day,
3 especially as you are expert on all the customs as well as the controversies among Jews. Therefore I beg you to hear me patiently.
4 "Indeed, as to the manner of life from youth up that I led from [the] beginning among my nation and in Jerusalem,
all the Jews 5 that have been previously acquainted with me from the first know, if they but wish to bear witness, that according to the strictest sect of our form of worship I lived a Pharisee.
6 And yet now for the hope of the promise that was made by God to our forefathers I stand called to judgment;
7 whereas our twelve tribes are hoping to attain to the fulfillment of this promise by intensely

καὶ ἡμέραν λατρεῦον ἐλπίζει
and day rendering sacred service is hoping
καταντῆσαι· περὶ ἧς ἐλπίδος
to attain down; about which hope
ἐγκαλοῦμαι ὑπὸ Ἰουδαίων, βασιλεῦ.
I am being charged by Jews, king.
8 τί ἄπιστον κρίνεται παρ'
Why unbelievable is it being judged beside
ὑμῖν εἰ ὁ θεὸς νεκροὺς ἐγείρει;
you if the God dead (ones) is raising up?
9 Ἐγὼ μὲν οὖν ἔδοξα ἐμαυτῷ πρὸς
I indeed therefore thought to myself toward
τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν
the name of Jesus the Nazarene to be necessary
πολλὰ ἐναντία πρᾶξαι·
many (things) contrary to perform;
10 ὃ καὶ ἐποίησα ἐν Ἰεροσολύμοις,
which (thing) also I did in Jerusalem,
καὶ πολλούς τε τῶν ἁγίων ἐγὼ ἐν
and many and of the holy (ones) I in
φυλακαῖς κατέκλεισα τὴν παρὰ τῶν
prisons locked down the beside of the
ἀρχιερέων ἐξουσίαν λαβών,
chief priests authority having received,
ἀναιρουμένων τε αὐτῶν κατήνεγκα
being taken up and of them I brought down
ψῆφον, 11 καὶ κατὰ πάσας τὰς συναγωγὰς
vote, and down all the synagogues
πολλάκις τιμωρῶν αὐτοὺς ἠνάγκαζον
many times punishing them I was compelling
βλασφημεῖν, περισσῶς τε ἐμμαινόμενος
to be blaspheming, abundantly and being mad
αὐτοῖς ἐδίωκον ἕως καὶ εἰς τὰς
to them I was persecuting until also into the
ἔξω πόλεις.
outside cities.
12 Ἐν οἷς πορευόμενος εἰς τὴν
In which (things) going (my) way into the
Δαμασκὸν μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς
Damascus with authority and permission of the
τῶν ἀρχιερέων 13 ἡμέρας μέσης κατὰ τὴν
of the chief priests of day middle down the
ὁδὸν εἶδον, βασιλεῦ, οὐρανόθεν ὑπὲρ τὴν
way I saw, king, from heaven over the
λαμπρότητα τοῦ ἡλίου περιλάμψαν
brightness of the sun having gleamed around
με φῶς καὶ τοὺς σὺν ἐμοὶ
me light and the (ones) together with me

rendering him* sacred service night and day. Concerning this hope I am accused by Jews, O king.
8 "Why is it judged unbelievable among you men that God raises up the dead?
9 I, for one, really thought within myself I ought to commit many acts of opposition against the name of Jesus the Naz·a·rene′;
10 which, in fact, I did in Jerusalem, and many of the holy ones I locked up in prisons, as I had received authority from the chief priests; and when they were to be executed, I cast my vote* against them.
11 And by punishing them many times in all the synagogues I tried to force them to make a recantation; and since I was extremely mad against them, I went so far as to persecuting them even in outside cities.
12 "Amid these efforts as I was journeying to Damascus with authority and a commission from the chief priests,
13 I saw at midday on the road, O king, a light beyond the brilliance of the sun flash from heaven about me and about those

7* Jehovah, J13-17. 10* Literally, "(voting) pebble."

πορευομένους· 14 πάντων τε
going their way; of all (ones) and

καταπεσόντων ἡμῶν εἰς τὴν γῆν ἤκουσα
having fallen down of us into the earth I heard

φωνὴν λέγουσαν πρός με τῇ Ἑβραΐδι
voice saying toward me to the Hebrew

διαλέκτῳ Σαούλ Σαούλ, τί με
language Saul Saul, why me

διώκεις; σκληρόν σοι πρὸς
are you persecuting? Hard to you toward

κέντρα λακτίζειν. 15 ἐγὼ δὲ εἶπα Τίς
goads to be kicking. I but said Who

εἶ, κύριε; ὁ δὲ κύριος εἶπεν Ἐγώ
are you, Lord? The but Lord said I

εἰμι Ἰησοῦς ὃν σὺ διώκεις·
am Jesus whom you are persecuting;

16 ἀλλὰ ἀνάστηθι καὶ στῆθι ἐπὶ τοὺς πόδας
but stand up and stand upon the feet

σου· εἰς τοῦτο γὰρ ὤφθην σοι,
of you; into this for I became seen to you,

προχειρίσασθαί σε ὑπηρέτην καὶ
to take in advance into hand you subordinate and

μάρτυρα ὧν τε εἶδές με
witness of which (things) and you saw me

ὧν τε ὀφθήσομαί σοι,
of which (things) and I shall become seen to you,

17 ἐξαιρούμενός σε ἐκ τοῦ λαοῦ καὶ ἐκ
taking out you out of the people and out of

τῶν ἐθνῶν, εἰς οὓς ἐγὼ ἀποστέλλω σε
the nations, into whom I am sending off you

18 ἀνοῖξαι ὀφθαλμοὺς αὐτῶν, τοῦ
to open up eyes of them, of the

ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς
to turn upon from darkness into light and of the

ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν θεόν, τοῦ
authority of the Satan upon the God, of the

λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ
to receive them letting go off of sins and

κλῆρον ἐν τοῖς ἡγιασμένοις
lot in the (ones) having been sanctified

πίστει τῇ εἰς ἐμέ.
to faith the (one) into me.

19 Ὅθεν, βασιλεῦ Ἀγρίππα, οὐκ
From which, King Agrippa, not

ἐγενόμην ἀπειθὴς τῇ οὐρανίῳ ὀπτασίᾳ,
I became disobedient to the heavenly sight,

20 ἀλλὰ τοῖς ἐν Δαμασκῷ πρῶτόν
but to the (ones) in Damascus first

journeying with
me. 14 And when
we had all fallen to
the ground I heard
a voice say to me in
the Hebrew language,
'Saul, Saul, why are
you persecuting me?
To keep kicking
against the goads
makes it hard for
you.' 15 But I said,
'Who are you, Lord?'
And the Lord said,
'I am Jesus, whom
you are persecuting.
16 Nevertheless, rise
and stand on your
feet. For to this end
I have made myself
visible to you, in
order to choose you
as an attendant and a
witness both of things
you have seen and
things I shall make
you see respecting me;
17 while I deliver you
from [this] people and
from the nations, to
whom I am sending
you, 18 to open
their eyes, to turn
them from darkness
to light and from the
authority of Satan to
God, in order for them
to receive forgiveness
of sins and an inher-
itance among those
sanctified by [their]
faith in me.'
19 "Wherefore, King
A·grip'pa, I did not
become disobedient
to the heavenly sight,
20 but both to those
in Damascus first

τε καὶ Ἱεροσολύμοις, πᾶσάν τε τὴν χώραν
and and Jerusalem, all and the country

τῆς Ἰουδαίας, καὶ τοῖς ἔθνεσιν
of the Judea, and to the nations

ἀπήγγελλον μετανοεῖν καὶ ἐπιστρέφειν
I was reporting back to be repenting and to be turning

ἐπὶ τὸν θεόν, ἄξια τῆς μετανοίας ἔργα
upon the God, worthy of the repentance works

πράσσοντας. 21 ἕνεκα τούτων με
performing. On account of these (things) me

Ἰουδαῖοι συλλαβόμενοι ἐν τῷ ἱερῷ
Jews having taken with in the temple

ἐπειρῶντο διαχειρίσασθαι.
were attempting to manhandle thoroughly.

22 ἐπικουρίας οὖν τυχὼν τῆς
Of help therefore having obtained of the

ἀπὸ τοῦ θεοῦ ἄχρι τῆς ἡμέρας ταύτης
from the God until the day this

ἕστηκα μαρτυρόμενος μικρῷ τε
I have stood bearing witness to small (one) and

καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων
and great (one), nothing outside saying

ὧν τε οἱ προφῆται ἐλάλησαν
of which (things) and the Prophets spoke

μελλόντων γίνεσθαι καὶ Μωυσῆς, 23 εἰ
being about to be occurring and Moses, if

παθητὸς ὁ χριστός, εἰ πρῶτος ἐξ
subject to suffering the Christ, if first out of

ἀναστάσεως νεκρῶν φῶς μέλλει
resurrection of dead (ones) light is about

καταγγέλλειν τῷ τε λαῷ καὶ τοῖς
to be publishing to the and people and to the

ἔθνεσιν.
nations.

24 Ταῦτα δὲ αὐτοῦ ἀπολογουμένου
These (things) but of him saying in defense

ὁ Φῆστος μεγάλῃ τῇ φωνῇ φησίν Μαίνῃ,
the Festus to great the voice says You are mad,

Παῦλε· τὰ πολλά σε γράμματα εἰς μανίαν
Paul; the many you writings into madness

περιτρέπει. 25 ὁ δὲ Παῦλος Οὐ
is turning about. The but Paul Not

μαίνομαι, φησίν, κράτιστε Φῆστε, ἀλλὰ
I am mad, says, mightiest Festus, but

ἀληθείας καὶ σωφροσύνης ῥήματα
of truth and soundness of mind sayings

ἀποφθέγγομαι. 26 ἐπίσταται γὰρ περὶ
I am uttering. Is well knowing for about

and to those in Je-
rusalem, and over all
the country of Ju·de'a,
and to the nations
I went bringing the
message that they
should repent and
turn to God by doing
works that befit
repentance. 21 On
account of these
things Jews seized
me in the temple and
attempted to slay me.
22 However, because
I have obtained the
help that is from God
I continue to this day
bearing witness to
both small and great,
but saying nothing
except things the
Prophets as well as
Moses stated were
going to take place,
23 that the Christ was
to suffer and, as the
first to be resurrected
from the dead, he was
going to publish light
both to this people
and to the nations."
24 Now as he was
saying these things
in his defense, Festus
said in a loud voice:
"You are going mad,
Paul! Great learning is
driving you into mad-
ness!" 25 But Paul
said: "I am not going
mad, Your Excellency
Festus, but I am ut-
tering sayings of truth
and of soundness of
mind. 26 In reality,

τούτων ὁ βασιλεύς, πρὸς ὃν
these (things) the king, toward whom
παρρησιαζόμενος λαλῶ·
being outspoken I am speaking;
λανθάνειν γὰρ αὐτὸν τούτων
to be escaping notice of for him of these (things)
οὐ πείθομαι οὐθέν, οὐ γάρ ἐστιν
not I am being persuaded nothing, not for is
ἐν γωνίᾳ πεπραγμένον τοῦτο.
in corner having been performed this.
27 πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς
You are believing, King Agrippa, to the
προφήταις; οἶδα ὅτι πιστεύεις.
Prophets? I have known that you are believing.
28 ὁ δὲ Ἀγρίππας πρὸς τὸν Παῦλον
The but Agrippa toward the Paul
Ἐν ὀλίγῳ με πείθεις Χριστιανὸν
In little me you are persuading Christian
ποιῆσαι. 29 ὁ δὲ Παῦλος Εὐξαίμην
to make. The but Paul I might long for
ἂν τῷ θεῷ καὶ ἐν ὀλίγῳ καὶ ἐν μεγάλῳ
likely to the God and in little and in great
οὐ μόνον σὲ ἀλλὰ καὶ πάντας τοὺς
not only you but also all the (ones)
ἀκούοντάς μου σήμερον γενέσθαι τοιούτους
hearing of me today to become such (ones)
ὁποῖος καὶ ἐγώ εἰμι παρεκτὸς τῶν
of what sort also I am with exception of the
δεσμῶν τούτων.
bonds these.

30 Ἀνέστη τε ὁ βασιλεὺς καὶ ὁ
Stood up and the king and the
ἡγεμὼν ἥ τε Βερνίκη καὶ οἱ
governor the and Bernice and the (ones)
συνκαθήμενοι αὐτοῖς, 31 καὶ ἀναχωρήσαντες
sitting together to them, and having withdrawn
ἐλάλουν πρὸς ἀλλήλους λέγοντες
they were speaking toward one another saying
ὅτι Οὐδὲν θανάτου ἢ δεσμῶν ἄξιον
that Nothing of death or of bonds worthy
πράσσει ὁ ἄνθρωπος οὗτος.
is performing the man this.
32 Ἀγρίππας δὲ τῷ Φήστῳ ἔφη
Agrippa but to the Festus said
Ἀπολελύσθαι ἐδύνατο ὁ ἄνθρωπος
To have been released was able the man
οὗτος εἰ μὴ ἐπεκέκλητο Καίσαρα.
this if not he had called upon Caesar.

the king to whom
I am speaking with
freeness of speech
well knows about
these things; for I am
persuaded that not
one of these things
escapes his notice,
for this thing has
not been done in a
corner. 27 Do you,
King A·grip'pa, believe
the Prophets? I know
you believe." 28 But
A·grip'pa said to Paul:
"In a short time you
would persuade me to
become a Christian."
29 At this Paul said:
"I could wish to God
that whether in a
short time or in a
long time not only
you but also all those
who hear me today
would become men
such as I also am,
with the exception of
these bonds."

30 And the king
rose and so did the
governor and Ber·ni'ce
and the men seated
with them. 31 But
as they withdrew they
began talking with
one another, saying:
"This man practices
nothing deserving
death or bonds."
32 Moreover, A·grip'pa
said to Festus: "This
man could have been
released if he had not
appealed to Caesar."

27 Ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν
As but it was judged of the to be sailing away
ἡμᾶς εἰς τὴν Ἰταλίαν, παρεδίδουν τόν
us into the Italy, they were giving over the
τε Παῦλον καί τινας ἑτέρους δεσμώτας
and Paul also some different bound ones
ἑκατοντάρχῃ ὀνόματι Ἰουλίῳ σπείρης
to centurion to name Julius of band
Σεβαστῆς. 2 ἐπιβάντες δὲ πλοίῳ
of August One. Having stepped upon but to boat
Ἀδραμυντηνῷ μέλλοντι πλεῖν εἰς
from Adramyttium being about to be sailing into
τοὺς κατὰ τὴν Ἀσίαν τόπους ἀνήχθημεν,
the down the Asia places we were led up,
ὄντος σὺν ἡμῖν Ἀριστάρχου
being together with us of Aristarchus
Μακεδόνος Θεσσαλονικέως· 3 τῇ τε
Macedonian of Thessalonica; to the and
ἑτέρᾳ κατήχθημεν εἰς Σιδῶνα,
different [day] we were led down into Sidon,
φιλανθρώπως τε ὁ Ἰούλιος τῷ
with human affection and the Julius to the
Παύλῳ χρησάμενος ἐπέτρεψεν πρὸς τοὺς
Paul having used he permitted toward the
φίλους πορευθέντι ἐπιμελείας τυχεῖν.
friends having gone of care to obtain.

4 κἀκεῖθεν ἀναχθέντες
And from there having been led up
ὑπεπλεύσαμεν τὴν Κύπρον διὰ τὸ τοὺς
we sailed under the Cyprus through the the
ἀνέμους εἶναι ἐναντίους, 5 τό τε
winds to be contrary (ones), the and
πέλαγος τὸ κατὰ τὴν Κιλικίαν καὶ Παμφυλίαν
open sea the down the Cilicia and Pamphylia
διαπλεύσαντες κατήλθαμεν εἰς Μύρρα
having sailed through we came down into Myra
τῆς Λυκίας. 6 Κἀκεῖ εὑρὼν ὁ
of the Lycia. And there having found the
ἑκατοντάρχης πλοῖον Ἀλεξανδρινὸν πλέον εἰς
centurion boat Alexandrian sailing into
τὴν Ἰταλίαν ἐνεβίβασεν ἡμᾶς εἰς αὐτό.
the Italy he made go in us into it.
7 ἐν ἱκαναῖς δὲ ἡμέραις βραδυπλοοῦντες
In sufficient but days sailing slowly
καὶ μόλις γενόμενοι κατὰ τὴν
and with difficulty having come to be down the
Κνίδον, μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου,
Cnidus, not allowing toward us of the wind,
ὑπεπλεύσαμεν τὴν Κρήτην κατὰ Σαλμώνην,
we sailed under the Crete down Salmone,

27 Now as it was
decided for
us to sail away to
Italy, they proceeded
to hand both Paul
and certain other
prisoners over to an
army officer named
Julius of the band of
Au·gus'tus. 2 Going
aboard a boat from
Ad·ra·myt'ti·um that
was about to sail
to places along the
coast of the [district
of] Asia, we set sail,
there being with us
Ar·is·tar'chus a Mac-
e·do'ni·an from Thes-
sa·lo·ni'ca. 3 And the
next day we landed
at Si'don, and Julius
treated Paul with
human kindness and
permitted him to go
to his friends and
enjoy [their] care.
4 And putting out
to sea from there
we sailed under the
[shelter of] Cy'prus,
because the winds
were contrary; 5 and
we navigated through
the open sea along Ci-
li'cia and Pam·phyl'i·a
and put into port
at My'ra in Ly'ci·a.
6 But there the army
officer found a boat
from Alexandria
that was sailing for
Italy, and he made
us board it. 7 Then,
after sailing on slowly
quite a number of
days and coming
to Cni'dus with
difficulty, because
the wind did not let
us get on, we sailed
under the [shelter of]
Crete at Sal·mo'ne,

8 μόλις τε παραλεγόμενοι
with difficulty and laying themselves beside
αὐτὴν ἤλθομεν εἰς τόπον τινὰ καλούμενον
it we came into place some being called
Καλοὺς Λιμένας, ᾧ ἐγγὺς ἦν πόλις
Fine Harbors, to which near was city
Λασέα.
Lasea.
9 Ἱκανοῦ δὲ χρόνου
Of sufficient but time
διαγενομένου καὶ ὄντος ἤδη
having come to be through and being already
ἐπισφαλοῦς τοῦ πλοὸς διὰ τὸ καὶ τὴν
hazardous of the sailing through the also the
νηστείαν ἤδη παρεληλυθέναι,
fast already to have come alongside,
παρῄνει ὁ Παῦλος 10 λέγων
was recommending the Paul saying
αὐτοῖς Ἄνδρες, θεωρῶ ὅτι μετὰ
to them Male persons, I am beholding that with
ὕβρεως καὶ πολλῆς ζημίας οὐ μόνον τοῦ
damage and much loss not only of the
φορτίου καὶ τοῦ πλοίου ἀλλὰ καὶ τῶν
cargo and of the boat but also of the
ψυχῶν ἡμῶν μέλλειν ἔσεσθαι τὸν
souls of us to be about to be in future the
πλοῦν. 11 ὁ δὲ ἑκατοντάρχης τῷ
sailing. The but centurion to the
κυβερνήτῃ καὶ τῷ ναυκλήρῳ μᾶλλον
pilot and to the shipowner rather
ἐπείθετο ἢ τοῖς ὑπὸ
was persuading himself than to the (things) by
Παύλου λεγομένοις. 12 ἀνευθέτου δὲ τοῦ
Paul being said. Of inconvenient but of the
λιμένος ὑπάρχοντος πρὸς παραχειμασίαν
harbor being toward wintering
οἱ πλείονες ἔθεντο βουλὴν ἀναχθῆναι
the more (ones) put counsel to be led up
ἐκεῖθεν, εἴ πως δύναιντο
from there, if somehow they would be able
καταντήσαντες εἰς Φοίνικα
having attained down into Phoenix
παραχειμάσαι, λιμένα τῆς Κρήτης βλέποντα
to winter, harbor of the Crete looking
κατὰ λίβα καὶ κατὰ χῶρον.
down southwest (wind) and down northwest (wind).
13 Ὑποπνεύσαντος δὲ νότου
Having blown under but of south wind
δόξαντες τῆς προθέσεως
(ones) having thought of the purpose

8 and coasting along
it with difficulty we
came to a certain
place called Fair
Havens, near which
was the city La·se'a.
9 As considerable
time had passed
and by now it was
hazardous to navigate
because even the fast
[of atonement day]
had already passed
by, Paul made a
recommendation,
10 saying to them:
"Men, I perceive that
navigation is going to
be with damage and
great loss not only
of the cargo and the
boat but also of our
souls." 11 However,
the army officer went
heeding the pilot and
the shipowner rather
than the things said
by Paul. 12 Now as
the harbor was incon-
venient for wintering,
the majority advised
setting sail from
there, to see if they
could somehow make
it to Phoenix to win-
ter, a harbor of Crete
that opens toward the
northeast and toward
the southeast.
13 Moreover, when
the south wind blew
softly, they thought
they had as good as
realized their purpose,

κεκρατηκέναι ἄραντες ἆσσον
to have laid hold having lifted close by
παρελέγοντο τὴν Κρήτην.
they were laying themselves beside the Crete.
14 μετ' οὐ πολὺ δὲ ἔβαλεν κατ' αὐτῆς
After not much but thrust down on it
ἄνεμος τυφωνικὸς ὁ καλούμενος Εὐρακύλων·
wind typhonic the being called Euroaquilo;
15 συναρπασθέντος δὲ τοῦ
having been snatched together but of the
πλοίου καὶ μὴ δυναμένου ἀντοφθαλμεῖν
boat and not being able to be eyeing against
τῷ ἀνέμῳ ἐπιδόντες
to the wind having given upon
ἐφερόμεθα. 16 νησίον δέ τι
we were being borne. Small island but some
ὑποδραμόντες καλούμενον Καῦδα
having run under being called Cauda
ἰσχύσαμεν μόλις
we had strength enough with difficulty
περικρατεῖς γενέσθαι τῆς
(ones) having full might over to become of the
σκάφης, 17 ἣν ἄραντες βοηθείαις
skiff, which having lifted up helps
ἐχρῶντο ὑποζωννύντες τὸ πλοῖον·
they were using undergirding the boat;
φοβούμενοί τε μὴ εἰς τὴν Σύρτιν
fearing and not into the Syrtis
ἐκπέσωσιν, χαλάσαντες τὸ σκεῦος,
they might fall out, having lowered the gear,
οὕτως ἐφέροντο. 18 σφοδρῶς δὲ
thus they were being borne. Vehemently but
χειμαζομένων ἡμῶν τῇ ἑξῆς
being tempest-tossed of us to the [day] of succession
ἐκβολὴν ἐποιοῦντο, 19 καὶ τῇ
throwing out they were making, and to the
τρίτῃ αὐτόχειρες τὴν σκευὴν
third [day] acting with own hands the tackling
τοῦ πλοίου ἔριψαν.
of the boat they threw.
20 μήτε δὲ ἡλίου μήτε ἄστρων
Neither but of sun nor of stars
ἐπιφαινόντων ἐπὶ πλείονας ἡμέρας, χειμῶνός
appearing upon more days, of winter
τε οὐκ ὀλίγου ἐπικειμένου, λοιπὸν
and not of little lying upon, leftover (thing)
περιῃρεῖτο ἐλπὶς πᾶσα τοῦ
was being lifted around from hope all of the
σῴζεσθαι ἡμᾶς. 21 Πολλῆς τε
to be being saved us. Of much and

and they lifted anchor
and began coasting
inshore along Crete.
14 After no great
while, however, a
tempestuous wind
called Eu·ro·aq'ui·lo
rushed down upon
it. 15 As the boat
was violently seized
and was not able to
keep its head against
the wind, we gave way
and were borne along.
16 Now we ran under
[the shelter of] a
certain small island
called Cau'da, and yet
we were hardly able
to get possession of
the skiff at the stern.
17 But after hoisting
it aboard they
began using helps to
undergird the boat;
and being in fear of
running aground on
the Syr'tis, they low-
ered the gear and thus
were driven along.
18 Yet because we
were being violently
tossed with the
tempest, the following
[day] they began to
lighten the ship;
19 and the third
[day], with their own
hands, they threw
away the tackling of
the boat.
20 When, now,
neither sun nor stars
appeared for many
days, and no little
tempest was lying
upon us, all hope
of our being saved
finally began to be cut
off. 21 And when
there had been a long

ἀσιτίας ὑπαρχούσης τότε
abstinence from grain existing then
σταθεὶς ὁ Παῦλος ἐν μέσῳ αὐτῶν εἶπεν
having stood the Paul in midst of them said
Ἔδει μέν, ὦ ἄνδρες,
It was necessary indeed, O male persons,
πειθαρχήσαντάς μοι μὴ
having obeyed (as to ruler) to me not
ἀνάγεσθαι ἀπὸ τῆς Κρήτης κερδῆσαί
to be being led up from the Crete to gain
τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. 22 καὶ
and the damage this and the loss. And
τὰ νῦν παραινῶ ὑμᾶς
the (things) now I recommend YOU
εὐθυμεῖν, ἀποβολὴ γὰρ
to be being well spirited, throwing off for
ψυχῆς οὐδεμία ἔσται ἐξ ὑμῶν πλὴν τοῦ
of soul not one will be out of YOU besides of the
πλοίου· 23 παρέστη γάρ μοι ταύτῃ τῇ
boat; stood beside for to me to this the
νυκτὶ τοῦ θεοῦ οὗ εἰμί, ᾧ καὶ
night of the God of whom I am, to whom also
λατρεύω, ἄγγελος 24 λέγων
I am rendering sacred service, angel saying
Μὴ φοβοῦ, Παῦλε· Καίσαρί σε δεῖ
Not fear, Paul; to Caesar you it is necessary
παραστῆναι, καὶ ἰδοὺ κεχάρισταί
to stand beside, and look! has handed over as favor
σοι ὁ θεὸς πάντας τοὺς πλέοντας
to you the God all the (ones) sailing
μετὰ σοῦ. 25 διὸ
with you. Through which
εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ
be being well spirited, male persons; I believe for
τῷ θεῷ ὅτι οὕτως ἔσται καθ'
to the God that thus it will be according to
ὃν τρόπον λελάληταί μοι. 26 εἰς
which manner it had been spoken to me. Into
νῆσον δέ τινα δεῖ ἡμᾶς ἐκπεσεῖν.
island but some it is necessary us to fall out.
27 Ὡς δὲ τεσσαρεσκαιδεκάτη νὺξ
As but fourteenth night
ἐγένετο διαφερομένων ἡμῶν ἐν τῷ Ἀδρίᾳ,
occurred being borne through of us in the Adria,
κατὰ μέσον τῆς νυκτὸς ὑπενόουν οἱ
down middle of the night were supposing the
ναῦται προσάγειν τινὰ αὐτοῖς χώραν.
sailors to be leading toward some to them country.
28 καὶ βολίσαντες εὗρον
And having taken soundings they found

abstinence from food,
then Paul stood up
in the midst of them
and said: "Men, YOU
certainly ought to
have taken my advice
and not have put out
to sea from Crete
and have sustained
this damage and
loss. 22 Still, now
I recommend to YOU
to be of good cheer,
for not a soul of YOU
will be lost, only the
boat will. 23 For
this night there stood
near me an angel of
the God to whom I
belong and to whom I
render sacred service,
24 saying, 'Have no
fear, Paul. You must
stand before Caesar,
and, look! God has
freely given you all
those sailing with
you.' 25 Therefore
be of good cheer, men;
for I believe God that
it will be exactly as
it has been told me.
26 However, we must
be cast ashore on a
certain island."
27 Now as the
fourteenth night fell
and we were being
tossed to and fro on
the [sea of] A'dri·a, at
midnight the sailors
began to suspect they
were drawing near to
some land. 28 And
they sounded the
depth and found it

ὀργυιὰς εἴκοσι, βραχὺ δὲ διαστήσαντες
fathoms twenty, briefly but having stood through
καὶ πάλιν βολίσαντες εὗρον
and again having taken soundings they found
ὀργυιὰς δεκαπέντε· 29 φοβούμενοί τε μή
fathoms fifteen; fearing and not
πού κατὰ τραχεῖς τόπους
somewhere down rough places
ἐκπέσωμεν ἐκ πρύμνης ῥίψαντες
we might fall out out of stern having thrown
ἀγκύρας τέσσαρας ηὔχοντο ἡμέραν
anchors four they were longing for day
γενέσθαι. 30 Τῶν δὲ ναυτῶν ζητούντων
to occur. Of the but sailors seeking
φυγεῖν ἐκ τοῦ πλοίου καὶ χαλασάντων τὴν
to flee out of the boat and having lowered the
σκάφην εἰς τὴν θάλασσαν προφάσει ὡς
skiff into the sea to pretense as
ἐκ πρῴρης ἀγκύρας μελλόντων
out of prow anchors being about
ἐκτείνειν, 31 εἶπεν ὁ Παῦλος τῷ
to be stretching out, said the Paul to the
ἑκατοντάρχῃ καὶ τοῖς στρατιώταις Ἐὰν
centurion and to the soldiers If ever
μὴ οὗτοι μείνωσιν ἐν τῷ πλοίῳ, ὑμεῖς
not these should remain in the boat, YOU
σωθῆναι οὐ δύνασθε. 32 τότε ἀπέκοψαν
to be saved not YOU are able. Then cut off
οἱ στρατιῶται τὰ σχοινία τῆς σκάφης καὶ
the soldiers the ropes of the skiff and
εἴασαν αὐτὴν ἐκπεσεῖν.
they permitted it to fall out.
33 Ἄχρι δὲ οὗ ἡμέρα ἤμελλεν
Until but which day was being about
γίνεσθαι παρεκάλει ὁ Παῦλος
to be occurring was encouraging the Paul
ἅπαντας μεταλαβεῖν τροφῆς, λέγων
all (ones) to partake of nourishment, saying
Τεσσαρεσκαιδεκάτην σήμερον ἡμέραν
Fourteenth today day
προσδοκῶντες ἄσιτοι
expecting without grain
διατελεῖτε, μηθὲν
YOU are finishing through, nothing
προσλαβόμενοι· 34 διὸ
having taken toward selves; through which
παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς,
I am encouraging YOU to partake of nourishment,
τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας
this for toward the YOUR salvation

twenty fathoms;
so they proceeded
a short distance
and again made a
sounding and found
it fifteen fathoms.
29 And because of
fearing we might be
cast somewhere upon
the rocks, they cast
out four anchors from
the stern and began
wishing for it to
become day. 30 But
when the sailors
began seeking to
escape from the boat
and lowered the skiff
into the sea under the
pretense of intending
to let down anchors
from the prow,
31 Paul said to the
army officer and the
soldiers: "Unless these
men remain in the
boat, YOU cannot be
saved." 32 Then the
soldiers cut away the
ropes of the skiff and
let it fall off.
33 Now close to
the approach of
day Paul began to
encourage one and
all to take some food,
saying: "Today is the
fourteenth day YOU
have been on the
watch and YOU are
continuing without
food, having taken
nothing for yourselves.
34 Therefore I
encourage YOU to
take some food, for
this is in the interest
of YOUR safety;

ὑπάρχει· οὐδενὸς γὰρ ὑμῶν θρὶξ ἀπὸ τῆς
is; of no one for of YOU hair from the
κεφαλῆς ἀπολεῖται. 35 εἴπας δὲ
head will destroy self. Having said but
ταῦτα καὶ λαβὼν ἄρτον
these (things) and having taken bread
εὐχαρίστησεν τῷ θεῷ ἐνώπιον πάντων
he gave thanks to the God in sight of all (ones)
καὶ κλάσας ἤρξατο ἐσθίειν.
and having broken he started to be eating.
36 εὔθυμοι δὲ γενόμενοι πάντες καὶ αὐτοὶ
Cheerful but having become all also they
προσελάβοντο τροφῆς. 37 ἤμεθα δὲ
took to selves of nourishment. We were but
αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ ὡς
the all souls in the boat about
ἑβδομήκοντα ἕξ. 38 κορεσθέντες δὲ
seventy- six. Having been satisfied but
τροφῆς ἐκούφιζον τὸ πλοῖον
of nourishment they were lightening the boat
ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν.
throwing out the grain into the sea.
39 Ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ
When but day occurred, the earth not
ἐπεγίνωσκον, κόλπον δέ τινα
they were recognizing, bay but some
κατενόουν ἔχοντα αἰγιαλὸν εἰς ὃν
they were perceiving having beach into which
ἐβουλεύοντο εἰ δύναιντο ἐξῶσαι
they were wishing if they would be able to push out
τὸ πλοῖον. 40 καὶ τὰς ἀγκύρας
the boat. And the anchors
περιελόντες εἴων
having lifted away around they were permitting
εἰς τὴν θάλασσαν, ἅμα
into the sea, at the same time
ἀνέντες τὰς ζευκτηρίας τῶν
having loosened up the lashings of the
πηδαλίων, καὶ ἐπάραντες τὸν ἀρτέμωνα
rudders, and having lifted upon the foresail

for not a hair of the
head of one of YOU
will perish." 35 After
he said this, he also
took a loaf, gave
thanks to God before
them all and broke
it and started eating.
36 So they all became
cheerful and them-
selves began taking
some food. 37 Now,
all together, we souls*
in the boat were two
hundred and seventy-
six.# 38 When they
had been satisfied
with food, they pro-
ceeded to lighten the
boat by throwing the
wheat overboard into
the sea.

39 Finally when
it became day, they
could not recognize
the land but they
were observing a
certain bay with a
beach, and on this
they were determined,
if they could, to beach
the boat. 40 So,
cutting away the
anchors, they let them
fall into the sea, at
the same time loosing
the lashings of the
rudder oars and, after
hoisting the foresail

37* Or, "persons." 37# Two hundred and seventy-six, ℵIt^{mss}VgSy^{h,p}; two hundred and seventy-five, A; about seventy-six, B. In the Westcott and Hort Greek text the Greek word (*hos*) for "about" is marked by superior half-brackets, and in the margin appears the Greek word (*di·a·ko'si·ai*) for "two hundred." The copyist for the B manuscript evidently made a mistake by combining the final *Omega* (ω, *oi*) of the preceding Greek word, πλοίῳ (*ploi'oi*), with the next letter, *Sigma* (ς, *s*) standing for 200, to form the Greek word ὡς (*hos*, "about"). Hence the actual number is 276 instead of 76.

τῇ πνεούσῃ κατεῖχον εἰς τὸν
to the blowing they were having down into the
αἰγιαλόν. 41 περιπεσόντες δὲ εἰς
beach. Having fallen around but into
τόπον διθάλασσον ἐπέκειλαν τὴν ναῦν, καὶ
place of two seas they ran shore the ship, and
ἡ μὲν πρῷρα ἐρείσασα ἔμεινεν
the indeed prow having stuck firmly remained
ἀσάλευτος, ἡ δὲ πρύμνα ἐλύετο
unshakable, the but stern was being loosened
ὑπὸ τῆς βίας. 42 Τῶν δὲ στρατιωτῶν
by the violence. Of the but soldiers
βουλὴ ἐγένετο ἵνα τοὺς δεσμώτας
counsel became in order that the ones in bonds
ἀποκτείνωσιν, μή τις ἐκκολυμβήσας
they should kill, not anyone having swum out
διαφύγῃ· 43 ὁ δὲ ἑκατοντάρχης
should flee through; the but centurion
βουλόμενος διασῶσαι τὸν Παῦλον
wishing to save through the Paul
ἐκώλυσεν αὐτοὺς τοῦ βουλήματος,
he was preventing them of the wish,
ἐκέλευσέν τε τοὺς δυναμένους
he commanded and the (ones) being able
κολυμβᾶν ἀπορρίψαντας
to be swimming having thrown themselves off
πρώτους ἐπὶ τὴν γῆν ἐξιέναι, 44 καὶ
first upon the earth to be going out, and
τοὺς λοιποὺς οὓς μὲν ἐπὶ σανίσιν
the leftover (ones) whom indeed upon planks
οὓς δὲ ἐπί τινων τῶν ἀπὸ τοῦ
whom but upon some of the (things) from the
πλοίου· καὶ οὕτως ἐγένετο πάντας
boat; and thus it occurred all
διασωθῆναι ἐπὶ τὴν γῆν.
to be saved through upon the earth.

28 Καὶ διασωθέντες τότε
And having been saved through then
ἐπέγνωμεν ὅτι Μελιτήνη ἡ νῆσος
we recognized that Melita the island
καλεῖται. 2 οἵ τε βάρβαροι
is being called. The and barbarians
παρεῖχαν οὐ τὴν τυχοῦσαν
were having alongside not the having happened
φιλανθρωπίαν ἡμῖν, ἅψαντες γὰρ
affection for mankind to us, having touched off for
πυρὰν προσελάβοντο πάντας ἡμᾶς
fire they received alongside all us
διὰ τὸν ὑετὸν τὸν ἐφεστῶτα καὶ
through the rain the having stood upon and

to the wind, they
made for the beach.
41 When they lighted
upon a shoal washed
on each side by the
sea, they ran the
ship aground and the
prow got stuck and
stayed immovable,
but the stern began
to be violently broken
to pieces. 42 At
this it became the
determination of the
soldiers to kill the
prisoners, that no
one might swim away
and escape. 43 But
the army officer
desired to bring Paul
safely through and
restrained them from
their purpose. And
he commanded those
able to swim to cast
themselves into the
sea and make it to
land first, 44 and
the rest to do so, some
upon planks and some
upon certain things
from the boat. And
thus it came about
that all were brought
safely to land.

28 And when we
had made it
to safety, then we
learned that the is-
land was called Malta.
2 And the foreign-
speaking people
showed us extraordi-
nary human kindness,
for they kindled a
fire and received
all of us helpfully
because of the rain
that was falling and

διὰ τὸ ψῦχος. 3 συστρέψαντος δὲ τοῦ
through the cold. Having collected but of the
Παύλου φρυγάνων τι πλῆθος καὶ
Paul of dry sticks some multitude and
ἐπιθέντος ἐπὶ τὴν πυράν, ἔχιδνα ἀπὸ
having imposed upon the fire, viper from
τῆς θέρμης ἐξελθοῦσα καθῆψε
the heat having come out fastened self down
τῆς χειρὸς αὐτοῦ. 4 ὡς δὲ εἶδαν οἱ
of the hand of him. As but saw the
βάρβαροι κρεμάμενον τὸ θηρίον ἐκ τῆς
barbarians hanging the wild beast out of the
χειρὸς αὐτοῦ, πρὸς ἀλλήλους ἔλεγον
hand of him, toward one another they were saying
Πάντως φονεύς ἐστιν ὁ ἄνθρωπος
By all means murderer is the man
οὗτος ὃν διασωθέντα ἐκ τῆς
this whom having been saved through out of the
θαλάσσης ἡ δίκη ζῆν οὐκ εἴασεν.
sea the justice to be living not permitted.
5 ὁ μὲν οὖν ἀποτινάξας τὸ
The indeed therefore having shaken off the
θηρίον εἰς τὸ πῦρ ἔπαθεν οὐδὲν κακόν·
wild beast into the fire he suffered nothing bad;
6 οἱ δὲ προσεδόκων αὐτὸν
the (ones) but were expecting him
μέλλειν πίμπρασθαι ἢ καταπίπτειν
to be about to be swelling or to be falling down
ἄφνω νεκρόν. ἐπὶ πολὺ δὲ αὐτῶν
suddenly dead. Upon much but of them
προσδοκώντων καὶ θεωρούντων μηδὲν
expecting and beholding nothing
ἄτοπον εἰς αὐτὸν γινόμενον,
out of place into him occurring,
μεταβαλόμενοι ἔλεγον αὐτὸν
having thrust selves around they were saying him
εἶναι θεόν.
to be god.

7 Ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον
In but the [parts] about the place that
ὑπῆρχεν χωρία τῷ πρώτῳ τῆς
was pieces of ground to the first [man] of the
νήσου ὀνόματι Ποπλίῳ, ὃς ἀναδεξάμενος
island to name Publius, who having received up
ἡμᾶς ἡμέρας τρεῖς φιλοφρόνως
us days three friendly-mindedly
ἐξένισεν. 8 ἐγένετο δὲ τὸν
entertained as stranger. It occurred but the
πατέρα τοῦ Ποπλίου πυρετοῖς καὶ
father of the Publius to fevers and

because of the cold.
3 But when Paul
collected a certain
bundle of sticks and
laid it upon the fire,
a viper came out
due to the heat and
fastened itself on
his hand. 4 When
the foreign-speaking
people caught sight
of the venomous
creature hanging
from his hand, they
began saying to one
another: "Surely this
man is a murderer,
and although he made
it to safety from the
sea, vindictive justice
did not permit him
to keep on living."
5 However, he
shook the venomous
creature off into the
fire and suffered no
harm. 6 But they
were expecting he
was going to swell up
with inflammation or
suddenly drop dead.
After they waited
for a long while and
beheld nothing hurtful
happen to him, they
changed their mind
and began saying he
was a god.
7 Now in the neigh-
borhood of that place
the principal man
of the island, named
Pub'li·us, had lands;
and he received us
hospitably and enter-
tained us benevolently
three days. 8 But
it happened that the
father of Pub'li·us was
lying down distressed
with fever and

δυσεντερίῳ συνεχόμενον κατακεῖσθαι,
to dysentery being held together to be lying down,
πρὸς ὃν ὁ Παῦλος εἰσελθὼν καὶ
toward whom the Paul having gone in and
προσευξάμενος ἐπιθεὶς τὰς χεῖρας
having prayed having put upon the hands
αὐτῷ ἰάσατο αὐτόν. 9 τούτου δὲ
to him he healed him. Of this but
γενομένου καὶ οἱ λοιποὶ οἱ ἐν
having occurred also the leftover the (ones) in
τῇ νήσῳ ἔχοντες ἀσθενείας
the island having sicknesses
προσήρχοντο καὶ ἐθεραπεύοντο,
they were coming toward and they were being healed,
10 οἳ καὶ πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς
who also to many honors honored us
καὶ ἀναγομένοις ἐπέθεντο
and to (ones) being led up they put upon
τὰ πρὸς τὰς χρείας.
the (things) toward the needs.

11 Μετὰ δὲ τρεῖς μῆνας ἀνήχθημεν ἐν
After but three months we were led up in
πλοίῳ παρακεχειμακότι ἐν τῇ νήσῳ
boat (it) having wintered in the island
Ἀλεξανδρινῷ, παρασήμῳ Διοσκούροις.
Alexandrian, to ensign Dioscuri.
12 καὶ καταχθέντες εἰς Συρακούσας
And having been led down into Syracuse
ἐπεμείναμεν ἡμέρας τρεῖς, 13 ὅθεν
we remained upon days three, from which
περιελόντες κατηντήσαμεν εἰς
having gone around we attained down into
Ῥήγιον. καὶ μετὰ μίαν ἡμέραν
Rhegium. And after one day
ἐπιγενομένου νότου
having occurred upon of south (wind)
δευτεραῖοι ἤλθομεν εἰς Ποτιόλους,
second (day) ones we came into Puteoli,
14 οὗ εὑρόντες ἀδελφοὺς
where having found brothers
παρεκλήθημεν παρ' αὐτοῖς
we were called alongside beside them
ἐπιμεῖναι ἡμέρας ἑπτά· καὶ οὕτως εἰς
to remain upon days seven; and thus into
τὴν Ῥώμην ἤλθαμεν. 15 κἀκεῖθεν οἱ
the Rome we came. And from there the
ἀδελφοὶ ἀκούσαντες τὰ περὶ ἡμῶν
brothers having heard the (things) about us
ἦλθαν εἰς ἀπάντησιν ἡμῖν ἄχρι Ἀππίου
they came into meeting to us until Appii

dysentery, and Paul
went in to him and
prayed, laid his
hands upon him and
healed him. 9 After
this occurred, the
rest of the people on
the island who had
sicknesses also began
to come to him and be
cured. 10 And they
also honored us with
many gifts and, when
we were setting sail,
they loaded us with
things for our needs.
11 Three months
later we set sail in a
boat from Alexandria
that had wintered in
the island and with
the figurehead "Sons
of Zeus." 12 And
putting into port at
Syracuse we remained
three days, 13 from
which place we went
around and arrived
at Rhe'gi·um. And a
day later a south wind
sprang up and we
made it into Pu·te'o·li
on the second day.
14 Here we found
brothers and were
entreated to remain
with them seven days;
and in this way we
came toward Rome.
15 And from there the
brothers, when they
heard the news about
us, came to meet us
as far as the Mar-
ketplace of Ap'pi·us

Φόρου καὶ Τριῶν Ταβερνῶν, οὓς ἰδὼν
Forum and of Three Taverns, whom having seen

ὁ Παῦλος εὐχαριστήσας τῷ θεῷ
the Paul having given thanks to the God

ἔλαβε θάρσος. 16 Ὅτε δὲ εἰσήλθαμεν εἰς
he took courage. When but we entered into

Ῥώμην, ἐπετράπη τῷ Παύλῳ
Rome, it was permitted to the Paul

μένειν καθ' ἑαυτὸν σὺν
to be remaining according to himself together with

τῷ φυλάσσοντι αὐτὸν στρατιώτῃ.
the guarding him soldier.

17 Ἐγένετο δὲ μετὰ ἡμέρας τρεῖς
It occurred but after days three

συνκαλέσασθαι αὐτὸν τοὺς ὄντας
to be calling together him the (ones) being

τῶν Ἰουδαίων πρώτους· συνελθόντων
of the Jews first (ones); having come together

δὲ αὐτῶν ἔλεγεν πρὸς αὐτοὺς Ἐγώ,
but of them he was saying toward them I,

ἄνδρες ἀδελφοί, οὐδὲν ἐναντίον
male persons brothers, nothing contrary

ποιήσας τῷ λαῷ ἢ τοῖς ἔθεσι τοῖς
having done to the people or to the customs the

πατρῴοις δέσμιος ἐξ Ἱεροσολύμων
paternal bound one out of Jerusalem

παρεδόθην εἰς τὰς χεῖρας τῶν Ῥωμαίων,
I was given beside into the hands of the Romans,

18 οἵτινες ἀνακρίναντές με ἐβούλοντο
who having examined me were wishing

ἀπολῦσαι διὰ τὸ μηδεμίαν αἰτίαν θανάτου
to release through the not one cause of death

ὑπάρχειν ἐν ἐμοί· 19 ἀντιλεγόντων δὲ
to be existing in me; saying against but

τῶν Ἰουδαίων ἠναγκάσθην
of the Jews I was put under necessity

ἐπικαλέσασθαι Καίσαρα, οὐχ ὡς τοῦ
to call upon Caesar, not as of the

ἔθνους μου ἔχων τι κατηγορεῖν.
nation of me having anything to be accusing.

20 διὰ ταύτην οὖν τὴν αἰτίαν
Through this therefore the cause

παρεκάλεσα ὑμᾶς ἰδεῖν καὶ προσλαλῆσαι,
I entreated you to see and to speak toward,

εἵνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ
on account for of the hope of the Israel

τὴν ἅλυσιν ταύτην περίκειμαι.
the chain this I am having lie around.

21 οἱ δὲ πρὸς αὐτὸν εἶπαν Ἡμεῖς
The (ones) but toward him said We

and Three Taverns
and, upon catching
sight of them, Paul
thanked God and took
courage. 16 When,
finally, we entered
into Rome, Paul was
permitted to stay
by himself with the
soldier guarding him.
17 However, three
days later he called
together those who
were the principal
men of the Jews.
When they had assem-
bled, he proceeded to
say to them: "Men,
brothers, although
I had done nothing
contrary to the people
or the customs of
our forefathers, I was
delivered over as a
prisoner from Jerusa-
lem into the hands of
the Romans. 18 And
these, after making
an examination, were
desirous of releasing
me, as there was no
cause for death in me.
19 But when the Jews
kept speaking against
it, I was compelled
to appeal to Caesar,
but not as though
I had anything of
which to accuse my
nation. 20 Really
on this account I
entreated to see and
speak to YOU, for
because of the hope
of Israel this chain
I have around me."
21 They said to him:

οὔτε γράμματα περὶ σοῦ ἐδεξάμεθα ἀπὸ
neither writings about you we received from

τῆς Ἰουδαίας, οὔτε παραγενόμενός
the Judea, nor having come to be alongside

τις τῶν ἀδελφῶν ἀπήγγειλεν ἢ
anyone of the brothers he reported back or

ἐλάλησέν τι περὶ σοῦ πονηρόν.
he spoke anything about you wicked.

22 ἀξιοῦμεν δὲ παρὰ σοῦ
We are considering worthy but beside of you

ἀκοῦσαι ἃ φρονεῖς, περὶ
to hear what (things) you are minding, about

μὲν γὰρ τῆς αἱρέσεως ταύτης γνωστὸν
indeed for of the sect this known

ἡμῖν ἐστὶν ὅτι πανταχοῦ
to us it is that everywhere

ἀντιλέγεται.
it is being said against.

23 Ταξάμενοι δὲ αὐτῷ ἡμέραν
Having arranged but to him day

ἦλθαν πρὸς αὐτὸν εἰς τὴν ξενίαν
they came toward him into the lodging (place)

πλείονες, οἷς ἐξετίθετο
more (ones), to whom he was setting out

διαμαρτυρόμενος τὴν βασιλείαν τοῦ θεοῦ
thoroughly witnessing to the kingdom of the God

πείθων τε αὐτοὺς περὶ τοῦ Ἰησοῦ ἀπὸ
persuading and them about the Jesus from

τε τοῦ νόμου Μωυσέως καὶ τῶν προφητῶν
and the law of Moses and of the Prophets

ἀπὸ πρωὶ ἕως ἑσπέρας. 24 Καὶ οἱ
from morning until evening. And the (ones)

μὲν ἐπείθοντο τοῖς
indeed were being persuaded to the (things)

λεγομένοις οἱ δὲ ἠπίστουν,
being said the (ones) but were disbelieving,

25 ἀσύμφωνοι δὲ ὄντες πρὸς ἀλλήλους
dissonant but being toward one another

ἀπελύοντο, εἰπόντος τοῦ
they were loosing selves off, having said of the

Παύλου ῥῆμα ἓν ὅτι
Paul saying one that

Καλῶς τὸ πνεῦμα τὸ ἅγιον
Finely the spirit the holy

ἐλάλησεν διὰ Ἠσαίου τοῦ
spoke through Isaiah the

προφήτου πρὸς τοὺς πατέρας ὑμῶν 26 λέγων
prophet toward the fathers of YOU saying

Πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ
Go toward the people this and

"Neither have we
received letters
concerning you from
Ju·de'a, nor has
anyone of the brothers
that has arrived
reported or spoken
anything wicked
about you. 22 But
we think it proper to
hear from you what
your thoughts are, for
truly as regards this
sect it is known to us
that everywhere it is
spoken against."
23 They now
arranged for a day
with him, and they
came in greater
numbers to him in his
lodging place. And he
explained the matter
to them by bearing
thorough witness con-
cerning the kingdom
of God and by using
persuasion with them
concerning Jesus from
both the law of Moses
and the Prophets,
from morning till
evening. 24 And
some began to believe
the things said; others
would not believe.
25 So, because they
were at disagreement
with one another, they
began to depart, while
Paul made this one
comment:
"The holy spirit
aptly spoke through
Isaiah the prophet
to YOUR forefathers,
26 saying, 'Go to
this people and

εἶπόν Ἀκοῇ ἀκούσετε καὶ οὐ
say To hearing YOU will be hearing and not
μὴ συνῆτε, καὶ βλέποντες
not YOU should put together, and looking
βλέψετε καὶ οὐ μὴ ἴδητε·
YOU will be looking and not not YOU should see;
27 ἐπαχύνθη γὰρ ἡ καρδία τοῦ
was thickened for the heart of the
λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως
people this, and to the ears heavily
ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν
they heard, and the eyes of them
ἐκάμμυσαν· μή ποτε ἴδωσιν
they shut down; not at sometime they should see
τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν
to the eyes and to the ears they should hear
καὶ τῇ καρδίᾳ συνῶσιν καὶ
and to the heart they should put together and
ἐπιστρέψωσιν, καὶ ἰάσομαι αὐτούς.
they should return, and I shall heal them.
28 γνωστὸν οὖν ὑμῖν ἔστω ὅτι τοῖς
Known therefore to YOU let it be that to the
ἔθνεσιν ἀπεστάλη τοῦτο τὸ σωτήριον
nations was sent off this the means of salvation
τοῦ θεοῦ· αὐτοὶ καὶ ἀκούσονται.
of the God; they and they will hear.
30 Ἐνέμεινεν δὲ διετίαν ὅλην
He remained in but two-year period whole
ἐν ἰδίῳ μισθώματι, καὶ ἀπεδέχετο
in own hired house, and was receiving from
πάντας τοὺς εἰσπορευομένους πρὸς
all the (ones) going in toward
αὐτόν, 31 κηρύσσων τὴν βασιλείαν τοῦ θεοῦ
him, preaching the kingdom of the God
καὶ διδάσκων τὰ περὶ τοῦ κυρίου
and teaching the (things) about the Lord
Ἰησοῦ Χριστοῦ μετὰ πάσης παρρησίας
Jesus Christ with all outspokenness
ἀκωλύτως.
unhinderedly.

say: "By hearing, YOU
will hear but by no
means understand;
and, looking, YOU will
look but by no means
see. 27 For the heart
of this people has
grown unreceptive,
and with their ears
they have heard
without response,
and they have shut
their eyes; that they
should never see with
their eyes and hear
with their ears and
understand with their
heart and turn back,
and I should heal
them."' 28 Therefore
let it be known to YOU
that this, the means
by which God saves,
has been sent out to
the nations; they will
certainly listen to it."
29 ——*
30 So he remained
for an entire two
years in his own hired
house, and he would
kindly receive all
those who came in to
him, 31 preaching
the kingdom of God
to them and teaching
the things concerning
the Lord Jesus Christ
with the greatest
freeness of speech,
without hindrance.

29* אAB and the Westcott and Hort Greek text omit this verse.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ
TOWARD ROMANS

1 Παῦλος δοῦλος Ἰησοῦ Χριστοῦ, κλητὸς
Paul slave of Jesus Christ, called
ἀπόστολος, ἀφωρισμένος εἰς
apostle, having been defined off into
εὐαγγέλιον θεοῦ 2 ὃ προεπηγγείλατο
good news of God which he promised aforetime
διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς
through the prophets of him in scriptures
ἁγίαις 3 περὶ τοῦ υἱοῦ αὐτοῦ, τοῦ
holy about the Son of him, of the (one)
γενομένου ἐκ σπέρματος Δαυεὶδ
having come to be out of seed of David
κατὰ σάρκα, 4 τοῦ
according to flesh, of the (one)
ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει
having been defined Son of God in power
κατὰ πνεῦμα ἁγιωσύνης ἐξ
according to spirit of holiness out of
ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ
resurrection of dead (ones), of Jesus Christ
τοῦ κυρίου ἡμῶν, 5 δι' οὗ ἐλάβομεν
of the Lord of us, through whom we received
χάριν καὶ ἀποστολὴν εἰς
undeserved kindness and apostleship into
ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ
obedience of faith in all the nations over
τοῦ ὀνόματος αὐτοῦ, 6 ἐν οἷς ἐστὲ καὶ
the name of him, in which ones YOU are also
ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, 7 πᾶσιν
YOU called (ones) of Jesus Christ, to all
τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς θεοῦ,
the (ones) being in Rome to loved ones of God,
κλητοῖς ἁγίοις·
to (ones) called holy;
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
undeserved kindness to YOU and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
God Father of us and of Lord Jesus
Χριστοῦ.
Christ.
8 Πρῶτον μὲν εὐχαριστῶ τῷ θεῷ μου
First indeed I am thanking to the God of me
διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν,
through Jesus Christ about all of YOU,

1 Paul, a slave of
Jesus Christ and
called to be an apos-
tle, separated to God's
good news, 2 which
he promised aforetime
through his prophets
in the holy Scriptures,
3 concerning his Son,
who sprang from
the seed of David
according to the flesh,
4 but who with power
was declared God's
Son according to the
spirit of holiness by
means of resurrection
from the dead—yes,
Jesus Christ our Lord,
5 through whom we
received undeserved
kindness and an
apostleship in order
that there might be
obedience of faith
among all the nations
respecting his name,
6 among which
[nations] YOU also are
those called to belong
to Jesus Christ—
7 to all those who
are in Rome as God's
beloved ones, called to
be holy ones:
May YOU have
undeserved kindness
and peace from God
our Father and [the]
Lord Jesus Christ.
8 First of all, I give
thanks to my God
through Jesus Christ
concerning all of YOU,

ὅτι ἡ πίστις ὑμῶν καταγγέλλεται
because the faith of YOU is being announced down
ἐν ὅλῳ τῷ κόσμῳ. 9 μάρτυς γάρ μού ἐστιν
in whole the world. Witness for of me is
ὁ θεός, ᾧ λατρεύω
the God, to whom I am rendering sacred service
ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ
in the spirit of me in the good news of the
υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν
Son of him, as unceasingly remembrance
ὑμῶν ποιοῦμαι πάντοτε ἐπὶ τῶν
of YOU I am making always upon the
προσευχῶν μου, 10 δεόμενος εἴ πως ἤδη
prayers of me, supplicating if how already
ποτὲ εὐοδωθήσομαι ἐν τῷ
at sometime I shall be given good way in the
θελήματι τοῦ θεοῦ ἐλθεῖν πρὸς ὑμᾶς.
will of the God to come toward YOU.
11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα
I am yearning for to see YOU, in order that
τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν
any I may impart gracious gift to YOU spiritual
εἰς τὸ στηριχθῆναι ὑμᾶς, 12 τοῦτο δέ
into the to be firmly fixed YOU, this but
ἐστιν συνπαρακληθῆναι ἐν ὑμῖν διὰ
is to be encouraged together in YOU through
τῆς ἐν ἀλλήλοις πίστεως ὑμῶν τε καὶ ἐμοῦ.
the in one another faith of YOU and and of me.
13 οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν,
Not I am willing but YOU to be not knowing,
ἀδελφοί, ὅτι πολλάκις προεθέμην ἐλθεῖν
brothers, that many times I purposed to come
πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ
toward YOU, and I was hindered until the
δεῦρο, ἵνα τινὰ καρπὸν σχῶ
hither, in order that some fruit I might have
καὶ ἐν ὑμῖν καθὼς καὶ ἐν τοῖς λοιποῖς
also in YOU according as also in the leftover
ἔθνεσιν. 14 Ἕλλησίν τε καὶ βαρβάροις,
nations. To Greeks and and to barbarians,
σοφοῖς τε καὶ ἀνοήτοις
to wise (ones) and and senseless (ones)
ὀφειλέτης εἰμί· 15 οὕτω τὸ κατ' ἐμὲ
debtor I am; thus the according to me
πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ
eager(ness) also to YOU the (ones) in Rome
εὐαγγελίσασθαι. 16 οὐ γὰρ
to declare good news. Not for
ἐπαισχύνομαι τὸ εὐαγγέλιον, δύναμις
I am being ashamed of the good news, power

because YOUR faith
is talked about
throughout the whole
world. 9 For God, to
whom I render sacred
service with my spirit
in connection with the
good news about his
Son, is my witness of
how without ceasing I
always make mention
of YOU in my prayers,
10 begging that if at
all possible I may now
at last be prospered
in the will of God so
as to come to YOU.
11 For I am longing
to see YOU, that I may
impart some spiritual
gift to YOU in order
for YOU to be made
firm; 12 or, rather,
that there may be an
interchange of encour-
agement among YOU,
by each one through
the other's faith, both
YOURS and mine.
13 But I do not
want YOU to fail to
know, brothers, that I
many times purposed
to come to YOU, but
I have been hindered
until now, in order
that I might acquire
some fruitage also
among YOU even as
among the rest of the
nations. 14 Both
to Greeks and to
Barbarians, both to
wise and to senseless
ones I am a debtor:
15 so there is
eagerness on my part
to declare the good
news also to YOU there
in Rome. 16 For
I am not ashamed
of the good news;

γὰρ θεοῦ ἐστιν εἰς σωτηρίαν παντὶ
for of God it is into salvation to everyone
τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον
to the (one) believing, to Jew and first
καὶ Ἕλληνι· 17 δικαιοσύνη γὰρ θεοῦ ἐν
and to Greek; righteousness for of God in
αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς
it is being revealed out of faith into
πίστιν, καθὼς γέγραπται Ὁ δὲ
faith, according as it has been written The but
δίκαιος ἐκ πίστεως ζήσεται.
righteous (one) out of faith will live.
18 Ἀποκαλύπτεται γὰρ ὀργὴ θεοῦ ἀπ'
It is being revealed for wrath of God from
οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ
heaven upon all lack of veneration and
ἀδικίαν ἀνθρώπων τῶν τὴν
unrighteousness of men the (ones) the
ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων,
truth in unrighteousness holding down,
19 διότι τὸ γνωστὸν τοῦ θεοῦ
through which the known (thing) of the God
φανερόν ἐστιν ἐν αὐτοῖς, ὁ θεὸς γὰρ αὐτοῖς
manifest is in them, the God for to them
ἐφανέρωσεν. 20 τὰ γὰρ ἀόρατα αὐτοῦ
manifested. The for unseen (things) of him
ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν
from creation of world to the things made
νοούμενα καθορᾶται, ἥ τε ἀΐδιος
being perceived is seen down, the and eternal
αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι
of him power and godship, into the to be
αὐτοὺς ἀναπολογήτους, 21 διότι
them defenseless, through which
γνόντες τὸν θεὸν οὐχ ὡς θεὸν
having known the God not as God
ἐδόξασαν ἢ ηὐχαρίστησαν, ἀλλὰ
they glorified or they thanked, but
ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν
they became vain in the reasonings of them
καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν
and was darkened the unintelligent of them
καρδία· 22 φάσκοντες εἶναι σοφοὶ
heart; asserting to be wise (ones)
ἐμωράνθησαν, 23 καὶ ἤλλαξαν τὴν
they were made foolish, and they changed the
δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι
glory of the incorruptible God in likeness

it is, in fact, God's
power for salvation
to everyone having
faith, to the Jew first
and also to the Greek;
17 for in it God's
righteousness is being
revealed by reason of
faith and toward faith,
just as it is written:
"But the righteous one
—by means of faith he
will live."
18 For God's wrath
is being revealed
from heaven against
all ungodliness and
unrighteousness
of men who are
suppressing the truth
in an unrighteous
way, 19 because
what may be known
about God is manifest
among them, for God
made it manifest to
them. 20 For his
invisible [qualities]
are clearly seen from
the world's* creation
onward, because they
are perceived by the
things made, even
his eternal power and
Godship,″ so that
they are inexcusable;
21 because, although
they knew God, they
did not glorify him
as God nor did they
thank him, but they
became empty-headed
in their reasonings
and their unintelligent
heart became dark-
ened. 22 Although
asserting they were
wise, they became
foolish 23 and
turned the glory of
the incorruptible God
into something like

20* World's (κόσμου, *ko'smou*), ℵAB; *mun'di*, Vg; עולם, *'oh·lam'*, J[17,22].
20″ Godship (*Thei·o'tes*, related to *The·os'*, God); *Di·vi'ni·tas*, Vg.

εἰκόνος φθαρτοῦ ἀνθρώπου καὶ πετεινῶν
of image of corruptible man and of fliers
καὶ τετραπόδων καὶ ἑρπετῶν.
and of four-footed (ones) and of creeping things.
24 Διὸ παρέδωκεν αὐτοὺς ὁ
Through which gave beside them the
θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν
God in the desires of the hearts of them
εἰς ἀκαθαρσίαν τοῦ ἀτιμάζεσθαι τὰ
into uncleanness of the to be being dishonored the
σώματα αὐτῶν ἐν αὐτοῖς, 25 οἵτινες
bodies of them in them, who
μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ
exchanged the truth of the God in the
ψεύδει, καὶ ἐσεβάσθησαν καὶ
lie, and they venerated and
ἐλάτρευσαν τῇ κτίσει παρὰ
they rendered sacred service to the creation beside
τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς
the One having created, who is blessed (one)
εἰς τοὺς αἰῶνας· ἀμήν. 26 Διὰ τοῦτο
into the ages; amen. Through this
παρέδωκεν αὐτοὺς ὁ θεὸς εἰς πάθη
gave beside them the God into passions
ἀτιμίας· αἵ τε γὰρ θήλειαι αὐτῶν
of dishonor; the and for females of them
μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν
exchanged the natural use into the (one)
παρὰ φύσιν, 27 ὁμοίως τε καὶ οἱ ἄρσενες
beside nature, likewise and also the males
ἀφέντες τὴν φυσικὴν χρῆσιν τῆς
having let go off the natural use of the
θηλείας ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν
female were burned out in the lust of them
εἰς ἀλλήλους ἄρσενες ἐν ἄρσεσιν, τὴν
into one another males in males, the
ἀσχημοσύνην κατεργαζόμενοι καὶ τὴν
indecency working down and the
ἀντιμισθίαν ἣν ἔδει τῆς
return reward which it was necessary of the
πλάνης αὐτῶν ἐν αὐτοῖς
error of them in them
ἀπολαμβάνοντες.
receiving (back) from.
28 Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν
And according as not they approved the
θεὸν ἔχειν ἐν ἐπιγνώσει,
God to be having in accurate knowledge,
παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον
gave beside them the God into disapproved

the image of cor-
ruptible man and of
birds and four-footed
creatures and creeping
things.
24 Therefore God,
in keeping with
the desires of their
hearts, gave them up
to uncleanness, that
their bodies might
be dishonored among
them, 25 even those
who exchanged the
truth of God for the
lie and venerated
and rendered sacred
service to the creation
rather than the One
who created, who is
blessed forever. Amen.
26 That is why God
gave them up to
disgraceful sexual
appetites, for both
their females changed
the natural use of
themselves into one
contrary to nature;
27 and likewise even
the males left the nat-
ural use of the female
and became violently
inflamed in their lust
toward one another,
males with males,
working what is
obscene and receiving
in themselves the full
recompense, which
was due for their
error.
28 And just as
they did not approve
of holding God in
accurate knowledge,
God gave them up
to a disapproved

νοῦν, ποιεῖν τὰ μὴ καθήκοντα,
mind, to be doing the (things) not being fitting,
29 πεπληρωμένους πάσῃ ἀδικίᾳ
having been filled to all unrighteousness
πονηρίᾳ πλεονεξίᾳ κακίᾳ, μεστοὺς
wickedness covetousness badness, (ones) full
φθόνου φόνου ἔριδος δόλου
of envy of murder of strife of deceit
κακοηθείας, ψιθυριστάς,
of bad-mannered state, whisperers,
30 καταλάλους, θεοστυγεῖς, ὑβριστάς,
speakers down, God abhorrers, insolent,
ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς
superior appearing, vagrants, inventors
κακῶν, γονεῦσιν
of bad (things), to parents
ἀπειθεῖς, 31 ἀσυνέτους,
(ones) disobedient, (ones) without comprehension,
ἀσυνθέτους,
engagement breakers,
ἀστόργους, ἀνελεήμονας·
(ones) without natural affection, merciless;
32 οἵτινες τὸ δικαίωμα τοῦ θεοῦ
who the righteous decree of the God
ἐπιγνόντες, ὅτι οἱ τὰ
having accurately known, that the (ones) the
τοιαῦτα πράσσοντες ἄξιοι θανάτου
such (things) performing worthy of death
εἰσίν, οὐ μόνον αὐτὰ ποιοῦσιν ἀλλὰ
they are, not only them they are doing but
καὶ συνευδοκοῦσιν τοῖς
also they are thinking well with to the (ones)
πράσσουσιν.
performing.

2 Διὸ ἀναπολόγητος εἶ, ὦ
Through which defenseless you are, O
ἄνθρωπε πᾶς ὁ κρίνων· ἐν ᾧ
man everyone the (one) judging; in what
γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν
for you are judging the different (one), yourself
κατακρίνεις, τὰ γὰρ αὐτὰ
you are judging down, the for very (things)
πράσσεις ὁ κρίνων·
you are performing the (one) judging;
2 οἴδαμεν δὲ ὅτι τὸ κρίμα τοῦ
we have known but that the judgment of the
θεοῦ ἐστὶν κατὰ ἀλήθειαν ἐπὶ τοὺς
God is according to truth upon the (ones)
τὰ τοιαῦτα πράσσοντας.
the such (things) performing.

mental state, to do
the things not fitting,
29 filled as they were
with all unrighteous-
ness, wickedness,
covetousness, badness,
being full of envy,
murder, strife, deceit,
malicious disposition,
being whisperers,
30 backbiters,
haters of God,
insolent, haughty,
self-assuming,
inventors of injurious
things, disobedient to
parents, 31 without
understanding, false
to agreements, having
no natural affection,
merciless. 32 Al-
though these know
full well the righteous
decree of God, that
those practicing such
things are deserving
of death, they not
only keep on doing
them but also consent
with those practicing
them.

2 Therefore you
are inexcusable,
O man, whoever you
are, if you judge; for
in the thing in which
you judge another,
you condemn yourself,
inasmuch as you that
judge practice the
same things. 2 Now
we know that the
judgment of God is,
in accord with truth,
against those who
practice such things.

3 λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε
You are reckoning but this, O man
ὁ κρίνων τοὺς τὰ τοιαῦτα
the (one) judging the (ones) the such (things)
πράσσοντας καὶ ποιῶν αὐτά, ὅτι σὺ
performing and (one) doing them, that you
ἐκφεύξῃ τὸ κρίμα τοῦ θεοῦ;
will flee out of the judgment of the God?
4 ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ
Or of the riches of the kindness of him
καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας
and of the forbearance and of the longness of spirit
καταφρονεῖς, ἀγνοῶν ὅτι τὸ
you are despising, not knowing that the
χρηστὸν τοῦ θεοῦ εἰς μετάνοιάν σε
kind [quality] of the God into repentance you
ἄγει; 5 κατὰ δὲ τὴν σκληρότητά
is leading? According to but the hardness
σου καὶ ἀμετανόητον καρδίαν
of you and unrepentant heart
θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ
you are treasuring up to yourself wrath in day
ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας
of wrath and of revelation of righteous judgment
τοῦ θεοῦ, 6 ὃς ἀποδώσει ἑκάστῳ
of the God, who will pay back to each (one)
κατὰ τὰ ἔργα αὐτοῦ· 7 τοῖς
according to the works of him; to the (ones)
μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ
indeed according to endurance of work good
δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσιν
glory and honor and incorruptibleness seeking
ζωὴν αἰώνιον· 8 τοῖς δὲ ἐξ
life everlasting; to the (ones) but out of
ἐριθίας καὶ ἀπειθοῦσι τῇ
contentiousness and (ones) disobeying to the
ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ
truth obeying but to the unrighteousness
ὀργὴ καὶ θυμός, 9 θλῖψις καὶ στενοχωρία,
wrath and anger, tribulation and distress,
ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ
upon every soul of man of the (one)
κατεργαζομένου τὸ κακόν, Ἰουδαίου τε
working down the bad (thing), of Jew and
πρῶτον καὶ Ἕλληνος· 10 δόξα δὲ καὶ τιμὴ
first and of Greek; glory but and honor
καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ
and peace to everyone the (one) working
τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ
the good (thing), to Jew and first and

3 But do you have
this idea, O man,
while you judge those
who practice such
things and yet you do
them, that you will
escape the judgment
of God? 4 Or do you
despise the riches
of his kindness and
forbearance and
long-suffering, because
you do not know that
the kindly [quality] of
God is trying to lead
you to repentance?
5 But according to
your hardness and
unrepentant heart
you are storing up
wrath for yourself
on the day of wrath
and of the revealing
of God's righteous
judgment. 6 And he
will render to each
one according to his
works: 7 everlasting
life to those who are
seeking glory and
honor and incorrupt-
ibleness by endurance
in work that is good;
8 however, for those
who are contentious
and who disobey
the truth but obey
unrighteousness there
will be wrath and
anger, 9 tribulation
and distress, upon the
soul of every man who
works what is inju-
rious, of the Jew first
and also of the Greek;
10 but glory and
honor and peace for
everyone who works
what is good, for the
Jew first and also

Ἕλληνι· 11 οὐ γάρ ἐστιν προσωπολημψία
to Greek; not for is acceptance of face
παρὰ τῷ θεῷ.
beside the God.
12 Ὅσοι γὰρ ἀνόμως ἥμαρτον,
As many as for without law they sinned,
ἀνόμως καὶ ἀπολοῦνται· καὶ
without law also they will be destroying selves; and
ὅσοι ἐν νόμῳ ἥμαρτον, διὰ νόμου
as many as in law they sinned, through law
κριθήσονται· 13 οὐ γὰρ οἱ ἀκροαταὶ
they will be judged; not for the hearers
νόμου δίκαιοι παρὰ τῷ θεῷ, ἀλλ'
of law righteous (ones) beside the God, but
οἱ ποιηταὶ νόμου δικαιωθήσονται.
the doers of law will be justified.
14 ὅταν γὰρ ἔθνη τὰ μὴ νόμον
Whenever for nations the (ones) not law
ἔχοντα φύσει τὰ τοῦ νόμου
having to nature the (things) of the law
ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες
they may be doing, these law not having
ἑαυτοῖς εἰσιν νόμος· 15 οἵτινες
to selves they are law; who
ἐνδείκνυνται τὸ ἔργον τοῦ νόμου
are showing within the work of the law
γραπτὸν ἐν ταῖς καρδίαις αὐτῶν,
written in the hearts of them,
συνμαρτυρούσης αὐτῶν τῆς
bearing witness together of them of the
συνειδήσεως καὶ μεταξὺ ἀλλήλων τῶν
conscience and between one another of the
λογισμῶν κατηγορούντων ἢ καὶ
reckonings accusing or also
ἀπολογουμένων, 16 ἐν ᾗ ἡμέρᾳ κρίνει
defending selves, in which day is judging
ὁ θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων
the God the hidden (things) of the men
κατὰ τὸ εὐαγγέλιόν μου διὰ
according to the good news of me through
Χριστοῦ Ἰησοῦ.
Christ Jesus.
17 Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ καὶ
If but you Jew are being named and
ἐπαναπαύῃ νόμῳ καὶ καυχᾶσαι
you are resting up upon law and you are boasting
ἐν θεῷ 18 καὶ γινώσκεις τὸ θέλημα καὶ
in God and you are knowing the will and
δοκιμάζεις τὰ διαφέροντα
you are approving the things excelling

for the Greek.
11 For there is no
partiality with God.
12 For instance,
all those who sinned
without law will also
perish without law;
but all those who
sinned under law will
be judged by law.
13 For the hearers
of law are not the
ones righteous before
God, but the doers of
law will be declared
righteous. 14 For
whenever people of
the nations that do
not have law do by
nature the things of
the law, these people,
although not having
law, are a law to
themselves. 15 They
are the very ones
who demonstrate the
matter of the law to
be written in their
hearts, while their
conscience is bearing
witness with them
and, between their
own thoughts, they
are being accused
or even excused.
16 This will be in
the day when God
through Christ Jesus
judges the secret
things of mankind,
according to the good
news I declare.
17 If, now, you are
a Jew in name and
are resting upon law
and taking pride in
God, 18 and you
know his will and
approve of things
that are excellent

κατηχούμενος ἐκ τοῦ νόμου,
being orally instructed out of the Law,
19 πέποιθάς τε σεαυτὸν ὁδηγὸν
you have persuaded and yourself guide
εἶναι τυφλῶν, φῶς τῶν ἐν
to be of blind (ones), light of the (ones) in
σκότει, 20 παιδευτὴν ἀφρόνων,
darkness, educator of unreasonable (ones),
διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν
teacher of babes, having the form
τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ
of the knowledge and of the truth in the
νόμῳ,— 21 ὁ οὖν διδάσκων
Law, — the (one) therefore teaching
ἕτερον σεαυτὸν οὐ διδάσκεις;
different (one) yourself not are you teaching?
ὁ κηρύσσων μὴ κλέπτειν
The (one) preaching not to be stealing
κλέπτεις; 22 ὁ λέγων
are you stealing? The (one) saying
μὴ μοιχεύειν,
Not to be committing adultery,
μοιχεύεις; ὁ
are you committing adultery? The (one)
βδελυσσόμενος τὰ εἴδωλα
having disgust for the idols
ἱεροσυλεῖς; 23 ὃς ἐν νόμῳ
are you robbing temples? Who in law
καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ
you are boasting, through the transgression of the
νόμου τὸν θεὸν ἀτιμάζεις; 24 τὸ γὰρ
Law the God are you dishonoring? The for
ὄνομα τοῦ θεοῦ δι' ὑμᾶς
name of the God through you
βλασφημεῖται ἐν τοῖς ἔθνεσιν, καθὼς
is being blasphemed in the nations, according as
γέγραπται.
it has been written.
25 περιτομὴ μὲν γὰρ ὠφελεῖ
Circumcision indeed for is benefiting
ἐὰν νόμον πράσσῃς· ἐὰν δὲ
if ever law you may be performing; if ever but
παραβάτης νόμου ᾖς, ἡ περιτομή
transgressor of law you may be, the circumcision
σου ἀκροβυστία γέγονεν. 26 ἐὰν
of you uncircumcision has become. If ever
οὖν ἡ ἀκροβυστία τὰ
therefore the uncircumcision the
δικαιώματα τοῦ νόμου
righteous requirements of the Law

because you are orally
instructed out of the
Law; 19 and you
are persuaded that
you are a guide of
the blind, a light for
those in darkness,
20 a corrector of the
unreasonable ones, a
teacher of babes, and
having the framework
of the knowledge and
of the truth in the
Law— 21 do you,
however, the one
teaching someone else,
not teach yourself?
You, the one preach-
ing "Do not steal," do
you steal? 22 You,
the one saying "Do
not commit adultery,"
do you commit
adultery? You, the one
expressing abhorrence
of the idols, do you
rob temples? 23 You,
who take pride in
law, do you by your
transgressing of the
Law dishonor God?
24 For "the name of
God is being blas-
phemed on account of
YOU people among the
nations"; just as it is
written.
25 Circumcision
is, in fact, of benefit
only if you practice
law; but if you are a
transgressor of law,
your circumcision has
become uncircumci-
sion. 26 If, therefore,
an uncircumcised
person keeps the
righteous require-
ments of the Law,

φυλάσσῃ, οὐχ ἡ ἀκροβυστία αὐτοῦ
it may be guarding, not the uncircumcision of him
εἰς περιτομὴν λογισθήσεται; 27 καὶ
into circumcision will be reckoned? And
κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν
will judge the out of nature uncircumcision the
νόμον τελοῦσα σὲ τὸν διὰ
law completing you the (one) through
γράμματος καὶ περιτομῆς παραβάτην
writing and of circumcision transgressor
νόμου. 28 οὐ γὰρ ὁ ἐν τῷ
of law. Not for the (one) in the
φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν
manifest [state] Jew is, neither the in
τῷ φανερῷ ἐν σαρκὶ περιτομή·
the manifest [state] in flesh circumcision;
29 ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος,
but the (one) in the hidden Jew,
καὶ περιτομὴ καρδίας ἐν πνεύματι οὐ
and circumcision of heart in spirit not
γράμματι, οὗ ὁ ἔπαινος οὐκ ἐξ
to writing, of whom the praise not out of
ἀνθρώπων ἀλλ' ἐκ τοῦ θεοῦ.
men but out of the God.

3 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου,
What therefore the abundant of the Jew,
ἢ τίς ἡ ὠφελία τῆς περιτομῆς;
or what the benefit of the circumcision?
2 πολὺ κατὰ πάντα τρόπον. πρῶτον
Much according to every manner. First
μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ
indeed for because they were entrusted with the
λόγια τοῦ θεοῦ. 3 τί γάρ; εἰ
little words of the God. What for? If
ἠπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν
disbelieved some, not the disbelief of them the
πίστιν τοῦ θεοῦ
faith (fulness) of the God
καταργήσει; 4 μὴ γένοιτο·
it will make without effect? Not may it occur;
γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ
let come to be but the God true, every but
ἄνθρωπος ψεύστης, καθάπερ
man liar, according to which (things) even
γέγραπται Ὅπως ἂν
it has been written So that likely
δικαιωθῇς ἐν τοῖς λόγοις σου καὶ
you should be justified in the words of you and
νικήσεις ἐν τῷ κρίνεσθαί
you should gain victory in the to be being judged

his uncircumcision
will be counted as
circumcision, will it
not? 27 And the un-
circumcised [person]
that is such by nature
will, by carrying out
the Law, judge you
who with its written
code and circumcision
are a transgressor of
law. 28 For he is not
a Jew who is one on
the outside, nor is cir-
cumcision that which
is on the outside upon
the flesh. 29 But he
is a Jew who is one on
the inside, and [his]
circumcision is that
of the heart by spirit,
and not by a written
code. The praise of
that one comes, not
from men, but from
God.

3 What, then, is the
superiority of the
Jew, or what is the
benefit of the circum-
cision? 2 A great
deal in every way.
First of all, because
they were entrusted
with the sacred
pronouncements of
God. 3 What, then,
[is the case]? If some
did not express faith,
will their lack of
faith perhaps make
the faithfulness of
God without effect?
4 Never may that
happen! But let God
be found true, though
every man be found
a liar, even as it is
written: "That you
might be proved righ-
teous in your words
and might win when
you are being judged."

σε. 5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ
you. If but the unrighteousness of us of God
δικαιοσύνην συνίστησιν, τί ἐροῦμεν;
righteousness is putting together, what shall we say?
μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρων
Not unrighteous the God the (one) bearing upon
τὴν ὀργήν; κατὰ ἄνθρωπον λέγω.
the wrath? According to man I am saying.
6 μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ θεὸς
Not may it occur; since how will judge the God
τὸν κόσμον;
the world?
7 εἰ δὲ ἡ ἀλήθεια τοῦ θεοῦ ἐν τῷ
If but the truth of the God in the
ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν
my lie it abounded into the glory
αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς
of him, why yet also I as sinner
κρίνομαι, 8 καὶ μὴ καθὼς
am being judged, and not according as
βλασφημούμεθα καὶ καθώς φασίν
we are being blasphemed and according as assert
τινες ἡμᾶς λέγειν ὅτι Ποιήσωμεν τὰ
some us to be saying that Let us do the
κακὰ ἵνα ἔλθῃ τὰ
bad (things) in order that should come the
ἀγαθά; ὧν τὸ κρίμα ἔνδικόν
good (things)? Of whom the judgment just
ἐστιν.
is.
9 Τί οὖν; προεχόμεθα;
What therefore? Are we having selves before?
οὐ πάντως, προῃτιασάμεθα γὰρ
Not at all, we previously accused for
Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ'
Jews and and Greeks all under
ἁμαρτίαν εἶναι, 10 καθὼς
sin to be, according as
γέγραπται ὅτι Οὐκ ἔστιν δίκαιος
it has been written that Not is righteous
οὐδὲ εἷς, 11 οὐκ ἔστιν συνίων,
not-but one, not is (one) comprehending,
οὐκ ἔστιν ἐκζητῶν τὸν θεόν· 12 πάντες
not is seeking out the God; all
ἐξέκλιναν, ἅμα ἠχρεώθησαν·
they inclined out, together they became useless;
οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν
not is (one) doing kindness, not is
ἕως ἑνός. 13 τάφος ἀνεῳγμένος
until one. Grave having been opened up

5 However, if our un-
righteousness brings
God's righteousness
to the fore, what shall
we say? God is not
unjust when he vents
his wrath, is he? (I
am speaking as a man
does.) 6 Never may
that happen! How,
otherwise, will God
judge the world?
7 Yet if by reason
of my lie the truth of
God has been made
more prominent to his
glory, why am I also
yet being judged as a
sinner? 8 And [why]
not [say], just as it is
falsely charged to us
and just as some men
state that we say: "Let
us do the bad things
that the good things
may come"? The judg-
ment against those
[men] is in harmony
with justice.
9 What then?
Are we in a better
position? Not at all!
For above we have
made the charge
that Jews as well as
Greeks are all under
sin; 10 just as it is
written: "There is not
a righteous [man], not
even one; 11 there
is no one that has
any insight, there is
no one that seeks for
God. 12 All [men]
have deflected, all of
them together have
become worthless;
there is no one that
does kindness, there is
not so much as one."
13 "Their throat is
an opened grave,

ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν
the throat of them, to the tongues of them
ἐδολιοῦσαν, ἰὸς ἀσπίδων ὑπὸ τὰ χείλη
they deceived, poison of asps under the lips
αὐτῶν, 14 ὧν τὸ στόμα ἀρᾶς καὶ
of them, of whom the mouth of cursing and
πικρίας γέμει· 15 ὀξεῖς οἱ πόδες αὐτῶν
bitterness is full; sharp the feet of them
ἐκχέαι αἷμα, 16 σύντριμμα καὶ ταλαιπωρία
to pour out blood, crushing and misery
ἐν ταῖς ὁδοῖς αὐτῶν, 17 καὶ ὁδὸν εἰρήνης οὐκ
in the ways of them, and way of peace not
ἔγνωσαν. 18 οὐκ ἔστιν φόβος θεοῦ
they knew. Not is fear of God
ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.
from in front of the eyes of them.
19 Οἴδαμεν δὲ ὅτι ὅσα
We have known but that as many (things) as
ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ
the Law is saying to the (ones) in the Law
λαλεῖ, ἵνα πᾶν στόμα
it is speaking, in order that every mouth
φραγῇ καὶ ὑπόδικος
might be fenced up and subject to punishment
γένηται πᾶς ὁ κόσμος τῷ θεῷ·
should become all the world to the God;
20 διότι ἐξ ἔργων νόμου οὐ
through which out of works of law not
δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ,
will be justified all flesh in sight of him,
διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας.
through for of law accurate knowledge of sin.
21 νυνὶ δὲ χωρὶς νόμου δικαιοσύνη
Now but without law righteousness
θεοῦ πεφανέρωται,
of God has been made manifest,
μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν
being witnessed about by the Law and the
προφητῶν, 22 δικαιοσύνη δὲ θεοῦ διὰ
Prophets, righteousness but of God through
πίστεως Ἰησοῦ Χριστοῦ, εἰς πάντας τοὺς
faith of Jesus Christ, into all the
πιστεύοντας, οὐ γάρ ἐστιν διαστολή.
(ones) believing, not for it is distinction.
23 πάντες γὰρ ἥμαρτον καὶ
All for they sinned and
ὑστεροῦνται τῆς δόξης τοῦ θεοῦ,
they are coming behind of the glory of the God,

they have used deceit
with their tongues."
"Poison of asps is
behind their lips."
14 "And their mouth
is full of cursing and
bitter expression."
15 "Their feet are
speedy to shed blood."
16 "Ruin and misery
are in their ways,
17 and they have not
known the way of
peace." 18 "There is
no fear of God before
their eyes."
19 Now we know
that all the things
the Law says it
addresses to those
under the Law, so
that every mouth
may be stopped and
all the world may
become liable to
God for punishment.
20 Therefore by works
of law no flesh will
be declared righteous
before him, for by
law is the accurate
knowledge of sin.
21 But now apart
from law God's
righteousness has
been made manifest,
as it is borne witness
to by the Law and the
Prophets; 22 yes,
God's righteousness
through the faith
in Jesus Christ, for
all those having
faith. For there is no
distinction. 23 For
all have sinned
and fall short of
the glory of God,

24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ
being justified (as) free gift to the of him
χάριτι διὰ τῆς ἀπολυτρώσεως
undeserved kindness through the release by ransom
τῆς ἐν Χριστῷ Ἰησοῦ· 25 ὃν προέθετο
of the in Christ Jesus; whom set forth
ὁ θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ
the God propitiatory through faith in the
αὐτοῦ αἵματι εἰς ἔνδειξιν τῆς
of him blood into showing within of the
δικαιοσύνης αὐτοῦ διὰ τὴν πάρεσιν
righteousness of him through the letting go beside
τῶν προγεγονότων ἁμαρτημάτων
of the having previously occurred sins
26 ἐν τῇ ἀνοχῇ τοῦ θεοῦ, πρὸς τὴν
in the forbearance of the God, toward the
ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ
showing within of the righteousness of him in the
νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν
now appointed time, into the to be him
δίκαιον καὶ δικαιοῦντα τὸν ἐκ
righteous and justifying the (one) out of
πίστεως Ἰησοῦ.
faith of Jesus.

27 Ποῦ οὖν ἡ καύχησις;
Where therefore the boasting?
ἐξεκλείσθη. διὰ ποίου νόμου;
It was shut out. Through what sort of law?
τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου
Of the works? No, but through law
πίστεως. 28 λογιζόμεθα γὰρ
of faith. We are reckoning for
δικαιοῦσθαι πίστει ἄνθρωπον
to be being justified to faith man
χωρὶς ἔργων νόμου. 29 ἢ
apart from works of law. Or
Ἰουδαίων ὁ θεὸς μόνον; οὐχὶ
of Jews the God only? Not
καὶ ἐθνῶν; ναὶ καὶ ἐθνῶν, 30 εἴπερ
also of nations? Yes also of nations, if even
εἷς ὁ θεός, ὃς δικαιώσει περιτομὴν ἐκ
one the God, who will justify circumcision out of
πίστεως καὶ ἀκροβυστίαν διὰ τῆς πίστεως.
faith and uncircumcision through the faith.
31 νόμον οὖν καταργοῦμεν
Law therefore we are making ineffective
διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ
through the faith? Not may it occur, but
νόμον ἱστάνομεν.
law we are establishing.

24 and it is as a
free gift that they
are being declared
righteous by his
undeserved kindness
through the release by
the ransom [paid] by
Christ Jesus. 25 God
set him forth as an
offering for propitia-
tion through faith in
his blood. This was in
order to exhibit his
own righteousness, be-
cause he was forgiving
the sins that occurred
in the past while
God was exercising
forbearance; 26 so
as to exhibit his own
righteousness in this
present season, that
he might be righteous
even when declaring
righteous the man
that has faith in
Jesus.
27 Where, then, is
the boasting? It is
shut out. Through
what law? That of
works? No indeed,
but through the law
of faith. 28 For we
reckon that a man
is declared righteous
by faith apart from
works of law. 29 Or
is he the God of the
Jews only? Is he not
also of people of
the nations? Yes, of
people of the nations
also, 30 if truly
God is one, who will
declare circumcised
people righteous as
a result of faith and
uncircumcised people
righteous by means
of their faith. 31 Do
we, then, abolish law
by means of our faith?
Never may that hap-
pen! On the contrary,
we establish law.

4 Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν
What therefore shall we say Abraham the
προπάτορα ἡμῶν κατὰ σάρκα; 2 εἰ
forefather of us according to flesh? If
γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη,
for Abraham out of works was justified,
ἔχει καύχημα· ἀλλ' οὐ πρὸς
he is having cause for boasting; but not toward
θεόν, 3 τί γὰρ ἡ γραφὴ λέγει;
God, what for the scripture is saying?
Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ, καὶ
Believed but Abraham to the God, and
ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.
it was reckoned to him into righteousness.
4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ
To the (one) but working the reward not
λογίζεται κατὰ χάριν
is being reckoned according to undeserved kindness
ἀλλὰ κατὰ ὀφείλημα· 5 τῷ
but according to debt; to the (one)
δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ
but not working, believing but upon
τὸν δικαιοῦντα τὸν ἀσεβῆ,
the (one) justifying the irreverential,
λογίζεται ἡ πίστις αὐτοῦ εἰς
is being reckoned the faith of him into
δικαιοσύνην, 6 καθάπερ
righteousness, according to which (things) even
καὶ Δαυεὶδ λέγει τὸν μακαρισμὸν τοῦ
also David is saying the happiness of the
ἀνθρώπου ᾧ ὁ θεὸς λογίζεται
man to whom the God is counting
δικαιοσύνην χωρὶς ἔργων 7 Μακάριοι
righteousness apart from works Happy (ones)
ὧν ἀφέθησαν αἱ ἀνομίαι καὶ
of whom were let go off the lawlessnesses and
ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι,
of whom were covered upon the sins,
8 μακάριος ἀνὴρ οὗ οὐ μὴ
happy male person of whom not not
λογίσηται Κύριος ἁμαρτίαν.
should reckon Lord sin.
9 ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν
The happiness therefore this upon the
περιτομὴν ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν;
circumcision or also upon the uncircumcision?

4 That being so,
what shall we say
about Abraham our
forefather according
to the flesh? 2 If,
for instance, Abraham
were declared righ-
teous as a result of
works, he would have
ground for boasting;
but not with God.
3 For what does
the scripture say?
"Abraham exercised
faith in Jehovah,* and
it was counted to him
as righteousness."
4 Now to the man
that works the pay
is counted, not as an
undeserved kindness,
but as a debt. 5 On
the other hand, to the
man that does not
work but puts faith in
him who declares the
ungodly one righteous,
his faith is counted as
righteousness. 6 Just
as David also speaks
of the happiness of
the man to whom God
counts righteousness
apart from works:
7 "Happy are those
whose lawless deeds
have been pardoned
and whose sins have
been covered; 8 hap-
py is the man whose
sin Jehovah* will by
no means take into
account."
9 Does this
happiness, then, come
upon circumcised
people or also upon
uncircumcised people?

3* Jehovah, J[7,8,10,17,20,22]; God, ℵAB. 8* Jehovah, J[7,8,10-18,20,22-25]; Lord, ℵAB.

λέγομεν γάρ Ἐλογίσθη τῷ
We are saying for It was reckoned to the
Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην.
Abraham the faith into righteousness.
10 πῶς οὖν ἐλογίσθη; ἐν
How therefore was it reckoned? In
περιτομῇ ὄντι ἢ ἐν ἀκροβυστίᾳ;
circumcision to [him] being or in uncircumcision?
οὐκ ἐν περιτομῇ ἀλλ' ἐν ἀκροβυστίᾳ·
Not in circumcision but in uncircumcision;
11 καὶ σημεῖον ἔλαβεν περιτομῆς,
and sign he received of circumcision,
σφραγῖδα τῆς δικαιοσύνης τῆς πίστεως
seal of the righteousness of the faith
τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν
of the in the uncircumcision, into the to be him
πατέρα πάντων τῶν πιστευόντων δι'
father of all the (ones) believing through
ἀκροβυστίας, εἰς τὸ λογισθῆναι αὐτοῖς
uncircumcision, into the to be reckoned to them
τὴν δικαιοσύνην, 12 καὶ πατέρα περιτομῆς
the righteousness, and father of circumcision
τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ
to the (ones) not out of circumcision only but
καὶ τοῖς στοιχοῦσιν τοῖς
also to the (ones) proceeding orderly to the
ἴχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ
footsteps of the in uncircumcision of faith of the
πατρὸς ἡμῶν Ἀβραάμ.
father of us Abraham.
13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία
Not for through law the promise
τῷ Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ
to the Abraham or to the seed of him, the
κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ
heir him to be of world, but through
δικαιοσύνης πίστεως· 14 εἰ γὰρ οἱ
righteousness of faith; if for the (ones)
ἐκ νόμου κληρονόμοι, κεκένωται
out of law heirs, has been made empty
ἡ πίστις καὶ κατήργηται ἡ
the faith and has been made ineffective the
ἐπαγγελία· 15 ὁ γὰρ νόμος ὀργὴν
promise; the for Law wrath
κατεργάζεται, οὗ δὲ οὐκ ἔστιν νόμος,
is working down, where but not is law,
οὐδὲ παράβασις.
neither transgression.

For we say: "His
faith was counted
to Abraham as righ-
teousness." 10 Under
what circumstances,
then, was it counted?
When he was in
circumcision or in
uncircumcision? Not
in circumcision, but
in uncircumcision.
11 And he received
a sign, namely,
circumcision, as a seal
of the righteousness
by the faith he
had while in his
uncircumcised state,
that he might be the
father of all those
having faith while in
uncircumcision, in
order for righteous-
ness to be counted
to them; 12 and a
father of circumcised
offspring, not only to
those who adhere to
circumcision, but also
to those who walk or-
derly in the footsteps
of that faith while
in the uncircumcised
state which our father
Abraham had.
13 For it was not
through law that
Abraham or his seed
had the promise that
he should be heir of
a world, but it was
through the righteous-
ness by faith. 14 For
if those who adhere
to law are heirs, faith
has been made useless
and the promise
has been abolished.
15 In reality the Law
produces wrath, but
where there is no law,
neither is there any
transgression.

16 Διὰ τοῦτο ἐκ πίστεως, ἵνα
Through this out of faith, in order that
κατὰ χάριν, εἰς τὸ εἶναι
according to undeserved kindness, into the to be
βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι,
stable the promise to all the seed,
οὐ τῷ ἐκ τοῦ νόμου μόνον ἀλλὰ
not to the (one) out of the law only but
καὶ τῷ ἐκ πίστεως Ἀβραάμ,
also to the (one) out of faith of Abraham,
ὅς ἐστιν πατὴρ πάντων ἡμῶν,
who is father of all of us,
17 καθὼς γέγραπται ὅτι Πατέρα
according as it has been written that Father
πολλῶν ἐθνῶν τέθεικά σε, κατέναντι
of many nations I have placed you, down in front
οὗ ἐπίστευσεν θεοῦ τοῦ
of whom he believed of God the (one)
ζωοποιοῦντος τοὺς νεκροὺς καὶ καλοῦντος
making alive the dead (ones) and calling
τὰ μὴ ὄντα ὡς ὄντα· 18 ὃς παρ'
the (things) not being as being; who beside
ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν εἰς τὸ
hope upon hope he believed into the
γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν
to become him father of many nations
κατὰ τὸ εἰρημένον Οὕτως
according to the (thing) having been said Thus
ἔσται τὸ σπέρμα σου· 19 καὶ μὴ
will be the seed of you; and not
ἀσθενήσας τῇ πίστει κατενόησεν τὸ
having weakened to the faith he minded down the
ἑαυτοῦ σῶμα ἤδη νενεκρωμένον,
of himself body already having been deadened,
ἑκατονταετής που ὑπάρχων, καὶ τὴν
of hundred years somewhere existing, and the
νέκρωσιν τῆς μήτρας Σάρρας, 20 εἰς δὲ
deadness of the womb of Sarah, into but
τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ
the promise of the God not
διεκρίθη τῇ ἀπιστίᾳ ἀλλὰ
he was made undecisive in the unbelief but
ἐνεδυναμώθη τῇ πίστει, δοὺς
he was empowered to the faith, having given
δόξαν τῷ θεῷ 21 καὶ πληροφορηθεὶς
glory to the God and having been fully borne
ὅτι ὃ ἐπήγγελται δυνατός ἐστιν καὶ
that what he has promised powerful he is also

16 On this account
it was as a result of
faith, that it might
be according to un-
deserved kindness, in
order for the promise
to be sure to all his
seed, not only to that
which adheres to the
Law, but also to that
which adheres to the
faith of Abraham. (He
is the father of us all,
17 just as it is writ-
ten: "I have appointed
you a father of many
nations.") This was
in the sight of the
One in whom he had
faith, even of God,
who makes the dead
alive and calls the
things that are not
as though they were.
18 Although beyond
hope, yet based on
hope he had faith,
that he might become
the father of many
nations in accord with
what had been said:
"So your seed will be."
19 And, although he
did not grow weak in
faith, he considered
his own body, now
already deadened,
as he was about one
hundred years old,
also the deadness of
the womb of Sarah.
20 But because of
the promise of God
he did not waver in
a lack of faith, but
became powerful by
his faith, giving God
glory 21 and being
fully convinced that
what he had promised
he was also able

ποιῆσαι. 22 διὸ καὶ ἐλογίσθη
to do. Through which also it was reckoned
αὐτῷ εἰς δικαιοσύνην.
to him into righteousness.
23 Οὐκ ἐγράφη δὲ δι' αὐτὸν
Not it was written but through him
μόνον ὅτι ἐλογίσθη αὐτῷ, 24 ἀλλὰ
only that it was reckoned to him, but
καὶ δι' ἡμᾶς οἷς μέλλει
also through us to whom it is about
λογίζεσθαι, τοῖς πιστεύουσιν
to be being reckoned, to the (ones) believing
ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν
upon the (one) having raised up Jesus the
κύριον ἡμῶν ἐκ νεκρῶν, 25 ὃς
Lord of us out of dead (ones), who
παρεδόθη διὰ τὰ παραπτώματα ἡμῶν
was given beside through the trespasses of us
καὶ ἠγέρθη διὰ τὴν δικαίωσιν
and he was raised up through the justification
ἡμῶν.
of us.

5 Δικαιωθέντες οὖν ἐκ πίστεως
Having been justified therefore out of faith
εἰρήνην ἔχωμεν πρὸς τὸν θεὸν
peace may we be having toward the God
διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
through the Lord of us Jesus Christ,
2 δι' οὗ καὶ τὴν προσαγωγὴν
through whom also the going toward
ἐσχήκαμεν τῇ πίστει εἰς τὴν
we have had to the faith into the
χάριν ταύτην ἐν ᾗ
undeserved kindness this in which
ἑστήκαμεν, καὶ καυχώμεθα ἐπ'
we have been standing, and may we boast upon
ἐλπίδι τῆς δόξης τοῦ θεοῦ. 3 οὐ μόνον
hope of the glory of the God; not only
δέ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν,
but, but also may we boast in the tribulations,
εἰδότες ὅτι ἡ θλῖψις ὑπομονὴν
having known that the tribulation endurance
κατεργάζεται, 4 ἡ δὲ ὑπομονὴ δοκιμήν,
is working down, the but endurance testedness,
ἡ δὲ δοκιμὴ ἐλπίδα, 5 ἡ δὲ ἐλπὶς οὐ
the but testedness hope, the but hope not
καταισχύνει. ὅτι ἡ ἀγάπη τοῦ
is putting to shame. Because the love of the
θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν
God has been poured out in the hearts of us

to do. 22 Hence "it
was counted to him as
righteousness."
23 That "it was
counted to him" was
written, however, not
for his sake only,
24 but also for the
sake of us to whom
it is destined to be
counted, because we
believe on him who
raised Jesus our Lord
up from the dead.
25 He was delivered
up for the sake of
our trespasses and
was raised up for the
sake of declaring us
righteous.

5 Therefore, now
that we have been
declared righteous as
a result of faith, let
us enjoy peace with
God through our
Lord Jesus Christ,
2 through whom also
we have gained our
approach by faith
into this undeserved
kindness in which we
now stand; and let
us exult, based on
hope of the glory of
God. 3 And not only
that, but let us exult
while in tribulations,
since we know that
tribulation produces
endurance; 4 endur-
ance, in turn, an ap-
proved condition; the
approved condition,
in turn, hope, 5 and
the hope does not lead
to disappointment;
because the love of
God has been poured
out into our hearts

διὰ πνεύματος ἁγίου τοῦ
through spirit holy the (thing)
δοθέντος ἡμῖν·
having been given to us;
6 εἴ γε Χριστὸς ὄντων ἡμῶν ἀσθενῶν
if in fact Christ being of us weak
ἔτι κατὰ καιρὸν ὑπὲρ
yet according to appointed time over
ἀσεβῶν ἀπέθανεν. 7 μόλις
irreverential (ones) he died. With difficulty
γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται·
for over of righteous (one) anyone will die;
ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ
over for the good (one) swiftly anyone also
τολμᾷ ἀποθανεῖν· 8 συνίστησιν δὲ τὴν
is daring to die; is putting together but the
ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεὸς ὅτι
of himself love into us the God because
ἔτι ἁμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ
yet of sinners being of us Christ over
ἡμῶν ἀπέθανεν. 9 πολλῷ οὖν μᾶλλον
us died. To much therefore rather
δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ
having been justified now in the blood of him
σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς.
we will be saved through him from the wrath.
10 εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν
If for enemies being we were reconciled
τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ
to the God through the death of the Son
αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες
of him, to much rather having been reconciled
σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ· 11 οὐ
we shall be saved in the life of him; not
μόνον δέ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ θεῷ
only but, but also (ones) boasting in the God
διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
through the Lord of us Jesus Christ,
δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.
through whom now the reconciliation we received.
12 Διὰ τοῦτο ὥσπερ δι' ἑνὸς
Through this as-even through one
ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον
man the sin into the world
εἰσῆλθεν καὶ διὰ τῆς ἁμαρτίας ὁ
entered and through the sin the
θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους
death, and thus into all men
ὁ θάνατος διῆλθεν ἐφ' ᾧ πάντες
the death went through upon which all

through the holy spir-
it, which was given us.
6 For, indeed,
Christ, while we were
yet weak, died for un-
godly men at the ap-
pointed time. 7 For
hardly will anyone
die for a righteous
[man]; indeed, for the
good [man], perhaps,
someone even dares
to die. 8 But God
recommends his own
love to us in that,
while we were yet
sinners, Christ died
for us. 9 Much more,
therefore, since we
have been declared
righteous now by his
blood, shall we be
saved through him
from wrath. 10 For
if, when we were
enemies, we became
reconciled to God
through the death of
his Son, much more,
now that we have
become reconciled,
we shall be saved
by his life. 11 And
not only that, but
we are also exulting
in God through our
Lord Jesus Christ,
through whom we
have now received the
reconciliation.
12 That is why,
just as through one
man sin entered
into the world and
death through sin,
and thus death
spread to all men
because they had all

ἥμαρτον —. 13 ἄχρι γὰρ νόμου ἁμαρτία
they sinned —. Until for law sin
ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ
was in world, sin but not
ἐλλογᾶται μὴ ὄντος νόμου,
is being put in account not being of law,
14 ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ
but reigned the death from Adam
μέχρι Μωυσέως καὶ ἐπὶ τοὺς μὴ
as far as Moses also upon the (ones) not
ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς
having sinned upon the likeness of the
παραβάσεως Ἀδάμ, ὅς ἐστιν τύπος
transgression of Adam, who is type
τοῦ μέλλοντος.
of the (one) being about to.

15 Ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτως
But not as the trespass, so
καὶ τὸ χάρισμα· εἰ γὰρ τῷ τοῦ ἑνὸς
also the gracious gift; if for to the of the one
παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ
to trespass the many died, to much
μᾶλλον ἡ χάρις τοῦ θεοῦ καὶ
rather the undeserved kindness of the God and
ἡ δωρεὰ ἐν χάριτι τῇ τοῦ
the free gift in undeserved kindness to the of the
ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς
one man Jesus Christ into the
πολλοὺς ἐπερίσσευσεν. 16 καὶ οὐχ ὡς δι'
many it abounded. And not as through
ἑνὸς ἁμαρτήσαντος τὸ δώρημα· τὸ μὲν
one having sinned the present; the indeed
γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα,
for judgment out of one into condemnation,
τὸ δὲ χάρισμα ἐκ πολλῶν
the but gracious gift out of many
παραπτωμάτων εἰς δικαίωμα. 17 εἰ
trespasses into declaring righteous. If
γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ
for to the of the one to trespass the
θάνατος ἐβασίλευσεν διὰ τοῦ ἑνός, πολλῷ
death reigned through the one, to much
μᾶλλον οἱ τὴν περισσείαν τῆς
rather the (ones) the abundance of the
χάριτος καὶ τῆς δωρεᾶς τῆς
undeserved kindness and of the free gift of the
δικαιοσύνης λαμβάνοντες ἐν ζωῇ
righteousness (ones) receiving in life

sinned—. 13 For
until the Law sin
was in the world, but
sin is not charged
against anyone when
there is no law.
14 Nevertheless, death
ruled as king from
Adam down to Moses,
even over those who
had not sinned after
the likeness of the
transgression by
Adam, who bears a
resemblance to him
that was to come.
15 But it is not
with the gift as it was
with the trespass.
For if by one man's
trespass many died,
the undeserved
kindness of God and
his free gift with the
undeserved kindness
by the one man Jesus
Christ abounded
much more to many.
16 Also, it is not
with the free gift
as it was with the
way things worked
through the one [man]
that sinned. For the
judgment resulted
from one trespass in
condemnation, but
the gift resulted from
many trespasses in a
declaration of righ-
teousness. 17 For
if by the trespass of
the one [man] death
ruled as king through
that one, much more
will those who receive
the abundance of the
undeserved kindness
and of the free gift
of righteousness

βασιλεύσουσιν διὰ τοῦ ἑνὸς Ἰησοῦ
will reign through the one Jesus
Χριστοῦ.
Christ.
18 Ἄρα οὖν ὡς δι' ἑνὸς
Really therefore as through one
παραπτώματος εἰς πάντας ἀνθρώπους εἰς
trespass into all men into
κατάκριμα, οὕτως καὶ δι' ἑνὸς
condemnation, thus also through one
δικαιώματος εἰς πάντας ἀνθρώπους εἰς
righteous act into all men into
δικαίωσιν ζωῆς· 19 ὥσπερ γὰρ διὰ τῆς
justification of life; as-even for through the
παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ
hearing beside of the one man sinners
κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ
were constituted the many, thus also through
τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι
the hearing under of the one righteous (ones)
κατασταθήσονται οἱ πολλοί. 20 νόμος δὲ
will be constituted the many. Law but
παρεισῆλθεν ἵνα πλεονάσῃ τὸ
entered beside in order that might become more the
παράπτωμα· οὗ δὲ ἐπλεόνασεν ἡ
trespass; where but became more the
ἁμαρτία, ὑπερεπερίσσευσεν ἡ
sin, overabounded the
χάρις, 21 ἵνα ὥσπερ
undeserved kindness, in order that as-even
ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως
reigned the sin in the death, thus
καὶ ἡ χάρις βασιλεύσῃ διὰ
also the undeserved kindness might reign through
δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ
righteousness into life everlasting through
Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν.
Jesus Christ the Lord of us.

6 Τί οὖν ἐροῦμεν;
What therefore shall we say?
ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα
May we remain upon the sin, in order that
ἡ χάρις πλεονάσῃ;
the undeserved kindness might become more?
2 μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ
Not may it occur; who we died to the
ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;
sin, how yet shall we live in it?
3 ἢ ἀγνοεῖτε ὅτι ὅσοι
Or are YOU ignorant that as many as

rule as kings in life
through the one
[person], Jesus Christ.
18 So, then, as
through one trespass
the result to men of
all sorts was con-
demnation, likewise
also through one act
of justification the
result to men of all
sorts is a declaring
of them righteous for
life. 19 For just as
through the disobedi-
ence of the one man
many were constituted
sinners, likewise
also through the
obedience of the one
[person] many will be
constituted righteous.
20 Now the Law came
in beside in order that
trespassing might
abound. But where sin
abounded, undeserved
kindness abounded
still more. 21 To
what end? That, just
as sin ruled as king
with death, likewise
also undeserved
kindness might rule
as king through
righteousness with
everlasting life in view
through Jesus Christ
our Lord.

6 Consequently,
what shall we say?
Shall we continue in
sin, that undeserved
kindness may
abound? 2 Never
may that happen!
Seeing that we died
with reference to sin,
how shall we keep
on living any longer
in it? 3 Or do YOU
not know that all of

ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν εἰς τὸν
we were baptized into Christ Jesus into the
θάνατον αὐτοῦ ἐβαπτίσθημεν;
death of him we were baptized?
4 συνετάφημεν οὖν αὐτῷ
We were buried together therefore to him
διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον,
through the baptism into the death,
ἵνα ὥσπερ ἠγέρθη Χριστὸς ἐκ
in order that as-even was raised up Christ out of
νεκρῶν διὰ τῆς δόξης τοῦ πατρός,
dead (ones) through the glory of the Father,
οὕτως καὶ ἡμεῖς ἐν καινότητι ζωῆς
thus also we in newness of life
περιπατήσωμεν. 5 εἰ γὰρ σύμφυτοι
we should walk. If for (ones) planted together
γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου
we have become to the likeness of the death
αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα·
of him, but also of the resurrection we shall be;
6 τοῦτο γινώσκοντες ὅτι ὁ παλαιὸς ἡμῶν
this knowing that the old of us
ἄνθρωπος συνεσταυρώθη, ἵνα
man was put on stake together, in order that
καταργηθῇ τὸ σῶμα τῆς
might be made ineffective the body of the
ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς
sin, of the not yet to be slaving us
τῇ ἁμαρτίᾳ, 7 ὁ γὰρ ἀποθανὼν
to the sin, the (one) for having died
δεδικαίωται ἀπὸ τῆς ἁμαρτίας.
has been justified from the sin.
8 εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ,
If but we died together with Christ,
πιστεύομεν ὅτι καὶ συνζήσομεν αὐτῷ·
we are believing that also we shall live with him;
9 εἰδότες ὅτι Χριστὸς
having known that Christ
ἐγερθεὶς ἐκ νεκρῶν οὐκέτι
having been raised up out of dead (ones) not yet
ἀποθνήσκει, θάνατος αὐτοῦ οὐκέτι
he is dying, death of him not yet
κυριεύει· 10 ὃ γὰρ ἀπέθανεν, τῇ
is lording over; which for he died, to the
ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ· ὃ δὲ
sin he died once for all time; which but
ζῇ, ζῇ τῷ θεῷ. 11 οὕτως
he is living, he is living to the God. Thus
καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς εἶναι
also you be reckoning selves to be

us who were baptized
into Christ Jesus
were baptized into his
death? 4 Therefore
we were buried with
him through our bap-
tism into his death,
in order that, just
as Christ was raised
up from the dead
through the glory of
the Father, we also
should likewise walk
in a newness of life.
5 For if we have
become united with
him in the likeness
of his death, we shall
certainly also be
[united with him in
the likeness] of his
resurrection; 6 be-
cause we know that
our old personality
was impaled with
[him], that our sinful
body might be made
inactive, that we
should no longer go
on being slaves to sin.
7 For he who has died
has been acquitted
from [his] sin.
8 Moreover, if we
have died with Christ,
we believe that we
shall also live with
him. 9 For we know
that Christ, now that
he has been raised up
from the dead, dies no
more; death is master
over him no more.
10 For [the death]
that he died, he died
with reference to sin
once for all time; but
[the life] that he lives,
he lives with reference
to God. 11 Likewise
also YOU: reckon
yourselves to be

νεκροὺς μὲν τῇ ἁμαρτίᾳ ζῶντας
dead (ones) indeed to the sin (ones) living
δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ.
but to the God in Christ Jesus.
12 Μὴ οὖν βασιλευέτω ἡ ἁμαρτία
Not therefore let be reigning the sin
ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ
in the mortal of YOU body into the
ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ, 13 μηδὲ
to be obeying to the desires of it, neither
παριστάνετε τὰ μέλη ὑμῶν ὅπλα
be YOU presenting the members of YOU weapons
ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ
of unrighteousness to the sin, but
παραστήσατε ἑαυτοὺς τῷ θεῷ
make YOU stand alongside selves to the God
ὡσεὶ ἐκ νεκρῶν ζῶντας καὶ τὰ μέλη
as if out of dead (ones) living and the members
ὑμῶν ὅπλα δικαιοσύνης τῷ θεῷ·
of YOU weapons of righteousness to the God;
14 ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει, οὐ
sin for of YOU not will lord over, not
γάρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ
for YOU are under law but under
χάριν.
undeserved kindness.
15 Τί οὖν; ἁμαρτήσωμεν ὅτι
What therefore? Should we sin because
οὐκ ἐσμὲν ὑπὸ νόμον ἀλλὰ ὑπὸ
not we are under law but under
χάριν; μὴ γένοιτο· 16 οὐκ
undeserved kindness? Not may it occur; not
οἴδατε ὅτι ᾧ παριστάνετε
have YOU known that to whom YOU are presenting
ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί
selves slaves into obedience, slaves
ἐστε ᾧ ὑπακούετε, ἤτοι
YOU are to whom YOU are obeying, either
ἁμαρτίας εἰς θάνατον ἢ ὑπακοῆς εἰς
of sin into death or of obedience into
δικαιοσύνην; 17 χάρις δὲ τῷ θεῷ ὅτι
righteousness? Thanks but to the God that
ἦτε δοῦλοι τῆς ἁμαρτίας ὑπηκούσατε
YOU were slaves of the sin YOU obeyed
δὲ ἐκ καρδίας εἰς ὃν
but out of heart into which
παρεδόθητε τύπον διδαχῆς,
YOU were given beside type of teaching,
18 ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας
having been freed but from the sin

dead indeed with
reference to sin but
living with reference
to God by Christ
Jesus.
12 Therefore do not
let sin continue to
rule as king in YOUR
mortal bodies that
YOU should obey their
desires. 13 Neither
go on presenting
YOUR members to
sin as weapons of
unrighteousness, but
present yourselves to
God as those alive
from the dead, also
YOUR members to God
as weapons of righ-
teousness. 14 For sin
must not be master
over YOU, seeing that
YOU are not under law
but under undeserved
kindness.
15 What follows?
Shall we commit a
sin because we are
not under law but
under undeserved
kindness? Never may
that happen! 16 Do
YOU not know that if
YOU keep presenting
yourselves to anyone
as slaves to obey
him, YOU are slaves
of him because YOU
obey him, either of
sin with death in view
or of obedience with
righteousness in view?
17 But thanks to God
that YOU were the
slaves of sin but YOU
became obedient from
the heart to that form
of teaching to which
YOU were handed over.
18 Yes, since YOU
were set free from sin,

ἐδουλώθητε τῇ δικαιοσύνῃ·
you were enslaved to the righteousness;
19 ἀνθρώπινον λέγω διὰ
(thing) belonging to man I am saying through
τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν· ὥσπερ
the weakness of the flesh of you; as-even
γὰρ παρεστήσατε τὰ μέλη ὑμῶν
for you made stand alongside the members of you
δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ
slavish (things) to the uncleanness and to the
ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν
lawlessness into the lawlessness, thus now
παραστήσατε τὰ μέλη ὑμῶν
make you stand alongside the members of you
δοῦλα τῇ δικαιοσύνῃ εἰς
slavish (things) to the righteousness into
ἁγιασμόν· 20 ὅτε γὰρ δοῦλοι ἦτε τῆς
holiness; when for slaves you were of the
ἁμαρτίας, ἐλεύθεροι ἦτε τῇ
sin, free you were to the
δικαιοσύνῃ.
righteousness.
21 τίνα οὖν καρπὸν εἴχετε
What therefore fruit were you having
τότε ἐφ' οἷς νῦν
then upon which (things) now
ἐπαισχύνεσθε; τὸ γὰρ τέλος
you are being ashamed? The for end
ἐκείνων θάνατος· 22 νυνὶ δέ,
of those (things) death; now but,
ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας
having been freed from the sin
δουλωθέντες δὲ τῷ θεῷ, ἔχετε
having been enslaved but to the God, you are having
τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ
the fruit of you into holiness, the but
τέλος ζωὴν αἰώνιον. 23 τὰ γὰρ ὀψώνια
end life everlasting. The for wages
τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα
of the sin death, the but gracious gift
τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ
of the God life everlasting in Christ Jesus
τῷ κυρίῳ ἡμῶν.
the Lord of us.
7 Ἢ ἀγνοεῖτε, ἀδελφοί,
Or are you being ignorant, brothers,
γινώσκουσιν γὰρ νόμον λαλῶ, ὅτι
to (ones) knowing for law I am speaking, that
ὁ νόμος κυριεύει τοῦ ἀνθρώπου ἐφ'
the law is lording over of the man upon

YOU became slaves
to righteousness.
19 I am speaking in
human terms because
of the weakness of
YOUR flesh: for even
as YOU presented
YOUR members as
slaves to uncleanness
and lawlessness with
lawlessness in view,
so now present YOUR
members as slaves to
righteousness with
holiness in view.
20 For when YOU
were slaves of sin,
YOU were free as to
righteousness.
21 What, then,
was the fruit that
YOU used to have at
that time? Things of
which YOU are now
ashamed. For the
end of those things is
death. 22 However,
now, because YOU
were set free from sin
but became slaves to
God, YOU are having
YOUR fruit in the way
of holiness, and the
end everlasting life.
23 For the wages sin
pays is death, but
the gift God gives
is everlasting life by
Christ Jesus our Lord.
7 Can it be that
YOU do not know,
brothers, (for I am
speaking to those
who know law,)
that the Law is
master over a man

ὅσον χρόνον ζῇ; 2 ἡ γὰρ
as much as time he is living? The for
ὕπανδρος γυνὴ τῷ ζῶντι
subject to male person woman to the living
ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ
male person has been bound to law; if ever but
ἀποθάνῃ ὁ ἀνήρ, κατήργηται
should die the male person, she has been annulled
ἀπὸ τοῦ νόμου τοῦ ἀνδρός. 3 ἄρα
from the law of the male person. Really
οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς
therefore living of the male person adulteress
χρηματίσει ἐὰν
she will get named (divinely) if ever
γένηται ἀνδρὶ ἑτέρῳ· ἐὰν
she should become to male person different; if ever
δὲ ἀποθάνῃ ὁ ἀνήρ, ἐλευθέρα ἐστὶν
but should die the male person, free she is
ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν
from the law, of the not to be her
μοιχαλίδα γενομένην ἀνδρὶ ἑτέρῳ.
adulteress having become to male person different.
4 ὥστε, ἀδελφοί μου, καὶ ὑμεῖς
As-and, brothers of me, also you
ἐθανατώθητε τῷ νόμῳ διὰ τοῦ
were put to death to the Law through the
σώματος τοῦ χριστοῦ, εἰς τὸ γενέσθαι
body of the Christ, into the to become
ὑμᾶς ἑτέρῳ, τῷ ἐκ
you to different (one), to the (one) out of
νεκρῶν ἐγερθέντι ἵνα
dead (ones) having been raised up in order that
καρποφορήσωμεν τῷ θεῷ. 5 ὅτε γὰρ
we should bear fruit to the God. When for
ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν
we were in the flesh, the passions of the
ἁμαρτιῶν τὰ διὰ τοῦ νόμου
sins the (ones) through the Law
ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς
was at work within in the members of us into
τὸ καρποφορῆσαι τῷ θανάτῳ· 6 νυνὶ δὲ
the to bear fruit to the death; now but
κατηργήθημεν ἀπὸ τοῦ νόμου,
we have been annulled from the Law,
ἀποθανόντες ἐν ᾧ κατειχόμεθα,
having died in which we were being held down,
ὥστε δουλεύειν ἡμᾶς ἐν καινότητι
as-and to be slaving us in newness

as long as he lives?
2 For instance, a
married woman is
bound by law to her
husband while he
is alive; but if her
husband dies, she is
discharged from the
law of her husband.
3 So, then, while her
husband is living, she
would be styled an
adulteress if she be-
came another man's.
But if her husband
dies, she is free from
his law, so that she
is not an adulteress if
she becomes another
man's.
4 So, my brothers,
YOU also were made
dead to the Law
through the body
of the Christ, that
YOU might become
another's, the one's
who was raised up
from the dead, that
we should bear fruit
to God. 5 For when
we were in accord
with the flesh, the
sinful passions that
were excited by the
Law were at work in
our members that we
should bring forth
fruit to death. 6 But
now we have been
discharged from the
Law, because we have
died to that by which
we were being held
fast, that we might be
slaves* in a new sense

6* Be slaves, ℵAB; be servants to Jehovah, J[18].

πνεύματος καὶ οὐ παλαιότητι γράμματος.
of spirit and not to oldness of writing.
7 Τί οὖν ἐροῦμεν; ὁ νόμος
What therefore shall we say? The Law
ἁμαρτία; μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν
sin? Not may it occur; but the sin
οὐκ ἔγνων εἰ μὴ διὰ νόμου, τήν τε γὰρ
not I knew if not through Law, the and for
ἐπιθυμίαν οὐκ ᾔδειν εἰ μὴ ὁ νόμος
desire not I had known if not the Law
ἔλεγεν Οὐκ ἐπιθυμήσεις· 8 ἀφορμὴν
was saying Not you shall desire; onrush off
δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς
but having received the sin through the
ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν
commandment worked down in me every
ἐπιθυμίαν, χωρὶς γὰρ νόμου ἁμαρτία
desire, apart from for of law sin
νεκρά. 9 ἐγὼ δὲ ἔζων χωρὶς νόμου
dead (one). I but was living apart from law
ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ
once; having come but of the commandment the
ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον, 10 καὶ
sin lived again, I but died, and
εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς
was found to me the commandment the (one) into
ζωὴν αὕτη εἰς θάνατον· 11 ἡ γὰρ ἁμαρτία
life this into death; the for sin
ἀφορμὴν λαβοῦσα διὰ τῆς
onrush off having received through the
ἐντολῆς ἐξηπάτησέν με καὶ δι'
commandment seduced me and through
αὐτῆς ἀπέκτεινεν. 12 ὥστε ὁ μὲν
it it killed. As-and the indeed
νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ
law holy, and the commandment holy and
δικαία καὶ ἀγαθή.
righteous and good.
13 Τὸ οὖν ἀγαθὸν ἐμοὶ
The (thing) therefore good to me
ἐγένετο θάνατος; μὴ γένοιτο· ἀλλὰ ἡ
became death? Not may it occur; but the
ἁμαρτία, ἵνα φανῇ ἁμαρτία
sin, in order that it might appear sin
διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη
through the (thing) good to me working down
θάνατον· ἵνα γένηται καθ'
death; in order that might become according to
ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς
over-cast sinful the sin through the

by the spirit, and not
in the old sense by
the written code.
7 What, then, shall
we say? Is the Law
sin? Never may that
become so! Really I
would not have come
to know sin if it had
not been for the Law;
and, for example, I
would not have known
covetousness if the
Law had not said:
"You must not covet."
8 But sin, receiving
an inducement
through the com-
mandment, worked
out in me covetous-
ness of every sort, for
apart from law sin
was dead. 9 In fact,
I was once alive apart
from law; but when
the commandment
arrived, sin came to
life again, but I died.
10 And the command-
ment which was to
life, this I found to
be to death. 11 For
sin, receiving an
inducement through
the commandment,
seduced me and
killed me through
it. 12 Wherefore, on
its part, the Law is
holy, and the com-
mandment is holy and
righteous and good.
13 Did, then, what
is good become death
to me? Never may
that happen! But sin
did, that it might be
shown as sin working
out death for me
through that which is
good; that sin might
become far more
sinful through the

ἐντολῆς. 14 οἴδαμεν γὰρ ὅτι ὁ
commandment. We have known for that the
νόμος πνευματικός ἐστιν· ἐγὼ δὲ σάρκινός
Law spiritual is; I but fleshly
εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν.
I am, having been sold under the sin.
15 ὃ γὰρ κατεργάζομαι οὐ γινώσκω·
Which for I am working down not I am knowing;
οὐ γὰρ ὃ θέλω τοῦτο πράσσω,
not for which I am willing this I am performing,
ἀλλ' ὃ μισῶ τοῦτο ποιῶ. 16 εἰ
but which I am hating this I am doing. If
δὲ ὃ οὐ θέλω τοῦτο ποιῶ,
but which not I am willing this I am doing,
σύνφημι τῷ νόμῳ ὅτι καλός. 17 Νυνὶ
I am saying with to the Law that fine. Now
δὲ οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ
but not yet I am working down it but the
ἐνοικοῦσα ἐν ἐμοὶ ἁμαρτία. 18 οἶδα
indwelling in me sin. I have known
γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τοῦτ' ἔστιν ἐν
for that not is dwelling in me, this is in
τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ
the flesh of me, good (thing); the for
θέλειν παράκειταί μοι, τὸ δὲ
to be willing is lying alongside to me, the but
κατεργάζεσθαι τὸ καλὸν οὔ· 19 οὐ
to be working down the (thing) fine not; not
γὰρ ὃ θέλω ποιῶ ἀγαθόν,
for which (thing) I am willing I am doing good,
ἀλλὰ ὃ οὐ θέλω κακὸν τοῦτο
but which (thing) not I am willing bad this
πράσσω. 20 εἰ δὲ ὃ οὐ
I am performing. If but which (thing) not
θέλω τοῦτο ποιῶ, οὐκέτι
I am willing this I am doing, not yet
ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἡ οἰκοῦσα ἐν
I am working down it but the dwelling in
ἐμοὶ ἁμαρτία.
me sin.
21 Εὑρίσκω ἄρα τὸν νόμον τῷ
I am finding really the law to the (one)
θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι
willing to me to be doing the fine (thing) that
ἐμοὶ τὸ κακὸν παράκειται·
to me the bad (thing) is lying alongside;
22 συνήδομαι γὰρ τῷ νόμῳ τοῦ θεοῦ
I delight with for to the law of the God
κατὰ τὸν ἔσω ἄνθρωπον,
according to the inside man,

commandment.
14 For we know that
the Law is spiritual;
but I am fleshly, sold
under sin. 15 For
what I am working
out I do not know.
For what I wish, this
I do not practice; but
what I hate is what
I do. 16 However,
if what I do not wish
is what I do, I agree
that the Law is fine.
17 But now the one
working it out is no
longer I, but sin that
resides in me. 18 For
I know that in me,
that is, in my flesh,
there dwells nothing
good; for ability to
wish is present with
me, but ability to
work out what is
fine is not [present].
19 For the good that
I wish I do not do,
but the bad that I do
not wish is what I
practice. 20 If, now,
what I do not wish
is what I do, the one
working it out is no
longer I, but the sin
dwelling in me.
21 I find, then,
this law in my case:
that when I wish
to do what is right,
what is bad is present
with me. 22 I really
delight in the law
of God according to
the man I am within,

23 βλέπω δὲ ἕτερον νόμον ἐν τοῖς
I am looking at but different law in the
μέλεσίν μου ἀντιστρατευόμενον τῷ νόμῳ
members of me warring against to the law
τοῦ νοός μου καὶ αἰχμαλωτίζοντά με ἐν
of the mind of me and taking captive me in
τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν
the law of the sin to the (one) being in
τοῖς μέλεσίν μου. 24 ταλαίπωρος ἐγὼ
the members of me. Callus-bearing I
ἄνθρωπος· τίς με ῥύσεται ἐκ τοῦ
man; who me will draw for self out of the
σώματος τοῦ θανάτου τούτου; 25 χάρις
body of the death this? Thanks
δὲ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ
but to the God through Jesus Christ the
κυρίου ἡμῶν. ἄρα οὖν αὐτὸς ἐγὼ τῷ
Lord of us. Really therefore very I to the
μὲν νοῒ δουλεύω νόμῳ θεοῦ, τῇ
indeed mind I am slaving to law of God, to the
δὲ σαρκὶ νόμῳ ἁμαρτίας.
but flesh to law of sin.

8 Οὐδὲν ἄρα νῦν κατάκριμα τοῖς
Nothing really now condemnation to the (ones)
ἐν Χριστῷ Ἰησοῦ· 2 ὁ γὰρ νόμος τοῦ
in Christ Jesus; the for law of the
πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ
spirit of the life in Christ Jesus
ἠλευθέρωσέν σε ἀπὸ τοῦ νόμου τῆς
freed you from the law of the
ἁμαρτίας καὶ τοῦ θανάτου. 3 τὸ γὰρ
sin and of the death. The for
ἀδύνατον τοῦ νόμου, ἐν ᾧ
not powerful (ness) of the Law, in which
ἠσθένει διὰ τῆς σαρκός, ὁ θεὸς
it was being weak through the flesh, the God
τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι
the of himself Son having sent in likeness
σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας
of flesh of sin and about sin
κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί,
he judged down the sin in the flesh,
4 ἵνα τὸ δικαίωμα τοῦ
in order that the righteous requirement of the
νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ
Law might be fulfilled in us the (ones) not
κατὰ σάρκα περιπατοῦσιν ἀλλὰ
according to flesh walking about but
κατὰ πνεῦμα· 5 οἱ γὰρ
according to spirit; the (ones) for

23 but I behold in my
members another law
warring against the
law of my mind and
leading me captive
to sin's law that
is in my members.
24 Miserable man
that I am! Who will
rescue me from the
body undergoing this
death? 25 Thanks
to God through Jesus
Christ our Lord! So,
then, with [my] mind
I myself am a slave to
God's law, but with
[my] flesh to sin's law.

8 Therefore those
in union with
Christ Jesus have no
condemnation. 2 For
the law of that spirit
which gives life in
union with Christ
Jesus has set you free
from the law of sin
and of death. 3 For,
there being an inca-
pability on the part
of the Law, while it
was weak through the
flesh, God, by sending
his own Son in the
likeness of sinful flesh
and concerning sin,
condemned sin in the
flesh, 4 that the
righteous requirement
of the Law might be
fulfilled in us who
walk, not in accord
with the flesh, but in
accord with the spirit.
5 For those who

κατὰ σάρκα ὄντες τὰ τῆς
according to flesh being the (things) of the
σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ
flesh are minding, the (ones) but according to
πνεῦμα τὰ τοῦ πνεύματος. 6 τὸ
spirit the (things) of the spirit. The
γὰρ φρόνημα τῆς σαρκὸς θάνατος, τὸ δὲ
for minding of the flesh death, the but
φρόνημα τοῦ πνεύματος ζωὴ καὶ εἰρήνη·
minding of the spirit life and peace;
7 διότι τὸ φρόνημα τῆς σαρκὸς
through which the minding of the flesh
ἔχθρα εἰς θεόν, τῷ γὰρ νόμῳ τοῦ θεοῦ
enmity into God, to the for law of the God
οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται·
not it is being subjected, not-but for it is able;
8 οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρέσαι
the (ones) but in flesh being to God to please
οὐ δύνανται.
not they are able.
9 Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ
You but not you are in flesh but
ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ
in spirit, if even spirit of God is dwelling
ἐν ὑμῖν. εἰ δέ τις πνεῦμα Χριστοῦ οὐκ
in YOU. If but anyone spirit of Christ not
ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. 10 εἰ δὲ
is having, this (one) not is of him. If but
Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν
Christ in YOU, the indeed body dead
διὰ ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ
through sin, the but spirit life through
δικαιοσύνην. 11 εἰ δὲ τὸ πνεῦμα τοῦ
righteousness. If but the spirit of the (one)
ἐγείραντος τὸν Ἰησοῦν ἐκ νεκρῶν
having raised up the Jesus out of dead (ones)
οἰκεῖ ἐν ὑμῖν, ὁ
is dwelling in YOU, the (one)
ἐγείρας ἐκ νεκρῶν
having raised up out of dead (ones)
Χριστὸν Ἰησοῦν ζωοποιήσει καὶ τὰ
Christ Jesus will make alive also the
θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικοῦντος
mortal bodies of YOU through the indwelling
αὐτοῦ πνεύματος ἐν ὑμῖν.
of him spirit in YOU.
12 Ἄρα οὖν, ἀδελφοί, ὀφειλέται
Really therefore, brothers, debtors
ἐσμέν, οὐ τῇ σαρκὶ τοῦ κατὰ
we are, not to the flesh of the according to

are in accord with the
flesh set their minds
on the things of the
flesh, but those in
accord with the spirit
on the things of the
spirit. 6 For the
minding of the flesh
means death, but the
minding of the spirit
means life and peace;
7 because the minding
of the flesh means
enmity with God,
for it is not under
subjection to the law
of God, nor, in fact,
can it be. 8 So those
who are in harmony
with the flesh cannot
please God.
9 However, YOU are
in harmony, not with
the flesh, but with
the spirit, if God's
spirit truly dwells in
YOU. But if anyone
does not have Christ's
spirit, this one does
not belong to him.
10 But if Christ is
in union with YOU,
the body indeed is
dead on account of
sin, but the spirit
is life on account of
righteousness. 11 If,
now, the spirit of him
that raised up Jesus
from the dead dwells
in YOU, he that raised
up Christ Jesus from
the dead will also
make YOUR mortal
bodies alive through
his spirit that resides
in YOU.
12 So, then,
brothers, we are
under obligation,
not to the flesh to
live in accord with

σάρκα ζῆν, 13 εἰ γὰρ κατὰ
flesh to be living, if for according to
σάρκα ζῆτε μέλλετε ἀποθνήσκειν,
flesh you are living you are about to be dying,
εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος
if but to spirit the acts of the body
θανατοῦτε ζήσεσθε.
you are putting to death you will live.
14 ὅσοι γὰρ πνεύματι θεοῦ ἄγονται,
As many as for to spirit of God are being led,
οὗτοι υἱοὶ θεοῦ εἰσίν. 15 οὐ γὰρ
these sons of God they are. Not for
ἐλάβετε πνεῦμα δουλείας πάλιν εἰς
you received spirit of slavery again into
φόβον, ἀλλὰ ἐλάβετε πνεῦμα
fear, but you received spirit
υἱοθεσίας, ἐν ᾧ κράζομεν
of placing as son, in which we are crying out
Ἀββά ὁ πατήρ· 16 αὐτὸ τὸ πνεῦμα
Abba the Father; very the spirit
συνμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν
bears witness with the spirit of us that we are
τέκνα θεοῦ. 17 εἰ δὲ τέκνα, καὶ
children of God. If but children, also
κληρονόμοι· κληρονόμοι μὲν θεοῦ,
heirs; heirs indeed of God,
συνκληρονόμοι δὲ Χριστοῦ, εἴπερ
joint heirs but of Christ, if even
συνπάσχομεν ἵνα καὶ
we are suffering together in order that also
συνδοξασθῶμεν.
we should be glorified together.

18 Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ
I am reckoning for that not worthy the
παθήματα τοῦ νῦν καιροῦ πρὸς τὴν
sufferings of the now appointed time toward the
μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς.
being about glory to be revealed into us.
19 ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν
The for eager expectation of the creation the
ἀποκάλυψιν τῶν υἱῶν τοῦ θεοῦ ἀπεκδέχεται·
revelation of the sons of the God is awaiting;
20 τῇ γὰρ ματαιότητι ἡ κτίσις
to the for vanity the creation
ὑπετάγη, οὐκ ἑκοῦσα ἀλλὰ διὰ
was subjected, not voluntary but through
τὸν ὑποτάξαντα, ἐφ' ἐλπίδι
the (one) having subjected, upon hope

the flesh; 13 for if
YOU live in accord
with the flesh YOU
are sure to die; but if
YOU put the practices
of the body to death
by the spirit, YOU
will live. 14 For all
who are led by God's
spirit, these are God's
sons. 15 For YOU did
not receive a spirit
of slavery causing
fear again, but YOU
received a spirit of
adoption as sons, by
which spirit we cry
out: "*Abba*, Father!"
16 The spirit itself
bears witness with
our spirit that we
are God's children.
17 If, then, we are
children, we are also
heirs: heirs indeed of
God, but joint heirs
with Christ, provided
we suffer together
that we may also be
glorified together.

18 Consequently I
reckon that the suf-
ferings of the present
season do not amount
to anything in com-
parison with the glory
that is going to be re-
vealed in us. 19 For
the eager expectation
of the creation is
waiting for the
revealing of the sons
of God. 20 For the
creation was subjected
to futility, not by its
own will but through
him that subjected it,
on the basis of hope

21 ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται
that also very the creation will be freed
ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν
from the slavery of the corruption into the
ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ
freedom of the glory of the children of the
θεοῦ. 22 οἴδαμεν γὰρ ὅτι πᾶσα ἡ
God. We have known for that all the
κτίσις συνστενάζει καὶ
creation is groaning together and
συνωδίνει ἄχρι τοῦ νῦν·
is having travail pains together until the now;
23 οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν
not only but, but also very ones the
ἀπαρχὴν τοῦ πνεύματος ἔχοντες ἡμεῖς καὶ
firstfruits of the spirit having we also
αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν
very ones in selves are groaning, placing as sons
ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ
awaiting the release by ransom of the
σώματος ἡμῶν. 24 τῇ γὰρ ἐλπίδι
body of us. To the for hope
ἐσώθημεν· ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν
we were saved; hope but being looked at not is
ἐλπίς, ὃ γὰρ βλέπει τίς
hope, which (thing) for is looking at who
ἐλπίζει; 25 εἰ δὲ ὃ οὐ
is hoping for? If but which (thing) not
βλέπομεν ἐλπίζομεν, δι'
we are looking at we are hoping for, through
ὑπομονῆς ἀπεκδεχόμεθα.
endurance we are awaiting.
26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα
As-thus but also the spirit
συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ
is jointly helping to the weakness of us; the
γὰρ τί προσευξώμεθα καθὸ
for what we should pray according to what
δεῖ οὐκ οἴδαμεν, ἀλλὰ αὐτὸ
it is necessary not we have known, but very
τὸ πνεῦμα ὑπερεντυγχάνει στεναγμοῖς
the spirit is happening on in behalf to groanings
ἀλαλήτοις, 27 ὁ δὲ ἐραυνῶν τὰς
unspoken, the (one) but searching the
καρδίας οἶδεν τί τὸ φρόνημα τοῦ
hearts has known what the minding of the
πνεύματος, ὅτι κατὰ θεὸν ἐντυγχάνει
spirit, that according to God is happening on
ὑπὲρ ἁγίων.
over holy (ones).

21 that the creation
itself also will be set
free from enslavement
to corruption and
have the glorious free-
dom of the children
of God. 22 For we
know that all creation
keeps on groaning
together and being in
pain together until
now. 23 Not only
that, but we ourselves
also who have the
firstfruits, namely,
the spirit, yes, we
ourselves groan within
ourselves, while we
are earnestly waiting
for adoption as sons,
the release from our
bodies by ransom.
24 For we were saved
in [this] hope; but
hope that is seen is
not hope, for when
a man sees a thing,
does he hope for it?
25 But if we hope for
what we do not see,
we keep on waiting for
it with endurance.
26 In like manner
the spirit also joins
in with help for our
weakness; for the
[problem of] what
we should pray for
as we need to we do
not know, but the
spirit itself pleads
for us with groanings
unuttered. 27 Yet
he who searches the
hearts knows what
the meaning of the
spirit is, because it
is pleading in accord
with God for holy
ones.

28 οἴδαμεν δὲ ὅτι τοῖς
We have known but that to the (ones)
ἀγαπῶσι τὸν θεὸν πάντα συνεργεῖ
loving the God all (things) is working together
ὁ θεὸς εἰς ἀγαθόν, τοῖς κατὰ
the God into good, to the (ones) according to
πρόθεσιν κλητοῖς οὖσιν. 29 ὅτι
purpose called (ones) being. Because
οὓς προέγνω, καὶ προώρισεν
which ones he foreknew, also he defined beforehand
συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, εἰς
conformed to the image of the Son of him, into
τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς
the to be him firstborn in many
ἀδελφοῖς· 30 οὓς δὲ
brothers; which ones but
προώρισεν, τούτους καὶ ἐκάλεσεν· καὶ
he defined beforehand, these also he called; and
οὓς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν·
which ones he called, these also he justified;
οὓς δὲ ἐδικαίωσεν, τούτους καὶ
which ones but he justified, these and
ἐδόξασεν.
he glorified.

31 Τί οὖν ἐροῦμεν πρὸς
What therefore will we say toward
ταῦτα; εἰ ὁ θεὸς ὑπὲρ ἡμῶν, τίς
these (things)? If the God over us, who
καθ' ἡμῶν; 32 ὅς γε τοῦ ἰδίου υἱοῦ
down on us? Who in fact of the own Son
οὐκ ἐφείσατο, ἀλλὰ ὑπὲρ ἡμῶν πάντων
not he spared, but over us all
παρέδωκεν αὐτόν, πῶς οὐχὶ καὶ σὺν
he gave beside him, how not also together with
αὐτῷ τὰ πάντα ἡμῖν χαρίσεται;
him the all (things) to us will he graciously give?
33 τίς ἐγκαλέσει κατὰ
Who will bring accusation down on
ἐκλεκτῶν θεοῦ; θεὸς ὁ δικαιῶν·
chosen (ones) of God? God the (one) justifying;
34 τίς ὁ κατακρινῶν; Χριστὸς
who the (one) judging down? Christ
Ἰησοῦς ὁ ἀποθανών, μᾶλλον δὲ
Jesus the (one) having died, rather but
ἐγερθεὶς ἐκ νεκρῶν, ὅς
having been raised up out of dead (ones), who
ἐστιν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ
is in right [hand] of the God, who also
ἐντυγχάνει ὑπὲρ ἡμῶν·
is happening on over us;

28 Now we know
that God makes all
his works cooperate
together for the
good of those who
love God, those who
are the ones called
according to his
purpose; 29 because
those whom he gave
his first recognition
he also foreordained
to be patterned after
the image of his Son,
that he might be the
firstborn among many
brothers. 30 More-
over, those whom he
foreordained are the
ones he also called;
and those whom he
called are the ones
he also declared to
be righteous. Finally
those whom he
declared righteous
are the ones he also
glorified.
31 What, then,
shall we say to these
things? If God is
for us, who will be
against us? 32 He
who did not even
spare his own Son but
delivered him up for
us all, why will he not
also with him kindly
give us all other
things? 33 Who
will file accusation
against God's chosen
ones? God is the One
who declares [them]
righteous. 34 Who is
he that will condemn?
Christ Jesus is the
one who died, yes,
rather the one who
was raised up from
the dead, who is on
the right hand of
God, who also pleads
for us.

35 τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης
Who us will separate from the love
τοῦ χριστοῦ; θλίψις ἢ στενοχωρία ἢ
of the Christ? Tribulation or distress or
διωγμὸς ἢ λιμὸς ἢ γυμνότης ἢ κίνδυνος
persecution or famine or nakedness or danger
ἢ μάχαιρα; 36 καθὼς γέγραπται
or sword? According as it has been written
ὅτι Ἕνεκεν σοῦ θανατούμεθα
that On account of you we are being put to death
ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα
whole the day, we were reckoned as sheep
σφαγῆς. 37 ἀλλ' ἐν τούτοις πᾶσιν
of slaughter. But in these (things) all
ὑπερνικῶμεν διὰ τοῦ
we are gaining victory over through the (one)
ἀγαπήσαντος ἡμᾶς. 38 πέπεισμαι γὰρ
having loved us. I have been persuaded for
ὅτι οὔτε θάνατος οὔτε ζωὴ οὔτε ἄγγελοι
that neither death nor life nor angels
οὔτε ἀρχαὶ οὔτε ἐνεστῶτα
nor rulerships nor (things) having stood in
οὔτε μέλλοντα οὔτε δυνάμεις
nor (things) being about to nor powers
39 οὔτε ὕψωμα οὔτε βάθος οὔτε τις κτίσις
nor height nor depth nor any creation
ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς
different will be able us to separate from the
ἀγάπης τοῦ θεοῦ τῆς ἐν Χριστῷ
love of the God the (which) in Christ
Ἰησοῦ τῷ κυρίῳ ἡμῶν.
Jesus the Lord of us.

9 Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ
Truth I am saying in Christ, not
ψεύδομαι, συνμαρτυρούσης μοι τῆς
I am lying, bearing witness with me of the
συνειδήσεώς μου ἐν πνεύματι ἁγίῳ, 2 ὅτι
conscience of me in spirit holy, that
λύπη μοί ἐστιν μεγάλη καὶ ἀδιάλειπτος
grief to me is great and unceasing
ὀδύνη τῇ καρδίᾳ μου· 3 ηὐχόμην
pain to the heart of me; I was longing for
γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ
for anathema to be very I from the
χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου τῶν
Christ over the brothers of me the
συγγενῶν μου κατὰ σάρκα, 4 οἵτινές
relatives of me according to flesh, who
εἰσιν Ἰσραηλεῖται, ὧν ἡ υἱοθεσία
are Israelites, of whom the placing as son

35 Who will sepa-
rate us from the love
of the Christ? Will
tribulation or distress
or persecution or
hunger or nakedness
or danger or sword?
36 Just as it is
written: "For your
sake we are being
put to death all day
long, we have been
accounted as sheep for
slaughtering." 37 To
the contrary, in all
these things we are
coming off completely
victorious through
him that loved
us. 38 For I am
convinced that neither
death nor life nor an-
gels nor governments
nor things now here
nor things to come
nor powers 39 nor
height nor depth nor
any other creation will
be able to separate us
from God's love that
is in Christ Jesus our
Lord.

9 I am telling the
truth in Christ; I
am not lying, since
my conscience bears
witness with me in
holy spirit, 2 that I
have great grief and
unceasing pain in my
heart. 3 For I could
wish that I myself
were separated as
the cursed one from
the Christ in behalf
of my brothers, my
relatives according to
the flesh, 4 who, as
such, are Israelites,
to whom belong the
adoption as sons

καὶ ἡ δόξα καὶ αἱ διαθῆκαι καὶ ἡ
and the glory and the covenants and the
νομοθεσία καὶ ἡ λατρεία καὶ αἱ
placing of law and the sacred service and the
ἐπαγγελίαι, 5 ὧν οἱ πατέρες, καὶ ἐξ
promises, of whom the fathers, and out of
ὧν ὁ χριστὸς τὸ κατὰ
whom the Christ the (thing) according to
σάρκα, ὁ ὢν ἐπὶ πάντων, θεὸς
flesh, the (one) being upon all (things), God
εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν.
blessed (one) into the ages; amen.
6 Οὐχ οἷον δὲ ὅτι
Not (thing) of what sort but that
ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ. οὐ γὰρ
has fallen out the word of the God. Not for
πάντες οἱ ἐξ Ἰσραήλ, οὗτοι
all the (ones) out of Israel, these (ones)
Ἰσραήλ· 7 οὐδ' ὅτι εἰσὶν σπέρμα
Israel; neither because they are seed
Ἀβραάμ, πάντες τέκνα, ἀλλ' Ἐν Ἰσαὰκ
of Abraham, all children, but In Isaac
κληθήσεταί σοι σπέρμα. 8 τοῦτ' ἔστιν, οὐ
will be called to you seed. This is, not
τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ
the children of the flesh these children of the
θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας
God, but the children of the of promise
λογίζεται εἰς σπέρμα· 9 ἐπαγγελίας
it is being reckoned into seed; of promise
γὰρ ὁ λόγος οὗτος Κατὰ τὸν
for the word this According to the
καιρὸν τοῦτον ἐλεύσομαι καὶ ἔσται
appointed time this I shall come and will be
τῇ Σάρρᾳ υἱός. 10 οὐ μόνον δέ, ἀλλὰ
to the Sarah son. Not only but, but
καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα,
also Rebekah out of one [man] bed having,
Ἰσαὰκ τοῦ πατρὸς ἡμῶν· 11 μήπω γὰρ
of Isaac the father of us; not as yet for
γεννηθέντων μηδὲ
of (ones) having been generated not-but
πραξάντων τι ἀγαθὸν ἢ φαῦλον,
having performed anything good or vile,
ἵνα ἡ κατ' ἐκλογὴν πρόθεσις
in order that the according to choosing purpose
τοῦ θεοῦ μένῃ, οὐκ ἐξ ἔργων
of the God may be remaining, not out of works

and the glory and the
covenants and the
giving of the Law and
the sacred service and
the promises; 5 to
whom the forefathers
belong and from
whom the Christ
[sprang] according to
the flesh: God, who is
over all,* [be] blessed
forever. Amen.
6 However, it is
not as though the
word of God had
failed. For not all who
[spring] from Israel
are really "Israel."
7 Neither because
they are Abraham's
seed are they all
children, but: "What
will be called 'your
seed' will be through
Isaac." 8 That is, the
children in the flesh
are not really the
children of God, but
the children by the
promise are counted
as the seed. 9 For
the word of promise
was as follows: "At
this time I will come
and Sarah will have
a son." 10 Yet not
that case alone, but
also when Re·bek'ah
conceived twins from
the one [man], Isaac
our forefather: 11 for
when they had not
yet been born nor had
practiced anything
good or vile, in order
that the purpose
of God respecting
the choosing might
continue dependent,
not upon works,

5* See App 2D.

ἀλλ' ἐκ τοῦ καλοῦντος, 12 ἐρρέθη
but out of the (one) calling, it was said
αὐτῇ ὅτι Ὁ μείζων δουλεύσει τῷ
to her that The greater will be slave to the
ἐλάσσονι· 13 καθάπερ
lesser; according to what (things) even
γέγραπται Τὸν Ἰακὼβ ἠγάπησα, τὸν
it has been written The Jacob I loved, the
δὲ Ἠσαῦ ἐμίσησα.
but Esau I hated.
14 Τί οὖν ἐροῦμεν; μὴ ἀδικία
What therefore shall we say? Not injustice
παρὰ τῷ θεῷ; μὴ γένοιτο· 15 τῷ
beside the God? Not may it occur; to the
Μωυσεῖ γὰρ λέγει Ἐλεήσω
Moses for he is saying I shall have mercy on
ὃν ἂν ἐλεῶ, καὶ
whom likely I may be having mercy, and
οἰκτειρήσω ὃν ἂν
I shall show compassion on whom likely
οἰκτείρω. 16 ἄρα οὖν
I may be showing compassion. Really therefore
οὐ τοῦ θέλοντος οὐδὲ τοῦ
not of the (one) willing nor of the (one)
τρέχοντος, ἀλλὰ τοῦ ἐλεῶντος
running, but of the (one) having mercy
θεοῦ. 17 λέγει γὰρ ἡ γραφὴ τῷ
of God. Is saying for the Scripture to the
Φαραῷ ὅτι Εἰς αὐτὸ τοῦτο ἐξήγειρά σε
Pharaoh that Into very this I raised up out you
ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν
so that I should show within in you the power
μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά
of me, and so that should be announced the name
μου ἐν πάσῃ τῇ γῇ. 18 ἄρα οὖν
of me in all the earth. Really therefore
ὃν θέλει ἐλεεῖ, ὃν
whom he is willing he is showing mercy on, whom
δὲ θέλει σκληρύνει.
but he is willing he is hardening.
19 Ἐρεῖς μοι οὖν Τί ἔτι
You will say to me therefore Why yet
μέμφεται; τῷ γὰρ βουλήματι
is he laying blame? To the for expressed will
αὐτοῦ τίς ἀνθέστηκεν; 20 ὦ ἄνθρωπε,
of him who has withstood? O man,

but upon the One who
calls, 12 it was said
to her: "The older will
be the slave of the
younger." 13 Just as
it is written: "I loved
Jacob, but E'sau I
hated."
14 What shall we
say, then? Is there
injustice with God?
Never may that
become so! 15 For
he says to Moses: "I
will have mercy upon
whomever I do have
mercy, and I will
show compassion to
whomever I do show
compassion." 16 So,
then, it depends, not
upon the one wishing
nor upon the one
running, but upon
God, who has mercy.
17 For the Scripture
says to Phar'aoh: "For
this very cause I have
let you remain,* that
in connection with
you I may show my
power, and that my
name may be declared
in all the earth."
18 So, then, upon
whom he wishes he
has mercy, but whom
he wishes he lets
become obstinate.
19 You will
therefore say to me:
"Why does he yet find
fault? For who has
withstood his express
will?" 20 O man,

17* "I have let you remain," J[17,18,22]; "I have raised you up," ℵAB; Exodus 9:16 in *LXX*, which Paul here quotes, "you have been preserved."

μενοῦνγε σὺ τίς εἶ ὁ
indeed-therefore-in fact you who are the (one)
ἀνταποκρινόμενος τῷ θεῷ; μὴ ἐρεῖ
answering back to the God? Not will say
τὸ πλάσμα τῷ πλάσαντι,
the thing molded to the (one) having molded,
Τί με ἐποίησας οὕτως; 21 ἢ οὐκ ἔχει
Why me you made thus? Or not is having
ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ ἐκ τοῦ
authority the potter of the clay out of the
αὐτοῦ φυράματος ποιῆσαι ὃ μὲν
very lump to make which (one) indeed
εἰς τιμὴν σκεῦος, ὃ δὲ εἰς
into honor vessel, which (one) but into
ἀτιμίαν; 22 εἰ δὲ θέλων ὁ θεὸς
dishonor? If but willing the God
ἐνδείξασθαι τὴν ὀργὴν καὶ γνωρίσαι τὸ
to show within the wrath and to make known the
δυνατὸν αὐτοῦ ἤνεγκεν ἐν πολλῇ
powerful (ness) of him bore in much
μακροθυμίᾳ σκεύη ὀργῆς
longness of spirit vessels of wrath
κατηρτισμένα εἰς ἀπώλειαν,
having been adjusted down into destruction,
23 ἵνα γνωρίσῃ τὸν
in order that he might make known the
πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη
riches of the glory of him upon vessels
ἐλέους, ἃ προητοίμασεν
of mercy, which (ones) he prepared beforehand
εἰς δόξαν, 24 οὓς καὶ ἐκάλεσεν ἡμᾶς οὐ
into glory, whom also he called us not
μόνον ἐξ Ἰουδαίων ἀλλὰ καὶ ἐξ
only out of Jews but also out of
ἐθνῶν —; 25 ὡς καὶ ἐν τῷ Ὡσηὲ λέγει
nations —? As also in the Hosea he is saying
Καλέσω τὸν οὐ λαόν μου λαόν μου καὶ
I shall call the not people of me people of me and
τὴν οὐκ ἠγαπημένην
the [woman] not having been loved
ἠγαπημένην· 26 καὶ ἔσται ἐν τῷ
(one) having been loved; and it will be in the
τόπῳ οὗ ἐρρέθη αὐτοῖς Οὐ λαός μου
place where it was said to them Not people of me
ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ θεοῦ
you, there they will be called sons of God
ζῶντος.
living.

who, then, really are
you to be answering
back to God? Shall
the thing molded
say to him that
molded it, "Why did
you make me this
way?" 21 What? Does
not the potter have
authority over the
clay to make from the
same lump one vessel
for an honorable
use, another for a
dishonorable use?
22 If, now, God,
although having the
will to demonstrate
his wrath and to make
his power known,
tolerated with much
long-suffering vessels
of wrath made fit for
destruction, 23 in
order that he might
make known the
riches of his glory
upon vessels of mercy,
which he prepared
beforehand for glory,
24 namely, us, whom
he called not only
from among Jews
but also from among
nations, [what of
it]? 25 It is as he
says also in Ho·se'a:
"Those not my people
I will call 'my people,'
and her who was not
beloved 'beloved';
26 and in the place
where it was said to
them, 'You are not
my people,' there they
will be called 'sons of
the living God.'"

27 Ἡσαίας δὲ κράζει ὑπὲρ τοῦ
Isaiah but is crying out over the
Ἰσραήλ Ἐὰν ᾖ ὁ ἀριθμὸς τῶν υἱῶν
Israel If ever may be the number of the sons
Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ
of Israel as the sand of the sea, the
ὑπόλιμμα σωθήσεται· 28 λόγον γὰρ
thing left behind will be saved; word for
συντελῶν καὶ συντέμνων ποιήσει Κύριος
concluding and cutting short will make Lord
ἐπὶ τῆς γῆς. 29 καὶ καθὼς
upon the earth. And according as
προείρηκεν Ἡσαίας Εἰ μὴ Κύριος
had said beforehand Isaiah If not Lord
Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα, ὡς Σόδομα
Sabaoth left within to us seed, as Sodom
ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν
likely we became and as Gomorrah likely
ὡμοιώθημεν.
we were likened.
30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη
What therefore shall we say? That nations
τὰ μὴ διώκοντα δικαιοσύνην
the (ones) not pursuing righteousness
κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ
took down on righteousness, righteousness but
τὴν ἐκ πίστεως· 31 Ἰσραὴλ δὲ
the (one) out of faith; Israel but
διώκων νόμον δικαιοσύνης εἰς νόμον οὐκ
pursuing law of righteousness into law not
ἔφθασεν. 32 διὰ τί; ὅτι οὐκ ἐκ
arrived at. Through what? Because not out of
πίστεως ἀλλ' ὡς ἐξ ἔργων· προσέκοψαν
faith but as out of works; they struck toward
τῷ λίθῳ τοῦ προσκόμματος, 33 καθὼς
the stone of the striking toward, according as
γέγραπται Ἰδοὺ τίθημι ἐν Σιὼν
it has been written Look! I am placing in Zion
λίθον προσκόμματος καὶ πέτραν
stone of striking toward and rock-mass
σκανδάλου, καὶ ὁ πιστεύων ἐπ' αὐτῷ
of fall-causer, and the (one) believing upon him
οὐ καταισχυνθήσεται.
not will be made ashamed.
10 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς
Brothers, the indeed well thinking of the my
καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν
heart and the supplication toward the God

27 Moreover, Isaiah
cries out concerning
Israel: "Although the
number of the sons of
Israel may be as the
sand of the sea, it is
the remnant that will
be saved. 28 For
Jehovah* will make
an accounting on the
earth, concluding it
and cutting it short."#
29 Also, just as Isaiah
had said aforetime:
"Unless Jehovah* of
armies had left a seed
to us, we should have
become just like Sod'-
om, and we should
have been made just
like Go·mor'rah."
30 What shall
we say, then? That
people of the nations,
although not pursuing
righteousness, caught
up with righteousness,
the righteousness
that results from
faith; 31 but Israel,
although pursuing a
law of righteousness,
did not attain to the
law. 32 For what
reason? Because he
pursued it, not by
faith, but as by works.
They stumbled on the
"stone of stumbling";
33 as it is written:
"Look! I am laying in
Zion a stone of stum-
bling and a rock-mass
of offense, but he
that rests his faith
on it will not come to
disappointment."
10 Brothers, the
goodwill of
my heart and my
supplication to God

28* Jehovah, J7,8,10,13,16,20,25; Lord, ℵAB. 28# Or, "executing it speedily."
29* Jehovah, J7,8,10-18,20,22-24; Lord, ℵAB.

ὑπὲρ αὐτῶν εἰς σωτηρίαν.
over them into salvation.
2 μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον
I am bearing witness for to them that zeal
θεοῦ ἔχουσιν· ἀλλ' οὐ κατ'
of God they are having; but not according to
ἐπίγνωσιν, 3 ἀγνοοῦντες γὰρ τὴν
accurate knowledge, being ignorant of for the
τοῦ θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν
of the God righteousness, and the own
ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ
seeking to make stand, to the righteousness
τοῦ θεοῦ οὐχ ὑπετάγησαν· 4 τέλος
of the God not they were subjected; end
γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ
for of Law Christ into righteousness to every
τῷ πιστεύοντι.
the (one) believing.
5 Μωυσῆς γὰρ γράφει ὅτι τὴν
Moses for is writing that the
δικαιοσύνην τὴν ἐκ νόμου Ὁ
righteousness the (one) out of Law The
ποιήσας ἄνθρωπος ζήσεται ἐν αὐτῇ.
having done man will live in it.
6 ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτως
The but out of faith righteousness thus
λέγει Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου
is saying Not you should say in the heart of you
Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστιν
Who will ascend into the heaven? this is
Χριστὸν καταγαγεῖν· 7 ἤ Τίς καταβήσεται
Christ to lead down; or Who will descend
εἰς τὴν ἄβυσσον; τοῦτ' ἔστιν Χριστὸν ἐκ
into the abyss? this is Christ out of
νεκρῶν ἀναγαγεῖν. 8 ἀλλὰ τί
dead (ones) to lead up. But what
λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν
is it saying? Near you the saying is, in
τῷ στόματί σου καὶ ἐν τῇ καρδίᾳ σου·
the mouth of you and in the heart of you;
τοῦτ' ἔστιν τὸ ῥῆμα τῆς πίστεως ὃ
this is the saying of the faith which
κηρύσσομεν. 9 ὅτι ἐὰν ὁμολογήσῃς
we are preaching. That if ever you should confess
τὸ ῥῆμα ἐν τῷ στόματί σου ὅτι Κύριος
the saying in the mouth of you that Lord
Ἰησοῦς, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ
Jesus, and you should believe in the heart

for them are, indeed,
for their salvation.
2 For I bear them
witness that they
have a zeal for God;
but not according to
accurate knowledge;
3 for, because of not
knowing the righ-
teousness of God but
seeking to establish
their own, they did
not subject themselves
to the righteousness
of God. 4 For Christ
is the end of the
Law, so that everyone
exercising faith may
have righteousness.
5 For Moses writes
that the man that has
done the righteous-
ness of the Law will
live by it. 6 But the
righteousness result-
ing from faith speaks
in this manner: "Do
not say in your heart,
'Who will ascend into
heaven?' that is, to
bring Christ down;
7 or, 'Who will de-
scend into the abyss?'
that is, to bring Christ
up from the dead."
8 But what does it
say? "The word is
near you, in your own
mouth and in your
own heart"; that is,
the "word" of faith,
which we are preach-
ing. 9 For if you
publicly declare that
'word in your own
mouth,' that Jesus is
Lord,* and exercise
faith in your heart

9* Lord (Κύριος, *ky'ri·os*), ℵAB; האדון, *ha·'a·dhohn'*, J[12-14,16-18,22]. Not "Jehovah."

σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ
of you that the God him raised up out of
νεκρῶν, σωθήσῃ· 10 καρδίᾳ γὰρ
dead (ones), you will be saved; to heart for
πιστεύεται εἰς δικαιοσύνην, στόματι
it is being believed into righteousness, to mouth
δὲ ὁμολογεῖται εἰς σωτηρίαν·
but it is being confessed into salvation;
11 λέγει γὰρ ἡ γραφή Πᾶς ὁ
Is saying for the Scripture Every the (one)
πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται.
believing upon him not will be made ashamed.
12 οὐ γάρ ἐστιν διαστολὴ Ἰουδαίου τε
Not for is distinction of Jew and
καὶ Ἕλληνος, ὁ γὰρ αὐτὸς κύριος πάντων,
and of Greek, the for very Lord of all (ones),
πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους
being rich into all the (ones) calling upon
αὐτόν· 13 Πᾶς γὰρ ὃς ἂν
him; everyone for who likely
ἐπικαλέσηται τὸ ὄνομα Κυρίου σωθήσεται.
might call upon the name of Lord will be saved.
14 Πῶς οὖν ἐπικαλέσωνται εἰς ὃν
How therefore should they call upon into whom
οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν
not they believed? How but should they believe
οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσιν
of whom not they heard? How but should they hear
χωρὶς κηρύσσοντος; 15 πῶς δὲ
apart from (one) preaching? How but
κηρύξωσιν ἐὰν μὴ ἀποσταλῶσιν;
should they preach if ever not they should be sent?
καθάπερ
According to which (things) indeed
γέγραπται Ὡς ὡραῖοι οἱ πόδες
it has been written As beautiful the feet
τῶν εὐαγγελιζομένων ἀγαθά.
of the (ones) declaring as good news good things.
16 Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ
But not all they obeyed to the
εὐαγγελίῳ· Ἠσαίας γὰρ λέγει Κύριε, τίς
good news; Isaiah for is saying Lord, who
ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; 17 ἄρα ἡ
believed to the hearing of us? Really the
πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ
faith out of hearing, the but hearing through

that God raised him
up from the dead, you
will be saved. 10 For
with the heart one
exercises faith for
righteousness, but
with the mouth one
makes public declara-
tion for salvation.
11 For the Scrip-
ture says: "None that
rests his faith on him
will be disappointed."
12 For there is no
distinction between
Jew and Greek, for
there is the same Lord
over all, who is rich to
all those calling upon
him. 13 For "every-
one who calls on the
name of Jehovah* will
be saved." 14 How-
ever, how will they
call on him in whom
they have not put
faith? How, in turn,
will they put faith
in him of whom they
have not heard? How,
in turn, will they hear
without someone to
preach? 15 How, in
turn, will they preach
unless they have been
sent forth? Just as
it is written: "How
comely are the feet
of those who declare
good news of good
things!"
16 Nevertheless,
they did not all obey
the good news. For
Isaiah says: "Jeho-
vah,* who put faith
in the thing heard
from us?" 17 So
faith follows the thing
heard. In turn the
thing heard is through

13* Jehovah, J[7,8,10,13-18,22-24]; Lord, ℵAB. 16* Jehovah, J[7,8,10,13-18,23]; Lord, ℵAB.

ῥήματος Χριστοῦ. 18 ἀλλὰ λέγω, μὴ
saying of Christ. But I am saying, not
οὐκ ἤκουσαν; μενοῦνγε Εἰς
not they heard? Indeed-therefore-in fact Into
πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν,
all the earth went out the sound of them,
καὶ εἰς τὰ πέρατα τῆς οἰκουμένης
and into the limits of the inhabited [earth]
τὰ ῥήματα αὐτῶν. 19 ἀλλὰ λέγω, μὴ
the sayings of them. But I am saying, not
Ἰσραὴλ οὐκ ἔγνω; πρῶτος Μωυσῆς λέγει
Israel not knew? First Moses is saying
Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ
I shall incite to jealousy YOU upon not
ἔθνει, ἐπ' ἔθνει ἀσυνέτῳ
nation, upon nation not comprehending
παροργιῶ ὑμᾶς. 20 Ἠσαίας δὲ
I shall incite to wrath YOU. Isaiah but
ἀποτολμᾷ καὶ λέγει Εὑρέθην
is daring off and he is saying I was found
τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς
to the (ones) me not seeking, apparent
ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν.
I became to the (ones) me not questioning upon.
21 πρὸς δὲ τὸν Ἰσραὴλ λέγει Ὅλην
Toward but the Israel he is saying Whole
τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου
the day I stretched out the hands of me
πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.
toward people disobeying and speaking against.

11 Λέγω οὖν, μὴ ἀπώσατο
I am saying therefore, not pushed from self
ὁ θεὸς τὸν λαὸν αὐτοῦ; μὴ γένοιτο· καὶ
the God the people of him? Not may it occur; also
γὰρ ἐγὼ Ἰσραηλείτης εἰμί, ἐκ σπέρματος
for I Israelite I am, out of seed
Ἀβραάμ, φυλῆς Βενιαμείν. 2 οὐκ
of Abraham, of tribe of Benjamin. Not
ἀπώσατο ὁ θεὸς τὸν λαὸν αὐτοῦ ὃν
pushed from self the God the people of him whom
προέγνω. ἢ οὐκ οἴδατε ἐν Ἠλείᾳ
he foreknew. Or not have YOU known in Elijah
τί λέγει ἡ γραφή, ὡς ἐντυγχάνει
what is saying the Scripture, as he is happening on
τῷ θεῷ κατὰ τοῦ Ἰσραήλ; 3 Κύριε,
to the God down on the Israel? Lord,

the word about
Christ.* 18 Nev-
ertheless I ask, They
did not fail to hear,
did they? Why, in fact,
"into all the earth
their sound went out,
and to the extremities
of the inhabited earth
their utterances."
19 Nevertheless I ask,
Israel did not fail
to know, did they?
First Moses says: "I
will incite YOU people
to jealousy through
that which is not a
nation; I will incite
YOU to violent anger
through a stupid na-
tion." 20 But Isaiah
becomes very bold and
says: "I was found by
those who were not
seeking me; I became
manifest to those
who were not asking
for me." 21 But as
respects Israel he
says: "All day long I
have spread out my
hands toward a people
that is disobedient
and talks back."

11 I ask, then, God
did not reject his
people, did he? Never
may that happen!
For I also am an
Israelite, of the seed
of Abraham, of the
tribe of Benjamin.
2 God did not reject
his people, whom he
first recognized. Why,
do YOU not know what
the Scripture says
in connection with
E·li'jah, as he pleads
with God against
Israel? 3 "Jehovah,*

17* Word about Christ, $P^{46}\aleph^{*}BCD^{*}Vg$; word of God, $\aleph^{c}ASy^{p}$; word of Jehovah, $J^{7,8,10}$. 3* Jehovah, $J^{7,8,10\text{-}18,23,25}$; Lord, ℵAB.

τοὺς προφήτας σου ἀπέκτειναν, τὰ
the prophets of you they killed, the
θυσιαστήριά σου κατέσκαψαν, κἀγὼ
altars of you they dug down, and I
ὑπελείφθην μόνος, καὶ ζητοῦσιν τὴν
was left under alone, and they are seeking the
ψυχήν μου. 4 ἀλλὰ τί λέγει αὐτῷ
soul of me. But what is saying to him
ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ
the divine pronouncement? I left down to myself
ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ
seven thousand male persons, who not
ἔκαμψαν γόνυ τῇ Βάαλ. 5 οὕτως οὖν
bent knee to the Baal. Thus therefore
καὶ ἐν τῷ νῦν καιρῷ λίμμα
also in the now appointed time something left over
κατ' ἐκλογὴν χάριτος
according to choosing of undeserved kindness
γέγονεν· 6 εἰ δὲ χάριτι,
has come to be; if but to undeserved kindness,
οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ
not yet out of works, since the
χάρις οὐκέτι γίνεται
undeserved kindness not yet is becoming
χάρις.
undeserved kindness.

7 τί οὖν; ὃ
What therefore? which (thing)
ἐπιζητεῖ Ἰσραήλ, τοῦτο οὐκ
is seeking upon Israel, this not
ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν·
he happened upon, the but choosing happened upon;
οἱ δὲ λοιποὶ ἐπωρώθησαν,
the but leftover (ones) were made callous,
8 καθάπερ
according to which (things) even
γέγραπται Ἔδωκεν αὐτοῖς ὁ θεὸς
it has been written Gave to them the God
πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ
spirit of deep sleep, eyes of the not
βλέπειν καὶ ὦτα τοῦ μὴ ἀκούειν,
to be looking and ears of the not to be hearing,
ἕως τῆς σήμερον ἡμέρας. 9 καὶ Δαυεὶδ
until the today day. And David
λέγει Γενηθήτω ἡ τράπεζα αὐτῶν εἰς
is saying Let become the table of them into
παγίδα καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ
snare and into trap and into fall-causer and

they have killed your
prophets, they have
dug up your altars,
and I alone am left,
and they are looking
for my soul." 4 Yet,
what does the divine
pronouncement say
to him? "I have left
seven thousand men
over for myself, [men]
who have not bent the
knee to Ba'al." 5 In
this way, therefore,
at the present season
also a remnant has
turned up according
to a choosing due to
undeserved kindness.
6 Now if it is by
undeserved kindness,
it is no longer due to
works; otherwise, the
undeserved kindness
no longer proves to be
undeserved kindness.

7 What, then? The
very thing Israel is
earnestly seeking he
did not obtain, but
the ones chosen*
obtained it. The rest
had their sensibilities
blunted; 8 just as it
is written: "God* has
given them a spirit
of deep sleep, eyes
so as not to see and
ears so as not to hear,
down to this very
day." 9 Also, David
says: "Let their table
become for them a
snare and a trap and
a stumbling block and

7* Or, "the ones elected." 8* God, $\aleph ABVgSy^{p}$; Jehovah, $J^{7,8,10,13\text{-}15,20}$.

εἰς ἀνταπόδομα αὐτοῖς, 10 σκοτισθήτωσαν
into retribution to them, let be darkened
οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ
the eyes of them of the not to be looking, and
τὸν νῶτον αὐτῶν διὰ παντὸς σύνκαμψον.
the back of them through all [time] bend together.
11 Λέγω οὖν, μὴ ἔπταισαν
I am saying therefore, not they stumbled
ἵνα πέσωσιν; μὴ γένοιτο·
in order that they might fall? Not may it occur;
ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία
but to the of them falling beside the salvation
τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς.
to the nations, into the to incite to jealousy them.
12 εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος
If but the falling beside of them riches
κόσμου καὶ τὸ ἥττημα αὐτῶν πλοῦτος
of world and the decrease of them riches
ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα
of nations, to how much rather the fullness
αὐτῶν.
of them.
13 Ὑμῖν δὲ λέγω τοῖς ἔθνεσιν. ἐφ'
To you but I am saying to the nations. Upon
ὅσον μὲν οὖν εἰμὶ ἐγὼ ἐθνῶν
as much as indeed therefore am I of nations
ἀπόστολος, τὴν διακονίαν μου δοξάζω,
apostle, the service of me I glorify,
14 εἴ πως παραζηλώσω μου τὴν σάρκα
if somehow I might incite of me the flesh
καὶ σώσω τινὰς ἐξ αὐτῶν. 15 εἰ
and I might save some out of them. If
γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ
for the throwing off of them reconciliation
κόσμου, τίς ἡ πρόσλημψις εἰ μὴ ζωὴ
of world, what the toward receiving if not life
ἐκ νεκρῶν; 16 εἰ δὲ ἡ ἀπαρχὴ
out of dead (ones)? If but the firstfruits
ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία,
holy, also the lump; and if the root holy,
καὶ οἱ κλάδοι.
also the branches.
17 Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν,
If but some of the branches were broken out,
σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης
you but field olive tree being you were grafted in
ἐν αὐτοῖς καὶ συνκοινωνὸς τῆς ῥίζης
in them and taking in common with of the root
τῆς πιότητος τῆς ἐλαίας ἐγένου,
of the fatness of the olive you became,

a retribution; 10 let
their eyes become
darkened so as not to
see, and always bow
down their back."
11 Therefore I ask,
Did they stumble so
that they fell com-
pletely? Never may
that happen! But by
their false step there
is salvation to people
of the nations, to in-
cite them to jealousy.
12 Now if their false
step means riches to
the world, and their
decrease means riches
to people of the na-
tions, how much more
will the full number of
them mean it!
13 Now I speak
to you who are
people of the nations.
Forasmuch as I am, in
reality, an apostle to
the nations, I glorify
my ministry, 14 if
I may by any means
incite [those who are]
my own flesh to jeal-
ousy and save some
from among them.
15 For if the casting
of them away means
reconciliation for the
world, what will the
receiving of them
mean but life from the
dead? 16 Further,
if the [part taken as]
firstfruits is holy, the
lump is also; and if
the root is holy, the
branches are also.
17 However, if some
of the branches were
broken off but you,
although being a wild
olive, were grafted in
among them and be-
came a sharer of the
olive's root of fatness,

18 μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ
not be boasting down on the branches; if but
κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις
you boast down on, not you the root are carrying
ἀλλὰ ἡ ῥίζα σέ. 19 ἐρεῖς οὖν
but the root you. You will say therefore
Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ
Were broken off branches in order that I
ἐνκεντρισθῶ. 20 καλῶς· τῇ ἀπιστίᾳ
might be grafted in. Finely; to the unbelief
ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει
they were broken out, you but to the faith
ἕστηκας. μὴ ὑψηλὰ φρόνει,
you have been standing. Not highs be minding,
ἀλλὰ φοβοῦ· 21 εἰ γὰρ ὁ θεὸς τῶν
but be fearing; if for the God of the
κατὰ φύσιν κλάδων οὐκ ἐφείσατο,
according to nature of branches not he spared,
οὐδὲ σοῦ φείσεται. 22 ἴδε οὖν
not-but of you he will spare. See therefore
χρηστότητα καὶ ἀποτομίαν θεοῦ· ἐπὶ μὲν
kindness and cutting off of God; upon indeed
τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ
the (ones) having fallen cutting off, upon but you
χρηστότης θεοῦ, ἐὰν
kindness of God, if ever
ἐπιμένῃς τῇ χρηστότητι,
you may be remaining upon the kindness,
ἐπεὶ καὶ σὺ ἐκκοπήσῃ. 23 κἀκεῖνοι
since also you will be cut out. And those
δέ, ἐὰν μὴ ἐπιμένωσι τῇ
but, if ever not they may be remaining upon the
ἀπιστίᾳ, ἐνκεντρισθήσονται· δυνατὸς γάρ
unbelief, they will be grafted in; powerful for
ἐστιν ὁ θεὸς πάλιν ἐνκεντρίσαι αὐτούς.
is the God again to graft in them.
24 εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν
If for you out of the according to nature
ἐξεκόπης ἀγριελαίου καὶ παρὰ
you were cut out of field olive tree and beside
φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον,
nature you were grafted in into fine olive tree,
πόσῳ μᾶλλον οὗτοι οἱ κατὰ
to how much rather these the (ones) according to
φύσιν ἐνκεντρισθήσονται τῇ ἰδίᾳ
nature they will be grafted in to the own
ἐλαίᾳ.
olive tree.

18 do not be exulting
over the branches.
If, though, you are
exulting over them,
it is not you that
bear the root, but
the root [bears] you.
19 You will say, then:
"Branches were bro-
ken off that I might
be grafted in." 20 All
right! For [their] lack
of faith they were
broken off, but you
are standing by faith.
Quit having lofty
ideas, but be in fear.
21 For if God did
not spare the natural
branches, neither will
he spare you. 22 See,
therefore, God's
kindness and severity.
Toward those who
fell there is severity,
but toward you there
is God's kindness,
provided you remain
in his kindness; other-
wise, you also will be
lopped off. 23 They
also, if they do not
remain in their lack of
faith, will be grafted
in; for God is able to
graft them in again.
24 For if you were cut
out of the olive tree
that is wild by nature
and were grafted con-
trary to nature into
the garden olive tree,
how much rather will
these who are natural
be grafted into their
own olive tree!

25 Οὐ γὰρ θέλω ὑμᾶς
Not for I am willing YOU
ἀγνοεῖν, ἀδελφοί, τὸ μυστήριον
to be being ignorant, brothers, the mystery
τοῦτο, ἵνα μὴ ἦτε ἐν ἑαυτοῖς
this, in order that not YOU may be in selves
φρόνιμοι, ὅτι πώρωσις ἀπὸ μέρους τῷ
discreet, that callousness from part to the
Ἰσραὴλ γέγονεν ἄχρι οὗ τὸ
Israel has occurred until which (time) the
πλήρωμα τῶν ἐθνῶν εἰσέλθῃ, 26 καὶ
fullness of the nations should come in, and
οὕτως πᾶς Ἰσραὴλ σωθήσεται· καθὼς
thus all Israel will be saved; according as
γέγραπται Ἥξει ἐκ Σιὼν ὁ
it has been written Will come out of Zion the (one)
ῥυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ
drawing to self, he will turn away irreverence from
Ἰακώβ. 27 καὶ αὕτη αὐτοῖς ἡ παρ'
Jacob. And this to them the beside
ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς
of me covenant, whenever I should take off the
ἁμαρτίας αὐτῶν. 28 κατὰ μὲν τὸ
sins of them. According to indeed the
εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ
good news enemies through YOU, according to
δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς
but the choosing loved (ones) through the
πατέρας· 29 ἀμεταμέλητα γὰρ
fathers; not to be regretted afterward for
τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ θεοῦ.
the gracious gifts and the calling of the God.
30 ὥσπερ γὰρ ὑμεῖς ποτὲ ἠπειθήσατε
As-even for YOU sometime YOU disobeyed
τῷ θεῷ, νῦν δὲ ἠλεήθητε τῇ
to the God, now but YOU were shown mercy to the
τούτων ἀπειθίᾳ, 31 οὕτως καὶ οὗτοι
of them disobedience, thus also these
νῦν ἠπείθησαν τῷ ὑμετέρῳ ἐλέει
now disobeyed to the YOUR mercy
ἵνα καὶ αὐτοὶ νῦν
in order that also they now
ἐλεηθῶσιν· 32 συνέκλεισεν γὰρ
might be shown mercy; shut up together for
ὁ θεὸς τοὺς πάντας εἰς ἀπειθίαν
the God the all into disobedience
ἵνα τοὺς πάντας
in order that the (ones) all
ἐλεήσῃ.
he might show mercy to.

25 For I do not
want YOU, brothers,
to be ignorant of this
sacred secret, in order
for YOU not to be
discreet in your own
eyes: that a dulling
of sensibilities has
happened in part to
Israel until the full
number of people of
the nations has come
in, 26 and in this
manner all Israel will
be saved. Just as it is
written: "The deliverer
will come out of
Zion and turn away
ungodly practices
from Jacob. 27 And
this is the covenant
on my part with them,
when I take their sins
away." 28 True, with
reference to the good
news they are enemies
for YOUR sakes, but
with reference to
[God's] choosing they
are beloved for the
sake of their forefa-
thers. 29 For the
gifts and the calling of
God are not things he
will regret. 30 For
just as YOU were once
disobedient to God
but have now been
shown mercy because
of their disobedience,
31 so also these now
have been disobedient
with mercy resulting
to YOU, that they
themselves also may
now be shown mercy.
32 For God has shut
them all up together
in disobedience, that
he might show all of
them mercy.

33 Ὦ βάθος πλούτου καὶ σοφίας καὶ
O depth of riches and of wisdom and
γνώσεως θεοῦ· ὡς ἀνεξεραύνητα τὰ
of knowledge of God; as unsearchable the
κρίματα αὐτοῦ καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ
judgments of him and untraceable the ways
αὐτοῦ. 34 Τίς γὰρ ἔγνω νοῦν Κυρίου,
of him. Who for knew mind of Lord,
ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; 35 ἢ
or who counselor of him became? Or
τίς προέδωκεν αὐτῷ, καὶ
Who gave before to him, and
ἀνταποδοθήσεται αὐτῷ; 36 ὅτι ἐξ
it will be recompensed to him? Because out of
αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ
him and through him and into him the
πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας·
all (things); to him the glory into the ages;
ἀμήν.
amen.

12 Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί,
I am entreating therefore YOU, brothers,
διὰ τῶν οἰκτιρμῶν τοῦ θεοῦ
through the compassions of the God
παραστῆσαι τὰ σώματα ὑμῶν
to make stand alongside the bodies of YOU
θυσίαν ζῶσαν ἁγίαν τῷ θεῷ εὐάρεστον,
sacrifice living holy to the God well pleasing,
τὴν λογικὴν λατρείαν ὑμῶν· 2 καὶ μὴ
the logical sacred service of YOU; and not
συνσχηματίζεσθε τῷ αἰῶνι τούτῳ,
be YOU being fashioned with to the age this,
ἀλλὰ μεταμορφοῦσθε τῇ ἀνακαινώσει
but be YOU transformed to the renewing
τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ
of the mind, into the to be proving YOU what the
θέλημα τοῦ θεοῦ, τὸ ἀγαθὸν καὶ εὐάρεστον
will of the God, the good and well pleasing
καὶ τέλειον.
and perfect.
3 Λέγω γὰρ διὰ τῆς
I am saying for through the
χάριτος τῆς δοθείσης
undeserved kindness the (one) having been given
μοι παντὶ τῷ ὄντι ἐν ὑμῖν μὴ
to me to everyone the being in YOU not
ὑπερφρονεῖν παρ' ὃ δεῖ
to be minding over beside which it is necessary

33 O the depth of
God's riches and wis-
dom and knowledge!
How unsearchable his
judgments [are] and
past tracing out his
ways [are]! 34 For
"who has come to
know Jehovah's*
mind, or who has be-
come his counselor?"
35 Or, "Who has first
given to him, so that
it must be repaid to
him?" 36 Because
from him and by him
and for him are all
things. To him be the
glory forever. Amen.

12 Consequently
I entreat YOU
by the compassions
of God, brothers, to
present YOUR bodies
a sacrifice living,
holy, acceptable to
God, a sacred service
with YOUR power of
reason. 2 And quit
being fashioned after
this system of things,
but be transformed
by making YOUR mind
over, that YOU may
prove to yourselves
the good and accept-
able and perfect will
of God.
3 For through the
undeserved kindness
given to me I tell
everyone there among
YOU not to think
more of himself
than it is necessary

34* Jehovah's, J[7,8,10,13-18,20,22-25]; Lord's, ℵAB.

φρονεῖν, ἀλλὰ φρονεῖν, εἰς τὸ
to be minding, but to be minding, into the
σωφρονεῖν, ἑκάστῳ ὡς ὁ θεὸς
to be being sober-minded, to each (one) as the God
ἐμέρισεν μέτρον πίστεως.
apportioned measure of faith.
4 καθάπερ γὰρ ἐν
According to which (things) even for in
ἑνὶ σώματι πολλὰ μέλη ἔχομεν, τὰ
one body many members we are having, the
δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει
but members all not the very is having
πρᾶξιν, 5 οὕτως οἱ πολλοὶ ἓν σῶμά
performance, thus the many one body
ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἷς
we are in Christ, the but downward one
ἀλλήλων μέλη. 6 Ἔχοντες δὲ
of one another members. Having but
χαρίσματα κατὰ τὴν χάριν
gracious gifts according to the undeserved kindness
τὴν δοθεῖσαν ἡμῖν διάφορα,
the (one) having been given to us differing [gifts],
εἴτε προφητείαν κατὰ τὴν ἀναλογίαν
whether prophecy according to the proportion
τῆς πίστεως, 7 εἴτε διακονίαν ἐν τῇ
of the faith, whether service in the
διακονίᾳ, εἴτε ὁ διδάσκων ἐν τῇ
service, whether the (one) teaching in the
διδασκαλίᾳ, 8 εἴτε ὁ παρακαλῶν
teaching, whether the (one) encouraging
ἐν τῇ παρακλήσει, ὁ μεταδιδοὺς ἐν
in the encouragement, the (one) imparting in
ἁπλότητι, ὁ προϊστάμενος ἐν σπουδῇ,
simplicity, the (one) standing before in speedup,
ὁ ἐλεῶν ἐν ἱλαρότητι.
the (one) showing mercy in cheerfulness.
9 ἡ ἀγάπη ἀνυπόκριτος. ἀποστυγοῦντες
The love unhypocritical. Abhorring
τὸ πονηρόν, κολλώμενοι τῷ
the (thing) wicked, gluing selves to the (thing)
ἀγαθῷ· 10 τῇ φιλαδελφίᾳ εἰς
good; to the brotherly affection into
ἀλλήλους φιλόστοργοι, τῇ τιμῇ
one another tenderly affectionate, to the honor
ἀλλήλους προηγούμενοι, 11 τῇ σπουδῇ
one another going before, to the speedup
μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ
not slothful, to the spirit boiling, to the

to think; but to think
so as to have a sound
mind, each one as
God has distributed
to him a measure of
faith. 4 For just as
we have in one body
many members, but
the members do not
all have the same
function, 5 so we, al-
though many, are one
body in union with
Christ, but members
belonging individually
to one another.
6 Since, then, we
have gifts differing
according to the
undeserved kindness
given to us, whether
prophecy, [let us
prophesy] according
to the faith propor-
tioned [to us]; 7 or
a ministry, [let us be]
at this ministry; or he
that teaches, [let him
be] at his teaching;
8 or he that exhorts,
[let him be] at his
exhortation; he that
distributes, [let him
do it] with liberality;
he that presides, [let
him do it] in real
earnest; he that shows
mercy, [let him do it]
with cheerfulness.
9 Let [YOUR] love
be without hypocrisy.
Abhor what is wicked,
cling to what is good.
10 In brotherly love
have tender affection
for one another. In
showing honor to one
another take the lead.
11 Do not loiter at
YOUR business. Be
aglow with the spirit.

κυρίῳ δουλεύοντες, 12 τῇ ἐλπίδι
Lord slaving, to the hope
χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ
rejoicing, to the tribulation enduring, to the
προσευχῇ προσκαρτεροῦντες, 13 ταῖς
prayer persevering, to the
χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν
needs of the holy (ones) having in common, the
φιλοξενίαν διώκοντες. 14 εὐλογεῖτε
hospitality pursuing. Be you blessing
τοὺς διώκοντας, εὐλογεῖτε καὶ μὴ
the (ones) persecuting, be you blessing and not
καταρᾶσθε. 15 χαίρειν μετὰ
you should curse. To be rejoicing with
χαιρόντων, κλαίειν μετὰ
(ones) rejoicing, to be weeping with
κλαιόντων. 16 τὸ αὐτὸ εἰς
(ones) weeping. The very (thing) into
ἀλλήλους φρονοῦντες, μὴ τὰ ὑψηλὰ
one another minding, not the high (things)
φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς
minding but to the lowly (things)
συναπαγόμενοι. Μὴ γίνεσθε
being led off together. Not be you becoming
φρόνιμοι παρ' ἑαυτοῖς.
discreet (ones) beside selves.
17 μηδενὶ κακὸν ἀντὶ κακοῦ
To no one bad instead of bad
ἀποδιδόντες· προνοούμενοι καλὰ
giving back; thinking of beforehand fine (things)
ἐνώπιον πάντων ἀνθρώπων· 18 εἰ δυνατόν,
in sight of all men; if possible,
τὸ ἐξ ὑμῶν μετὰ πάντων ἀνθρώπων
the out of you with all men
εἰρηνεύοντες· 19 μὴ ἑαυτοὺς ἐκδικοῦντες,
being peaceable; not selves avenging,
ἀγαπητοί, ἀλλὰ δότε τόπον τῇ ὀργῇ,
loved (ones), but give you place to the wrath,
γέγραπται γάρ Ἐμοὶ ἐκδίκησις, ἐγὼ
it has been written for To me vengeance, I
ἀνταποδώσω, λέγει Κύριος. 20 ἀλλὰ
shall give back instead, is saying Lord. But
ἐὰν πεινᾷ ὁ ἐχθρός σου,
if ever is hungering the enemy of you,
ψώμιζε αὐτόν· ἐὰν διψᾷ,
be you feeding him; if ever he is thirsting,
πότιζε αὐτόν· τοῦτο γὰρ ποιῶν
be you making drink him; this for doing

Slave for Jehovah.*
12 Rejoice in the
hope. Endure under
tribulation. Persevere
in prayer. 13 Share
with the holy ones ac-
cording to their needs.
Follow the course of
hospitality. 14 Keep
on blessing those who
persecute; be blessing
and do not be cursing.
15 Rejoice with
people who rejoice;
weep with people
who weep. 16 Be
minded the same way
toward others as to
yourselves; do not be
minding lofty things,
but be led along with
the lowly things. Do
not become discreet in
YOUR own eyes.
17 Return evil
for evil to no one.
Provide fine things in
the sight of all men.
18 If possible, as far
as it depends upon
YOU, be peaceable
with all men. 19 Do
not avenge yourselves,
beloved, but yield
place to the wrath;
for it is written:
"Vengeance is mine;
I will repay, says
Jehovah."* 20 But,
"if your enemy is
hungry, feed him; if
he is thirsty, give him
something to drink;
for by doing this

11* Jehovah, $J^{7,8,10,13,16,18}$; the Lord, ℵAB. 19* Jehovah, $J^{7,8,10-18,22-24}$; Lord, ℵAB.

ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν
coals of fire you will heap upon the head
αὐτοῦ. 21 μὴ νικῶ ὑπὸ τοῦ
of him. Not be you being conquered by the
κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ
bad, but be conquering in the good the
κακόν.
bad.

13 Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις
Every soul to authorities having over
ὑποτασσέσθω, οὐ γὰρ ἔστιν ἐξουσία
let be subjecting himself, not for is authority
εἰ μὴ ὑπὸ θεοῦ, αἱ δὲ οὖσαι ὑπὸ
if not by God, the [authorities] but being by
θεοῦ τεταγμέναι εἰσίν· 2 ὥστε
God having been set in order they are; as-and
ὁ ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ
the (one) setting self against the authority to the
τοῦ θεοῦ διαταγῇ ἀνθέστηκεν,
of the God thorough setting has taken stand against,
οἱ δὲ ἀνθεστηκότες
the (ones) but having taken stand against
ἑαυτοῖς κρίμα λήμψονται. 3 οἱ
to themselves judgment they will receive. The
γὰρ ἄρχοντες οὐκ εἰσὶν φόβος τῷ ἀγαθῷ
for rulers not are fear to the good
ἔργῳ ἀλλὰ τῷ κακῷ. θέλεις δὲ μὴ
work but to the bad. You are willing but not
φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν
to be fearing the authority? the (thing) good
ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς·
be doing, and you will have praise out of her;
4 θεοῦ γὰρ διάκονός ἐστιν σοὶ εἰς τὸ
of God for servant she is to you into the
ἀγαθόν. ἐὰν δὲ τὸ κακὸν
good. If ever but the (thing) bad
ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ
you may be doing, be fearing; not for purposelessly
τὴν μάχαιραν φορεῖ· θεοῦ γὰρ
the sword she is bearing; of God for
διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ
servant she is, avenger into wrath to the (one)
τὸ κακὸν πράσσοντι.
the (thing) bad performing.
5 διὸ ἀνάγκη
Through which necessity
ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν
to be subjecting oneself, not only through the
ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν,
wrath but also through the conscience,

you will heap fiery
coals upon his head."
21 Do not let yourself
be conquered by
the evil, but keep
conquering the evil
with the good.

13 Let every soul
be in subjection
to the superior
authorities, for
there is no authority
except by God; the
existing authorities
stand placed in their
relative positions by
God. 2 Therefore
he who opposes the
authority has taken
a stand against the
arrangement of God;
those who have taken
a stand against it will
receive judgment to
themselves. 3 For
those ruling are an
object of fear, not to
the good deed, but to
the bad. Do you, then,
want to have no fear
of the authority? Keep
doing good, and you
will have praise from
it; 4 for it is God's
minister to you for
your good. But if you
are doing what is bad,
be in fear: for it is not
without purpose that
it bears the sword; for
it is God's minister,
an avenger to express
wrath upon the one
practicing what
is bad.
5 There is therefore
compelling reason
for YOU people to
be in subjection,
not only on account
of that wrath but
also on account of
[YOUR] conscience.

6 διὰ τοῦτο γὰρ καὶ φόρους
through this for also things brought
τελεῖτε, λειτουργοὶ γὰρ θεοῦ εἰσὶν
YOU are paying, public servants for of God they are
εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.
into very this (thing) persevering.
7 ἀπόδοτε πᾶσι τὰς ὀφειλάς,
Give YOU back to all (ones) the dues,
τῷ τὸν φόρον τὸν φόρον,
to the (one) the thing brought the thing brought,
τῷ τὸ τέλος τὸ τέλος, τῷ
to the (one) the tax the tax, to the (one)
τὸν φόβον τὸν φόβον, τῷ τὴν τιμὴν
the fear the fear, to the (one) the honor
τὴν τιμήν.
the honor.
8 Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ
To no one nothing be YOU owing, if not the
ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν
one another to be loving; the (one) for loving
τὸν ἕτερον νόμον πεπλήρωκεν. 9 τὸ
the different (one) law he has fulfilled. The
γὰρ Οὐ μοιχεύσεις, Οὐ
for Not you will commit adultery, Not
φονεύσεις, Οὐ κλέψεις, Οὐκ
you will murder, Not you will steal, Not
ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολή,
you will desire, and if any different commandment,
ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ
in the word this it is being summed up, in the
Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
You will love the neighbor of you as yourself.
10 ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ
The love to the neighbor bad not
ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.
is working; fulfillment therefore of law the love.
11 Καὶ τοῦτο εἰδότες τὸν
And this (ones) having known the
καιρόν, ὅτι ὥρα ἤδη ὑμᾶς ἐξ
appointed time, that hour already YOU out of
ὕπνου ἐγερθῆναι, νῦν γὰρ ἐγγύτερον ἡμῶν
sleep to be roused, now for nearer of us
ἡ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. 12 ἡ
the salvation than when we believed. The
νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν.
night cut forward, the but day has drawn near.
ἀποθώμεθα οὖν τὰ ἔργα
We should put off from selves therefore the works
τοῦ σκότους, ἐνδυσώμεθα δὲ τὰ
of the darkness, we should put on selves but the

6 For that is why
YOU are also paying
taxes; for they are
God's public servants
constantly serving
this very purpose.
7 Render to all their
dues, to him who
[calls for] the tax,
the tax; to him who
[calls for] the tribute,
the tribute; to him
who [calls for] fear,
such fear; to him who
[calls for] honor, such
honor.
8 Do not YOU peo-
ple be owing anybody
a single thing, except
to love one another;
for he that loves his
fellowman has fulfilled
[the] law. 9 For the
[law code], "You must
not commit adultery,
You must not murder,
You must not steal,
You must not covet,"
and whatever other
commandment there
is, is summed up in
this word, namely,
"You must love your
neighbor as yourself."
10 Love does not
work evil to one's
neighbor; therefore
love is the law's
fulfillment.
11 [Do] this, too,
because YOU people
know the season,
that it is already
the hour for YOU to
awake from sleep, for
now our salvation is
nearer than at the
time when we became
believers. 12 The
night is well along;
the day has drawn
near. Let us therefore
put off the works
belonging to darkness
and let us put on the

ὅπλα τοῦ φωτός. 13 ὡς ἐν ἡμέρᾳ
weapons of the light. As in day

εὐσχημόνως περιπατήσωμεν, μὴ κώμοις
well behavedly we should walk, not to revelries

καὶ μέθαις, μὴ κοίταις καὶ
and to drunken bouts, not to beds and

ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ.
to acts of loose conduct, not to strife and to jealousy.

14 ἀλλὰ ἐνδύσασθε τὸν κύριον Ἰησοῦν
But put you on selves the Lord Jesus

Χριστόν, καὶ τῆς σαρκὸς πρόνοιαν μὴ
Christ, and of the flesh forethought not

ποιεῖσθε εἰς ἐπιθυμίας.
be you making into desires.

14 Τὸν δὲ ἀσθενοῦντα τῇ πίστει
The but one being weak to the faith

προσλαμβάνεσθε, μὴ εἰς
be you receiving toward selves, not into

διακρίσεις διαλογισμῶν. 2 ὃς μὲν
discriminations of reasonings. Who indeed

πιστεύει φαγεῖν πάντα, ὁ δὲ
is believing to eat all (things), the (one) but

ἀσθενῶν λάχανα ἐσθίει. 3 ὁ
being weak vegetables he is eating. The (one)

ἐσθίων τὸν μὴ ἐσθίοντα μὴ
eating the (one) not eating not

ἐξουθενείτω, ὁ δὲ μὴ
let him be treating as nothing, the (one) but not

ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω,
eating the (one) eating not let him be judging,

ὁ θεὸς γὰρ αὐτὸν προσελάβετο. 4 σὺ
the God for him received toward self. You

τίς εἶ ὁ κρίνων ἀλλότριον
who are the (one) judging another's

οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει
house servant? To the own lord he is standing

ἢ πίπτει· σταθήσεται δέ, δυνατεῖ γὰρ
or he is falling; he will stand but, is powerful for

ὁ κύριος στῆσαι αὐτόν.
the Lord to make stand him.

5 ὃς μὲν γὰρ κρίνει ἡμέραν παρ'
Who indeed for is judging day beside

ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν·
day, who but is judging every day;

ἕκαστος ἐν τῷ ἰδίῳ νοΐ πληροφορείσθω·
each (one) in the own mind let him be fully borne;

weapons of the light.
13 As in the daytime
let us walk decently,
not in revelries and
drunken bouts, not in
illicit intercourse and
loose conduct, not in
strife and jealousy.
14 But put on the
Lord Jesus Christ, and
do not be planning
ahead for the desires
of the flesh.

14 Welcome the
[man] having
weaknesses in [his]
faith, but not to make
decisions on inward
questionings. 2 One
[man] has faith to
eat everything, but
the [man] who is
weak eats vegetables.
3 Let the one eating
not look down on the
one not eating, and let
the one not eating not
judge the one eating,
for God has welcomed
that one. 4 Who are
you to judge the house
servant of another?
To his own master he
stands or falls. Indeed,
he will be made to
stand, for Jehovah*
can make him stand.
5 One [man] judges
one day as above an-
other; another [man]
judges one day as all
others; let each [man]
be fully convinced
in his own mind.

4* Jehovah, J18,23; the Lord, P46ℵABC; God, DVgSyh.

6 ὁ φρονῶν τὴν ἡμέραν κυρίῳ
the (one) minding the day to Lord

φρονεῖ. καὶ ὁ ἐσθίων κυρίῳ
he is minding. And the (one) eating to Lord

ἐσθίει, εὐχαριστεῖ γὰρ τῷ θεῷ.
he is eating, he is giving thanks for to the God.

καὶ ὁ μὴ ἐσθίων κυρίῳ οὐκ ἐσθίει,
And the (one) not eating to Lord not he is eating,

καὶ εὐχαριστεῖ τῷ θεῷ. 7 Οὐδεὶς
and he is giving thanks to the God. No one

γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς
for of us to himself is living, and no one

ἑαυτῷ ἀποθνήσκει· 8 ἐάν τε γὰρ
to himself is dying; if ever and for

ζῶμεν, τῷ κυρίῳ ζῶμεν,
we may be living, to the Lord we are living,

ἐάν τε ἀποθνήσκωμεν, τῷ κυρίῳ
if ever and we may be dying, to the Lord

ἀποθνήσκομεν. ἐάν τε οὖν
we are dying. If ever and therefore

ζῶμεν ἐάν τε ἀποθνήσκωμεν,
we may be living if ever and we may be dying,

τοῦ κυρίου ἐσμέν. 9 εἰς τοῦτο γὰρ
of the Lord we are. Into this for

Χριστὸς ἀπέθανεν καὶ ἔζησεν ἵνα καὶ
Christ died and he lived in order that and

νεκρῶν καὶ ζώντων κυριεύσῃ.
of dead (ones) and of living (ones) he might be lord.

10 Σὺ δὲ τί κρίνεις τὸν ἀδελφόν
You but why are you judging the brother

σου; ἢ καὶ σὺ τί ἐξουθενεῖς
of you? Or also you why are you treating as nothing

τὸν ἀδελφόν σου; πάντες γὰρ
the brother of you? All for

παραστησόμεθα τῷ βήματι τοῦ
we shall stand alongside to the step of the

θεοῦ· 11 γέγραπται γάρ Ζῶ
God; it has been written for Am living

ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ κάμψει πᾶν
I, is saying Lord, that to me will bend every

γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ
knee, and every tongue will confess to the

θεῷ. 12 ἄρα οὖν ἕκαστος ἡμῶν περὶ
God. Really therefore each (one) of us about

ἑαυτοῦ λόγον δώσει τῷ θεῷ.
himself word will give to the God.

6 He who observes
the day observes it
to Jehovah.* Also,
he who eats, eats to
Jehovah,# for he gives
thanks to God; and he
who does not eat does
not eat to Jehovah,△
and yet gives thanks
to God. 7 None of
us, in fact, lives with
regard to himself
only, and no one dies
with regard to himself
only; 8 for both if
we live, we live to Je-
hovah,* and if we die,
we die to Jehovah.#
Therefore both if we
live and if we die, we
belong to Jehovah.△
9 For to this end
Christ died and came
to life again, that he
might be Lord over
both the dead and the
living.
10 But why do you
judge your brother?
Or why do you also
look down on your
brother? For we shall
all stand before the
judgment seat of
God; 11 for it is
written: "'As I live,'
says Jehovah,* 'to
me every knee will
bend down, and every
tongue will make open
acknowledgment to
God.'" 12 So, then,
each of us will render
an account for himself
to God.*

6*,# Jehovah, J7,8,10,13,16,18,22,24; Lord, ℵAB. 6△ Jehovah, J7,8,10,13,16,22,24; Lord, ℵAB. 8*,#,△ Jehovah, J7,8,10,13-16,18; the Lord, ℵAB. 11* Jehovah, J7,8,10-18,22-25; Lord, ℵAB. 12* To God, ℵADVgSyh,p; omitted by B.

13 Μηκέτι οὖν ἀλλήλους
Not yet therefore one another
κρίνωμεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον,
we may judge; but this judge YOU rather,
τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ
the not to be putting striking toward to the brother
ἢ σκάνδαλον. 14 οἶδα καὶ
or fall-causer. I have known and
πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι
I have been persuaded in Lord Jesus that
οὐδὲν κοινὸν δι' ἑαυτοῦ· εἰ μὴ
nothing common through itself; if not
τῷ λογιζομένῳ τι κοινὸν εἶναι,
to the (one) reckoning anything common to be,
ἐκείνῳ κοινόν. 15 εἰ γὰρ διὰ
to that (one) common. If for through
βρῶμα ὁ ἀδελφός σου λυπεῖται,
thing eaten the brother of you is being grieved,
οὐκέτι κατὰ ἀγάπην περιπατεῖς.
not yet according to love you are walking about.
μὴ τῷ βρώματί σου ἐκεῖνον
Not to the thing eaten of you that (one)
ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν.
be destroying over whom Christ died.
16 μὴ βλασφημείσθω οὖν ὑμῶν τὸ
Not let be blasphemed therefore of YOU the
ἀγαθόν. 17 οὐ γάρ ἐστιν ἡ βασιλεία
good (thing). Not for is the kingdom
τοῦ θεοῦ βρῶσις καὶ πόσις, ἀλλὰ
of the God eating and drinking, but
δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι
righteousness and peace and joy in spirit
ἁγίῳ· 18 ὁ γὰρ ἐν τούτῳ δουλεύων
holy; the (one) for in this slaving
τῷ χριστῷ εὐάρεστος τῷ θεῷ καὶ
to the Christ well pleasing to the God and
δόκιμος τοῖς ἀνθρώποις.
approved to the men.
19 ἄρα οὖν τὰ τῆς εἰρήνης
Really therefore the (things) of the peace
διώκωμεν καὶ τὰ τῆς
may we be pursuing and the (things) of the
οἰκοδομῆς τῆς εἰς ἀλλήλους· 20 μὴ
upbuilding the (one) into one another; not
ἕνεκεν βρώματος κατάλυε τὸ
on account of thing eaten be loosing down the
ἔργον τοῦ θεοῦ. πάντα μὲν καθαρά,
work of the God. All (things) indeed clean,
ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ
but bad to the man to the (one) through

13 Therefore let us
not be judging one
another any longer,
but rather make this
YOUR decision, not to
put before a brother
a stumbling block or
a cause for tripping.
14 I know and am
persuaded in the Lord
Jesus that nothing
is defiled in itself;
only where a man
considers something
to be defiled, to him
it is defiled. 15 For
if because of food
your brother is being
grieved, you are no
longer walking in
accord with love. Do
not by your food ruin
that one for whom
Christ died. 16 Do
not, therefore, let the
good YOU people do be
spoken of with injury
to YOU. 17 For the
kingdom of God does
not mean eating and
drinking, but [means]
righteousness and
peace and joy with
holy spirit. 18 For
he who in this regard
slaves for Christ is
acceptable to God and
has approval with
men.
19 So, then, let
us pursue the things
making for peace and
the things that are
upbuilding to one
another. 20 Stop
tearing down the work
of God just for the
sake of food. True,
all things are clean,
but it is injurious
to the man who
with an occasion

προσκόμματος ἐσθίοντι. 21 καλὸν τὸ
striking toward to (one) eating. Fine the
μὴ φαγεῖν κρέα μηδὲ πεῖν οἶνον μηδὲ ἐν
not to eat meat not-but to drink wine not-but in
ᾧ ὁ ἀδελφός σου
which (thing) the brother of you
προσκόπτει. 22 σὺ πίστιν ἣν
is striking toward. You faith which
ἔχεις κατὰ σεαυτὸν ἔχε
you are having according to yourself be having
ἐνώπιον τοῦ θεοῦ. μακάριος ὁ μὴ
in sight of the God. Happy the (one) not
κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει·
judging himself in what he is approving;
23 ὁ δὲ διακρινόμενος ἐὰν
the (one) but being made undecided if ever
φάγῃ κατακέκριται, ὅτι οὐκ
he should eat has been judged down, because not
ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ
out of faith; everything but which not out of
πίστεως ἁμαρτία ἐστίν.
faith sin is.
15 Ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ
We are owing but we the powerful (ones)
τὰ ἀσθενήματα τῶν ἀδυνάτων
the weaknesses of the (ones) not powerful
βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν.
to be carrying, and not to selves to be pleasing.
2 ἕκαστος ἡμῶν τῷ πλησίον
Each (one) of us to the neighbor
ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς
let him be pleasing into the (thing) good toward
οἰκοδομήν· 3 καὶ γὰρ ὁ χριστὸς οὐχ
upbuilding; and for the Christ not
ἑαυτῷ ἤρεσεν· ἀλλὰ καθὼς
to himself pleased; but according as
γέγραπται Οἱ ὀνειδισμοὶ τῶν
it has been written The reproaches of the (ones)
ὀνειδιζόντων σὲ ἐπέπεσαν ἐπ' ἐμέ.
reproaching you fell upon upon me.
4 ὅσα γὰρ προεγράφη,
As many (things) for was written before,
πάντα εἰς τὴν ἡμετέραν διδασκαλίαν
all (things) into the our teaching
ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς
was written, in order that through the endurance
καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν
and through the comfort of the Scriptures
τὴν ἐλπίδα ἔχωμεν. 5 ὁ δὲ θεὸς
the hope we may be having. The but God

for stumbling eats.
21 It is well not to
eat flesh or to drink
wine or do anything
over which your
brother stumbles.
22 The faith that
you have, have it in
accord with yourself
in the sight of God.
Happy is the man
that does not put
himself on judgment
by what he approves.
23 But if he has
doubts, he is already
condemned if he eats,
because [he does]
not [eat] out of faith.
Indeed, everything
that is not out of faith
is sin.
15 We, though, who
are strong ought
to bear the weakness-
es of those not strong,
and not to be pleasing
ourselves. 2 Let
each of us please [his]
neighbor in what is
good for [his] upbuild-
ing. 3 For even the
Christ did not please
himself; but just as
it is written: "The re-
proaches of those who
were reproaching you
have fallen upon me."
4 For all the things
that were written
aforetime were written
for our instruction,
that through our
endurance and
through the comfort
from the Scriptures
we might have hope.
5 Now may the God

τῆς ὑπομονῆς καὶ τῆς παρακλήσεως
of the endurance and of the comfort
δῴη ὑμῖν τὸ αὐτὸ φρονεῖν
may he give to you the very (thing) to be minding
ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν,
in one another according to Christ Jesus,
6 ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι
in order that like-mindedly in one mouth
δοξάζητε τὸν θεὸν καὶ πατέρα
you may be glorifying the God and Father
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
of the Lord of us Jesus Christ.
7 Διὸ προσλαμβάνεσθε
Through which be you receiving toward selves
ἀλλήλους, καθὼς καὶ ὁ χριστὸς
one another, according as also the Christ
προσελάβετο ἡμᾶς, εἰς δόξαν τοῦ θεοῦ.
received toward self us, into glory of the God.
8 λέγω γὰρ Χριστὸν διάκονον
I am saying for Christ servant
γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας
to have become of circumcision over truth
θεοῦ, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας
of God, into the to stabilize the promises
τῶν πατέρων, 9 τὰ δὲ ἔθνη ὑπὲρ ἐλέους
of the fathers, the but nations over mercy
δοξάσαι τὸν θεόν· καθὼς γέγραπται
to glorify the God; according as it has been written
Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν
Through this (thing) I shall confess out to you in
ἔθνεσι, καὶ τῷ ὀνόματί σου
nations, and to the name of you
ψαλῶ. 10 καὶ πάλιν λέγει
I shall make melody. And again he is saying
Εὐφράνθητε, ἔθνη, μετὰ τοῦ λαοῦ αὐτοῦ.
Be you glad, nations, with the people of him.
11 καὶ πάλιν Αἰνεῖτε, πάντα τὰ ἔθνη,
And again Be you praising, all the nations,
τὸν κύριον, καὶ ἐπαινεσάτωσαν αὐτὸν πάντες
the Lord, and let them praise upon him all
οἱ λαοί. 12 καὶ πάλιν Ἠσαίας λέγει
the peoples. And again Isaiah is saying
Ἔσται ἡ ῥίζα τοῦ Ἰεσσαί, καὶ ὁ
Will be the root of the Jesse, and the (one)
ἀνιστάμενος ἄρχειν ἐθνῶν· ἐπ' αὐτῷ
standing up to be ruling of nations; upon him
ἔθνη ἐλπιοῦσιν. 13 ὁ δὲ θεὸς τῆς
nations will hope. The but God of the

who supplies endur-
ance and comfort
grant YOU to have
among yourselves the
same mental attitude
that Christ Jesus
had, 6 that with one
accord YOU may with
one mouth glorify the
God and Father of our
Lord Jesus Christ.
7 Therefore
welcome one another,
just as the Christ
also welcomed us,
with glory to God in
view. 8 For I say
that Christ actually
became a minister
of those who are cir-
cumcised in behalf of
God's truthfulness, so
as to verify the prom-
ises He made to their
forefathers, 9 and
that the nations
might glorify God for
his mercy. Just as
it is written: "That
is why I will openly
acknowledge you
among the nations*
and to your name I
will make melody."
10 And again he says:
"Be glad, YOU nations,
with his people."
11 And again: "Praise
Jehovah,* all YOU na-
tions, and let all the
peoples praise him."
12 And again Isaiah
says: "There will be
the root of Jes'se, and
there will be one aris-
ing to rule nations; on
him nations will rest
their hope." 13 May
the God who gives

9* Nations, ABSy[p]; nations, O Lord, ℵ[c]Vg[c]. 11* Jehovah, J[7,8,10-18,20,22,23,25]; the Lord, ℵAB.

ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ
hope may he fill you of all joy and
εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ
peace in the to be believing, into the
περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει
to be abounding you in the hope in power
πνεύματος ἁγίου.
of spirit holy.
14 Πέπεισμαι δέ, ἀδελφοί μου,
I have been persuaded but, brothers of me,
καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ
also very I about you, that also very (ones)
μεστοί ἐστε ἀγαθωσύνης, πεπληρωμένοι
full you are of goodness, having been filled
πάσης τῆς γνώσεως, δυνάμενοι καὶ
of all the knowledge, being powerful (ones) also
ἀλλήλους νουθετεῖν.
one another to be putting mind in.
15 τολμηροτέρως δὲ ἔγραψα ὑμῖν ἀπὸ
More daringly but I wrote to you from
μέρους, ὡς ἐπαναμιμνήσκων
part, as putting back in remembrance again
ὑμᾶς, διὰ τὴν χάριν τὴν
you, through the undeserved kindness the (one)
δοθεῖσάν μοι ἀπὸ τοῦ θεοῦ 16 εἰς
having been given to me from the God into
τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς
the to be me public servant of Christ Jesus into
τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον
the nations, administering sacredly the good news
τοῦ θεοῦ, ἵνα γένηται ἡ
of the God, in order that might become the
προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος,
offering of the nations well receivable,
ἡγιασμένη ἐν πνεύματι ἁγίῳ.
having been sanctified in spirit holy.
17 ἔχω οὖν τὴν καύχησιν ἐν
I am having therefore the boasting in
Χριστῷ Ἰησοῦ τὰ πρὸς τὸν θεόν·
Christ Jesus the (things) toward the God;
18 οὐ γὰρ τολμήσω τι λαλεῖν
not for I shall dare anything to be speaking
ὧν οὐ κατειργάσατο Χριστὸς
of which (things) not worked down Christ
δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν, λόγῳ
through me into obedience of nations, to word
καὶ ἔργῳ, 19 ἐν δυνάμει σημείων καὶ
and to work, in power of signs and
τεράτων, ἐν δυνάμει πνεύματος ἁγίου· ὥστε
portents, in power of spirit holy; as-and

hope fill YOU with all
joy and peace by YOUR
believing, that YOU
may abound in hope
with power of holy
spirit.
14 Now I myself
also am persuaded
about YOU, my
brothers, that YOU
yourselves are also
full of goodness, as
YOU have been filled
with all knowledge,
and that YOU can also
admonish one another.
15 However, I am
writing YOU the more
outspokenly on some
points, as if reminding
YOU again, because
of the undeserved
kindness given to me
from God 16 for me
to be a public servant
of Christ Jesus to the
nations, engaging in
the holy work of the
good news of God,
in order that the
offering, namely, these
nations, might prove
to be acceptable, it
being sanctified with
holy spirit.
17 Therefore I have
cause for exulting in
Christ Jesus when
it comes to things
pertaining to God.
18 For I will not
venture to tell one
thing if it is not of
those things which
Christ worked through
me for the nations
to be obedient, by
[my] word and deed,
19 with the power of
signs and portents,
with the power of
holy spirit; so that

με ἀπὸ Ἰερουσαλὴμ καὶ κύκλῳ μέχρι
me from Jerusalem and to circuit as far as
τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ
the Illyricum to have fulfilled the
εὐαγγέλιον τοῦ χριστοῦ, 20 οὕτως δὲ
good news of the Christ, thus but
φιλοτιμούμενον εὐαγγελίζεσθαι οὐχ
being fond of honor to be declaring good news not
ὅπου ὠνομάσθη Χριστός, ἵνα μὴ ἐπ'
where was named Christ, in order that not upon
ἀλλότριον θεμέλιον οἰκοδομῶ,
another's foundation I may be building,
21 ἀλλὰ καθὼς γέγραπται
but according as it has been written
Ὄψονται οἷς οὐκ ἀνηγγέλη περὶ
They will see to whom not it was announced about
αὐτοῦ, καὶ οἳ οὐκ ἀκηκόασιν
him, and which (ones) not have heard
συνήσουσιν.
will comprehend.

22 Διὸ καὶ ἐνεκοπτόμην τὰ
Through which also I was cut in (on) the
πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς·
many (things) of the to come toward YOU;
23 νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς
now but not yet place having in the
κλίμασι τούτοις, ἐπιπόθειαν δὲ ἔχων τοῦ
slopes these, longing but having of the
ἐλθεῖν πρὸς ὑμᾶς ἀπὸ ἱκανῶν ἐτῶν,
to come toward YOU from sufficient years,
24 ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν,
as likely I may be going into the Spain,
ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι
I am hoping for going through to view
ὑμᾶς καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ
YOU and by YOU to be sent forward there
ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους
if ever of YOU first from part
ἐμπλησθῶ, — 25 νυνὶ δὲ
I should be filled within, — now but
πορεύομαι εἰς Ἰερουσαλὴμ διακονῶν τοῖς
I am going into Jerusalem serving to the
ἁγίοις. 26 ηὐδόκησαν γὰρ Μακεδονία
holy (ones). Thought well for Macedonia
καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς
and Achaia sharing some to make into
τοὺς πτωχοὺς τῶν ἁγίων τῶν
the poor (ones) of the holy (ones) of the (ones)
ἐν Ἰερουσαλήμ. 27 ηὐδόκησαν γάρ,
in Jerusalem. They thought well for,

from Jerusalem and
in a circuit as far
as Il·lyr'i·cum I have
thoroughly preached
the good news about
the Christ. 20 In
this way, indeed, I
made it my aim not
to declare the good
news where Christ
had already been
named, in order that I
might not be building
on another man's
foundation; 21 but,
just as it is written:
"Those to whom no
announcement has
been made about him
will see, and those
who have not heard
will understand."
22 Therefore also
I was many times
hindered from getting
to YOU. 23 But now
that I no longer have
[untouched] territory
in these regions, and
for some years having
had a longing to get
to YOU 24 whenever
I am on my way to
Spain, I hope, above
all, when I am on the
journey there, to get
a look at YOU and to
be escorted partway
there by YOU after
I have first in some
measure been satisfied
with your company.
25 But now I am
about to journey to
Jerusalem to minister
to the holy ones.
26 For those in Mac-
e·do'ni·a and A·cha'ia
have been pleased to
share up their things
by a contribution to
the poor of the holy
ones in Jerusalem.
27 True, they have
been pleased to do so,

καὶ ὀφειλέται εἰσὶν αὐτῶν· εἰ γὰρ τοῖς
also debtors they are of them; if for to the
πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη,
spiritual (things) of them they shared the nations,
ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς
they are owing also in the fleshly (things)
λειτουργῆσαι αὐτοῖς. 28 τοῦτο οὖν
to serve publicly to them. This therefore
ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς
having finished, and having sealed to them
τὸν καρπὸν τοῦτον, ἀπελεύσομαι δι'
the fruit this, I shall come off through
ὑμῶν εἰς Σπανίαν· 29 οἶδα δὲ ὅτι
YOU into Spain; I have known but that
ἐρχόμενος πρὸς ὑμᾶς ἐν πληρώματι εὐλογίας
coming toward YOU in fullness of blessing
Χριστοῦ ἐλεύσομαι.
of Christ I shall come.

30 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ
I am entreating but YOU, brothers, through
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ διὰ
the Lord of us Jesus Christ and through
τῆς ἀγάπης τοῦ πνεύματος
the love of the spirit
συναγωνίσασθαί μοι ἐν ταῖς
to exert yourselves together with me in the
προσευχαῖς ὑπὲρ ἐμοῦ πρὸς τὸν θεόν,
prayers over me toward the God,
31 ἵνα ῥυσθῶ ἀπὸ
in order that I might be drawn to self from
τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ καὶ ἡ
the (ones) disobeying in the Judea and the
διακονία μου ἡ εἰς Ἰερουσαλὴμ
service of me the (one) into Jerusalem
εὐπρόσδεκτος τοῖς ἁγίοις γένηται,
well receivable to the holy (ones) might become,
32 ἵνα ἐν χαρᾷ ἐλθὼν πρὸς
in order that in joy having come toward
ὑμᾶς διὰ θελήματος θεοῦ
YOU through will of God
συναναπαύσωμαι ὑμῖν. 33 ὁ δὲ θεὸς
I might rest up with YOU. The but God
τῆς εἰρήνης μετὰ πάντων ὑμῶν· ἀμήν.
of the peace with all of YOU; amen.

16 Συνίστημι δὲ ὑμῖν Φοίβην τὴν
I am putting together but to YOU Phoebe the
ἀδελφὴν ἡμῶν, οὖσαν καὶ διάκονον τῆς
sister of us, being also servant of the
ἐκκλησίας τῆς ἐν Κενχρεαῖς,
ecclesia the (one) in Cenchreae,

and yet they were
debtors to them;
for if the nations
have shared in their
spiritual things, they
also owe it to minister
publicly to these with
things for the fleshly
body. 28 Hence after
I have finished with
this and have got this
fruit securely to them,
I shall depart by way
of YOU for Spain.
29 Moreover, I know
that when I do come
to YOU I shall come
with a full measure of
blessing from Christ.
30 Now I exhort
YOU, brothers, through
our Lord Jesus Christ
and through the love
of the spirit, that
YOU exert yourselves
with me in prayers to
God for me, 31 that
I may be delivered
from the unbelievers
in Ju·de'a and that
my ministry which
is for Jerusalem may
prove to be acceptable
to the holy ones,
32 so that when I
get to YOU with joy
by God's will I shall
be refreshed together
with YOU. 33 May
the God who gives
peace be with all of
YOU. Amen.
16 I recommend
to YOU Phoe'be
our sister, who is
a minister of the
congregation that
is in Cen'chre·ae,

2 ἵνα προσδέξησθε
in order that you might receive toward selves
αὐτὴν ἐν κυρίῳ ἀξίως τῶν ἁγίων, καὶ
her in Lord worthily of the holy (ones), and
παραστῆτε αὐτῇ ἐν ᾧ ἂν ὑμῶν
you might stand beside her in what likely of you
χρῄζῃ πράγματι, καὶ γὰρ αὐτὴ
she may be needing matter, also for she
προστάτις πολλῶν ἐγενήθη καὶ ἐμοῦ αὐτοῦ.
protectress of many she became also of me very.
3 Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς
Greet you Prisca and Aquila the
συνεργούς μου ἐν Χριστῷ Ἰησοῦ,
fellow workers of me in Christ Jesus,
4 οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν
who over of the soul of me the of selves
τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ
neck they placed under, to whom not I
μόνος εὐχαριστῶ ἀλλὰ καὶ πᾶσαι αἱ
alone am thanking but also all the
ἐκκλησίαι τῶν ἐθνῶν, 5 καὶ τὴν
ecclesias of the nations, and the
κατ' οἶκον αὐτῶν ἐκκλησίαν.
according to house of them ecclesia.
ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν
Greet you Epaenetus the (one) loved
μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς
of me, who is firstfruits of the Asia into
Χριστόν. 6 ἀσπάσασθε Μαρίαν, ἥτις
Christ. Greet you Mary, who
πολλὰ ἐκοπίασεν εἰς ὑμᾶς.
many (things) labored into you.
7 ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν τοὺς
Greet you Andronicus and Junias the
συγγενεῖς μου καὶ συναιχμαλώτους μου,
relatives of me and fellow captives of me,
οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς
who are notable (ones) in the
ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γέγοναν
apostles, who also before me have become
ἐν Χριστῷ.
in Christ.
8 Ἀσπάσασθε Ἀμπλιᾶτον τὸν
Greet you Ampliatus the (one)
ἀγαπητόν μου ἐν κυρίῳ. 9 ἀσπάσασθε
loved of me in Lord. Greet you
Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ καὶ
Urbanus the fellow worker of us in Christ and
Στάχυν τὸν ἀγαπητόν μου.
Stachys the (one) loved of me.

2 that YOU may wel-
come her in [the] Lord
in a way worthy of the
holy ones, and that
YOU may assist her in
any matter where she
may need YOU, for she
herself also proved to
be a defender of many,
yes, of me myself.
3 Give my greetings
to Pris'ca and Aq'ui·la
my fellow workers in
Christ Jesus, 4 who
have risked their own
necks for my soul,
to whom not only
I but also all the
congregations of the
nations render thanks;
5 and [greet] the con-
gregation that is in
their house. Greet my
beloved E·pae'ne·tus,
who is a firstfruits
of Asia for Christ.
6 Greet Mary, who
has performed many
labors for YOU.
7 Greet An·dron'i·cus
and Ju'ni·as my rela-
tives and my fellow
captives, who are men
of note among the
apostles and who have
been in union with
Christ longer than I
have.
8 Give my greetings
to Am·pli·a'tus my
beloved in [the] Lord.
9 Greet Ur·ba'nus
our fellow worker
in Christ, and my
beloved Sta'chys.

10 ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον
Greet you Apelles the (one) approved
ἐν Χριστῷ. ἀσπάσασθε τοὺς ἐκ
in Christ. Greet you the (ones) out of
τῶν Ἀριστοβούλου. 11 ἀσπάσασθε
the (ones) of Aristobulus. Greet you
Ἡρῳδίωνα τὸν συγγενῆ μου. ἀσπάσασθε
Herodion the relative of me. Greet you
τοὺς ἐκ τῶν Ναρκίσσου τοὺς
the (ones) out of the (ones) of Narcissus the (ones)
ὄντας ἐν κυρίῳ. 12 ἀσπάσασθε Τρύφαιναν
being in Lord. Greet you Tryphaena
καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ.
and Tryphosa the [women] laboring in Lord.
ἀσπάσασθε Περσίδα τὴν ἀγαπητήν, ἥτις
Greet you Persis the loved [woman], who
πολλὰ ἐκοπίασεν ἐν κυρίῳ.
many (things) labored in Lord.
13 ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν
Greet you Rufus the chosen (one) in
κυρίῳ καὶ τὴν μητέρα αὐτοῦ καὶ ἐμοῦ.
Lord and the mother of him and of me.
14 ἀσπάσασθε Ἀσύνκριτον, Φλέγοντα,
Greet you Asyncritus, Phlegon,
Ἑρμῆν, Πατροβᾶν, Ἑρμᾶν, καὶ τοὺς
Hermes, Patrobas, Hermas, and the
σὺν αὐτοῖς ἀδελφούς. 15 ἀσπάσασθε
together with them brothers. Greet you
Φιλόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν
Philologus and Julia, Nereus and the
ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς
sister of him, and Olympas, and the (ones)
σὺν αὐτοῖς πάντας ἁγίους.
together with them all (ones) holy.
16 Ἀσπάσασθε ἀλλήλους ἐν φιλήματι
Greet you one another in kiss
ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι
holy. Are greeting you the ecclesias
πᾶσαι τοῦ χριστοῦ.
all of the Christ.
17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί,
I am entreating but you, brothers,
σκοπεῖν τοὺς τὰς διχοστασίας
to be keeping eyes on the (ones) the divisions
καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν
and the fall-causers beside the teaching which
ὑμεῖς ἐμάθετε ποιοῦντας, καὶ
you you learned making, and
ἐκκλίνετε ἀπ' αὐτῶν· 18 οἱ γὰρ
be you inclining out from them; the for

10 Greet A·pel'les,
the approved one in
Christ. Greet those
from the household
of A·ris·tob'u·lus.
11 Greet He·ro'di·on
my relative. Greet
those from the house-
hold of Nar·cis'sus
who are in [the] Lord.
12 Greet Try·phae'na
and Try·pho'sa,
[women] who are
working hard in [the]
Lord. Greet Per'sis
our beloved one, for
she performed many
labors in [the] Lord.
13 Greet Ru'fus the
chosen one in [the]
Lord, and his mother
and mine. 14 Greet
A·syn'cri·tus, Phle'gon,
Her'mes, Pat'ro·bas,
Her'mas, and the
brothers with them.
15 Greet Phi·lol'o·gus
and Julia, Ne'reus
and his sister, and
O·lym'pas, and all the
holy ones with them.
16 Greet one another
with a holy kiss. All
the congregations of
the Christ greet YOU.
17 Now I exhort
YOU, brothers, to keep
your eye on those
who cause divisions
and occasions for
stumbling contrary
to the teaching that
YOU have learned, and
avoid them. 18 For

τοιοῦτοι τῷ κυρίῳ ἡμῶν Χριστῷ οὐ
such (ones) to the Lord of us to Christ not

δουλεύουσιν ἀλλὰ τῇ ἑαυτῶν
they are slaving for but to the of selves

κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ
cavity, and through the kindly saying and

εὐλογίας ἐξαπατῶσι τὰς καρδίας
blessing they are seducing the hearts

τῶν ἀκάκων. 19 ἡ γὰρ ὑμῶν
of the (ones) non-bad. The for of YOU

ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν
obedience into all (ones) came from; upon YOU

οὖν χαίρω, θέλω δὲ ὑμᾶς
therefore I am rejoicing, I am willing but YOU

σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθόν,
wise indeed to be into the (thing) good,

ἀκεραίους δὲ εἰς τὸ κακόν. 20 ὁ
mixtureless but into the (thing) bad. The

δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν
but God of the peace will crush the

Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει.
Satan under the feet of YOU in quickness.

Ἡ χάρις τοῦ κυρίου ἡμῶν
The undeserved kindness of the Lord of us

Ἰησοῦ μεθ' ὑμῶν.
Jesus with YOU.

21 Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ
Is greeting YOU Timothy the

συνεργός μου, καὶ Λούκιος καὶ Ἰάσων
fellow worker of me, and Lucius and Jason

καὶ Σωσίπατρος οἱ συγγενεῖς μου.
and Sosipater the relatives of me.

22 ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ
I am greeting YOU I Tertius the (one)

γράψας τὴν ἐπιστολὴν ἐν κυρίῳ.
having written the letter in Lord.

23 ἀσπάζεται ὑμᾶς Γαῖος ὁ
Is greeting YOU Gaius the

ξένος μου καὶ ὅλης τῆς
stranger [as host] of me and of whole the

ἐκκλησίας. ἀσπάζεται ὑμᾶς Ἔραστος ὁ
ecclesia. Is greeting YOU Erastus the

οἰκονόμος τῆς πόλεως καὶ Κούαρτος ὁ
steward of the city and Quartus the

ἀδελφός.
brother.

men of that sort are
slaves, not of our
Lord Christ, but of
their own bellies;
and by smooth talk
and complimentary
speech they seduce
the hearts of guileless
ones. 19 For YOUR
obedience has come
to the notice of all. I
therefore rejoice over
YOU. But I want YOU
to be wise as to what
is good, but innocent
as to what is evil.
20 For his part, the
God who gives peace
will crush Satan un-
der YOUR feet shortly.
May the undeserved
kindness of our Lord
Jesus be with YOU.

21 Timothy my fel-
low worker greets YOU,
and so do Lucius and
Ja'son and So·sip'a·ter
my relatives.

22 I, Ter'tius, who
have done the writing
of this letter, greet
YOU in [the] Lord.

23 Ga'ius, my host
and that of all the
congregation, greets
YOU. E·ras'tus the city
steward greets YOU,
and so does Quar'tus
his brother. 24 ——*

24* P46אABC and the Westcott and Hort Greek text omit this verse.

25 Τῷ δὲ δυναμένῳ ὑμᾶς
To the (one) but being powerful YOU

στηρίξαι κατὰ τὸ εὐαγγέλιόν
to make firmly fixed according to the good news

μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ,
of me and the preaching of Jesus Christ,

κατὰ ἀποκάλυψιν μυστηρίου χρόνοις
according to revelation of mystery to times

αἰωνίοις σεσιγημένου
everlasting of (one) having been kept silenced

26 φανερωθέντος δὲ νῦν
of (one) having been manifested but now

διά τε γραφῶν προφητικῶν κατ'
through and scriptures prophetic according to

ἐπιταγὴν τοῦ αἰωνίου θεοῦ εἰς ὑπακοὴν
enjoinder of the everlasting God into obedience

πίστεως εἰς πάντα τὰ ἔθνη
of faith into all the nations

γνωρισθέντος, 27 μόνῳ
of (one) having been made known, to alone

σοφῷ θεῷ διὰ Ἰησοῦ Χριστοῦ ᾧ
wise God through Jesus Christ to whom

ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.
the glory into the ages; amen.

25 Now to him who
can make YOU firm in
accord with the good
news I declare and
the preaching of Jesus
Christ, according
to the revelation of
the sacred secret
which has been
kept in silence for
long-lasting times
26 but has now been
made manifest and
has been made known
through the prophetic
scriptures among all
the nations in accord
with the command of
the everlasting God
to promote obedience
by faith; 27 to God,
wise alone, be the
glory through Jesus
Christ forever. Amen.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α

TOWARD CORINTHIANS 1

1 Παῦλος κλητὸς ἀπόστολος Ἰησοῦ Χριστοῦ
Paul called apostle of Jesus Christ
διὰ θελήματος θεοῦ καὶ Σωσθένης
through will of God and Sosthenes
ὁ ἀδελφὸς 2 τῇ ἐκκλησίᾳ τοῦ θεοῦ
the brother to the ecclesia of the God
τῇ οὔσῃ ἐν Κορίνθῳ,
the (one) being in Corinth,
ἡγιασμένοις ἐν Χριστῷ
to (ones) having been sanctified in Christ
Ἰησοῦ, κλητοῖς ἁγίοις, σὺν
Jesus, called holy (ones), together with
πᾶσιν τοῖς ἐπικαλουμένοις τὸ ὄνομα
all the (ones) calling upon the name
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ
of the Lord of us Jesus Christ in every
τόπῳ αὐτῶν καὶ ἡμῶν·
place of them and of us;
3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Undeserved kindness to you and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
God Father of us and of Lord Jesus Christ.
4 Εὐχαριστῶ τῷ θεῷ πάντοτε
I am giving thanks to the God always
περὶ ὑμῶν ἐπὶ τῇ χάριτι τοῦ
about you upon the undeserved kindness of the
θεοῦ τῇ δοθείσῃ ὑμῖν ἐν Χριστῷ
God to the having been given to you in Christ
Ἰησοῦ, 5 ὅτι ἐν παντὶ ἐπλουτίσθητε
Jesus, that in every (thing) you were enriched
ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει,
in him, in all word and all knowledge,
6 καθὼς τὸ μαρτύριον τοῦ χριστοῦ
according as the witness of the Christ
ἐβεβαιώθη ἐν ὑμῖν, 7 ὥστε ὑμᾶς
was stabilized in you, as-and you
μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι,
not to be behind in not one gracious gift,
ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ κυρίου
eagerly awaiting the revelation of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ· 8 ὃς καὶ βεβαιώσει
of us Jesus Christ; who also will stabilize
ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ
you until end unaccusable in the day

1 Paul, called to be
an apostle of Jesus
Christ through God's
will, and Sos'the·nes
our brother 2 to the
congregation of God
that is in Corinth, to
you who have been
sanctified in union
with Christ Jesus,
called to be holy ones,
together with all who
everywhere are calling
upon the name of our
Lord, Jesus Christ,
their Lord and ours:
3 May you have
undeserved kindness
and peace from God
our Father and [the]
Lord Jesus Christ.
4 I always thank
God for you in view
of the undeserved
kindness of God given
to you in Christ
Jesus; 5 that in
everything you have
been enriched in him,
in full ability to speak
and in full knowledge,
6 even as the witness
about the Christ has
been rendered firm
among you, 7 so
that you do not fall
short in any gift
at all, while you
are eagerly waiting
for the revelation
of our Lord Jesus
Christ. 8 He will
also make you firm
to the end, that you
may be open to no
accusation in the day

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 9 πιστὸς
of the Lord of us of Jesus Christ. Faithful
ὁ θεὸς δι' οὗ ἐκλήθητε εἰς
the God through whom you were called into
κοινωνίαν τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ
sharing of the Son of him of Jesus Christ
τοῦ κυρίου ἡμῶν.
the Lord of us.
10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ
I am encouraging but you, brothers, through
τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ
the name of the Lord of us of Jesus
Χριστοῦ ἵνα τὸ αὐτὸ
Christ in order that the very (thing)
λέγητε πάντες, καὶ μὴ ᾖ ἐν
you may be saying all (ones), and not may be in
ὑμῖν σχίσματα, ἦτε δὲ
you splits, you may be but
κατηρτισμένοι ἐν τῷ αὐτῷ νοῒ καὶ
having been adjusted down in the very mind and
ἐν τῇ αὐτῇ γνώμῃ. 11 ἐδηλώθη γάρ
in the very opinion. It was made evident for
μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν
to me about you, brothers of me, by the (ones)
Χλόης ὅτι ἔριδες ἐν ὑμῖν εἰσίν.
of Chloe that acts of strife in you are.
12 λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν
I am saying but this that each (one) of you
λέγει Ἐγὼ μέν εἰμι Παύλου, Ἐγὼ δὲ
is saying I indeed I am of Paul, I but
Ἀπολλῶ, Ἐγὼ δὲ Κηφᾶ, Ἐγὼ δὲ
of Apollos, I but of Cephas, I but
Χριστοῦ. 13 μεμέρισται ὁ χριστός. μὴ
of Christ. Has been parted the Christ. Not
Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν, ἢ εἰς
Paul was put on stake over you, or into
τὸ ὄνομα Παύλου ἐβαπτίσθητε;
the name of Paul were you baptized?
14 εὐχαριστῶ ὅτι οὐδένα ὑμῶν
I am giving thanks that none of you
ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γαΐον,
I baptized if not Crispus and Gaius,
15 ἵνα μή τις εἴπῃ ὅτι
in order that not someone should say that
εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε·
into the my name you were baptized;
16 ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον·
I baptized but also the of Stephanas house;
λοιπὸν οὐκ οἶδα εἴ τινα
leftover (thing) not I have known if anybody

of our Lord Jesus
Christ. 9 God is
faithful, by whom you
were called into a
sharing with his Son
Jesus Christ our Lord.
10 Now I exhort
you, brothers, through
the name of our Lord
Jesus Christ that you
should all speak in
agreement, and that
there should not be
divisions among you,
but that you may be
fitly united in the
same mind and in the
same line of thought.
11 For the disclosure
was made to me about
you, my brothers, by
those of [the house
of] Chlo'e, that dis-
sensions exist among
you. 12 What I mean
is this, that each
one of you says: "I
belong to Paul," "But
I to A·pol'los," "But
I to Ce'phas," "But I
to Christ." 13 The
Christ exists divided.
Paul was not impaled
for you, was he? Or
were you baptized
in the name of Paul?
14 I am thankful I
baptized none of you
except Cris'pus and
Ga'ius, 15 so that
no one may say that
you were baptized in
my name. 16 Yes,
I also baptized the
household of Steph'a-
nas. As for the rest, I
do not know whether

ἄλλον ἐβάπτισα. 17 οὐ γὰρ ἀπέστειλέν με
other I baptized. Not for sent off me
Χριστὸς βαπτίζειν ἀλλὰ
Christ to be baptizing but
εὐαγγελίζεσθαι, οὐκ ἐν σοφίᾳ λόγου,
to be declaring good news, not in wisdom of word,
ἵνα μὴ κενωθῇ ὁ
in order that not might be made empty the
σταυρὸς τοῦ χριστοῦ.
stake of the Christ.
18 Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ
The word for the of the stake
τοῖς μὲν ἀπολλυμένοις
to the (ones) indeed destroying themselves
μωρία ἐστίν, τοῖς δὲ σωζομένοις
foolishness it is, to the (ones) but being saved
ἡμῖν δύναμις θεοῦ ἐστίν.
to us power of God it is.
19 γέγραπται γάρ Ἀπολῶ τὴν
It has been written for I will destroy the
σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν
wisdom of the wise (ones), and the comprehension
τῶν συνετῶν ἀθετήσω.
of the comprehending (ones) I shall put aside.
20 ποῦ σοφός; ποῦ γραμματεύς; ποῦ
Where wise (one)? Where scribe? Where
συνζητητὴς τοῦ αἰῶνος τούτου; οὐχὶ
seeker together of the age this? Not
ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου;
made foolish the God the wisdom of the world?
21 ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ
Since for in the wisdom of the God
οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν
not knew the world through the wisdom the
θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς
God, thought well the God through the
μωρίας τοῦ κηρύγματος σῶσαι τοὺς
foolishness of the preaching to save the (ones)
πιστεύοντας.
believing.
22 ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα
Since and Jews signs
αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν·
are asking for and Greeks wisdom are seeking;
23 ἡμεῖς δὲ κηρύσσομεν Χριστὸν
we but are preaching Christ
ἐσταυρωμένον, Ἰουδαίοις μὲν
having been put on stake, to Jews indeed

I baptized anybody
else. 17 For Christ
dispatched me, not
to go baptizing, but
to go declaring the
good news, not with
wisdom of speech,
that the torture stake*
of the Christ should
not be made useless.
18 For the speech
about the torture
stake* is foolishness
to those who are per-
ishing, but to us who
are being saved it is
God's power. 19 For
it is written: "I will
make the wisdom of
the wise [men] perish,
and the intelligence
of the intellectual
[men] I will shove
aside." 20 Where is
the wise man? Where
the scribe? Where the
debater of this system
of things?* Did not
God make the wisdom
of the world foolish?
21 For since, in the
wisdom of God, the
world through its
wisdom did not get
to know God, God
saw good through the
foolishness of what is
preached to save those
believing.
22 For both the
Jews ask for signs
and the Greeks look
for wisdom; 23 but
we preach Christ
impaled, to the Jews a

17*, 18* See App 3c. 20* Or, "order of things."

σκάνδαλον ἔθνεσιν δὲ μωρίαν,
fall-causer to nations but foolishness,
24 αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις
to them but to the called (ones), to Jews
τε καὶ Ἕλλησιν, Χριστὸν θεοῦ δύναμιν
and and to Greeks, Christ of God power
καὶ θεοῦ σοφίαν. 25 ὅτι τὸ μωρὸν
and of God wisdom. Because the (thing) foolish
τοῦ θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστίν,
of the God wiser of the men it is,
καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον
and the (thing) weak of the God stronger
τῶν ἀνθρώπων.
of the men.
26 Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν,
You are looking at for the calling of YOU,
ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ
brothers, that not many wise (ones) according to
σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ
flesh, not many powerful (ones), not many
εὐγενεῖς· 27 ἀλλὰ τὰ μωρὰ
well-generated (ones); but the (things) foolish
τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα
of the world chose the God, in order that
καταισχύνῃ τοὺς σοφούς, καὶ
he might shame down the wise (ones), and
τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ
the (things) weak of the world chose the
θεός, ἵνα καταισχύνῃ τὰ
God, in order that he might shame down the (things)
ἰσχυρά, 28 καὶ τὰ ἀγενῆ τοῦ
strong, and the (things) non-generated of the
κόσμου καὶ τὰ
world and the (things)
ἐξουθενημένα ἐξελέξατο ὁ θεός,
having been treated as nothing chose the God,
καὶ τὰ μὴ ὄντα, ἵνα τὰ
and the (things) not being, in order that the (things)
ὄντα καταργήσῃ, 29 ὅπως μὴ
being might make ineffective, so that not
καυχήσηται πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ.
might boast all flesh in sight of the God.
30 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ
Out of him but YOU are in Christ
Ἰησοῦ, ὃς ἐγενήθη σοφία ἡμῖν ἀπὸ θεοῦ,
Jesus, who became wisdom to us from God,
δικαιοσύνη τε καὶ ἁγιασμὸς καὶ
righteousness and and sanctification and
ἀπολύτρωσις, 31 ἵνα καθὼς
release by ransom, in order that according as

cause for stumbling
but to the nations
foolishness; 24 how-
ever, to those who are
the called, both Jews
and Greeks, Christ
the power of God
and the wisdom of
God. 25 Because a
foolish thing of God is
wiser than men, and a
weak thing of God is
stronger than men.
26 For YOU behold
his calling of YOU,
brothers, that not
many wise in a fleshly
way were called, not
many powerful, not
many of noble birth;
27 but God chose the
foolish things of the
world, that he might
put the wise men to
shame; and God chose
the weak things of the
world, that he might
put the strong things
to shame; 28 and
God chose the ignoble
things of the world
and the things looked
down upon, the things
that are not, that
he might bring to
nothing the things
that are, 29 in order
that no flesh might
boast in the sight of
God. 30 But it is
due to him that YOU
are in union with
Christ Jesus, who has
become to us wisdom
from God, also righ-
teousness and sanc-
tification and release
by ransom; 31 that
it may be just as

γέγραπται 'Ο καυχώμενος ἐν
it has been written The (one) boasting in
Κυρίῳ καυχάσθω.
Lord let him be boasting.

2 Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί,
And I having come toward you, brothers,
ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ
I came not according to superiority of word or
σοφίας καταγγέλλων ὑμῖν τὸ μυστήριον
of wisdom announcing down to you the mystery
τοῦ θεοῦ, 2 οὐ γὰρ ἔκρινά τι
of the God, not for I judged anything
εἰδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν
to have known in you if not Jesus Christ
καὶ τοῦτον ἐσταυρωμένον· 3 κἀγὼ
and this (one) having been put on stake; and I
ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ
in weakness and in fear and in trembling
πολλῷ ἐγενόμην πρὸς ὑμᾶς, 4 καὶ ὁ
much I came to be toward you, and the
λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν
word of me and the preaching of me not in
πιθοῖς σοφίας λόγοις ἀλλ' ἐν ἀποδείξει
persuasive of wisdom words but in showing off
πνεύματος καὶ δυνάμεως, 5 ἵνα ἡ
of spirit and of power, in order that the
πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων
faith of you not may be in wisdom of men
ἀλλ' ἐν δυνάμει θεοῦ.
but in power of God.

6 Σοφίαν δὲ λαλοῦμεν
Wisdom but we are speaking
ἐν τοῖς τελείοις, σοφίαν
in the perfect (ones), wisdom
δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν
but not of the age this nor of the
ἀρχόντων τοῦ αἰῶνος τούτου
rulers of the age this
τῶν καταργουμένων· 7 ἀλλὰ
of the (ones) making themselves ineffective; but
λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ,
we are speaking of God wisdom in mystery,
τὴν ἀποκεκρυμμένην, ἣν
the [wisdom] having been hidden, which
προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων
defined beforehand the God before the ages
εἰς δόξαν ἡμῶν· 8 ἣν οὐδεὶς τῶν
into glory of us; which no one of the

it is written: "He that
boasts, let him boast
in Jehovah."*

2 And so I, when
I came to YOU,
brothers, did not come
with an extravagance
of speech or of
wisdom declaring
the sacred secret of
God to YOU. 2 For I
decided not to know
anything among YOU
except Jesus Christ,
and him impaled.
3 And I came to YOU
in weakness and in
fear and with much
trembling; 4 and
my speech and what
I preached were not
with persuasive words
of wisdom but with a
demonstration of spir-
it and power, 5 that
YOUR faith might be,
not in men's wisdom,
but in God's power.
6 Now we speak
wisdom among those
who are mature, but
not the wisdom of this
system of things nor
that of the rulers of
this system of things,
who are to come to
nothing. 7 But we
speak God's wisdom
in a sacred secret, the
hidden wisdom, which
God foreordained
before the systems of
things for our glory.
8 This [wisdom]
not one of the

31* Jehovah, J7,8,10-14,16-18,22-24; Lord, ℵAB.

ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν, εἰ
rulers of the age this has known, if
γὰρ ἔγνωσαν, οὐκ ἂν τὸν κύριον τῆς
for they knew, not likely the Lord of the
δόξης ἐσταύρωσαν· 9 ἀλλὰ καθὼς
glory they put on stake; but according as
γέγραπται "Α ὀφθαλμὸς οὐκ
it has been written Which (things) eye not
εἶδεν καὶ οὖς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν
saw and ear not heard and upon heart
ἀνθρώπου οὐκ ἀνέβη, ὅσα
of man not ascended, as many (things) as
ἡτοίμασεν ὁ θεὸς τοῖς ἀγαπῶσιν
prepared the God to the (ones) loving
αὐτόν. 10 ἡμῖν γὰρ ἀπεκάλυψεν ὁ θεὸς
him. To us for revealed the God
διὰ τοῦ πνεύματος, τὸ γὰρ πνεῦμα
through the spirit, the for spirit
πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ
all (things) is searching, and the depths of the
θεοῦ.
God.

11 τίς γὰρ οἶδεν ἀνθρώπων τὰ
Who for has known of men the (things)
τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ
of the man if not the spirit of the
ἀνθρώπου τὸ ἐν αὐτῷ; οὕτως καὶ τὰ
man the in him? Thus also the (things)
τοῦ θεοῦ οὐδεὶς ἔγνωκεν εἰ μὴ τὸ πνεῦμα
of the God no one has known if not the spirit
τοῦ θεοῦ. 12 ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ
of the God. We but not the spirit of the
κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ
world received but the spirit the out of
τοῦ θεοῦ, ἵνα εἰδῶμεν τὰ
the God, in order that we might know the (things)
ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν·
by the God having been graciously given to us;
13 ἃ καὶ λαλοῦμεν οὐκ
which (things) also we are speaking not
ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις,
in *(ones) taught of human* wisdom words,
ἀλλ' ἐν διδακτοῖς πνεύματος,
but in (ones) taught of spirit,
πνευματικοῖς πνευματικὰ
to spiritual (things) spiritual (things)
συνκρίνοντες.
judging with.

rulers of this system
of things came to
know, for if they had
known [it] they would
not have impaled
the glorious Lord.
9 But just as it is
written: "Eye has not
seen and ear has not
heard, neither have
there been conceived
in the heart of man
the things that God
has prepared for
those who love him."
10 For it is to us God
has revealed them
through his spirit, for
the spirit searches
into all things, even
the deep things of
God.
11 For who among
men knows the things
of a man except the
spirit of man that is
in him? So, too, no
one has come to know
the things of God, ex-
cept the spirit of God.
12 Now we *received*,
not the spirit of the
world, but the spirit
which is from God,
that we might know
the things that have
been kindly given us
by God. 13 These
things we also speak,
not with words taught
by human wisdom,
but with those taught
by [the] spirit, as we
combine spiritual
[matters] with spiri-
tual [words].

14 ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται
Soulical but man not is receiving

τὰ τοῦ πνεύματος τοῦ θεοῦ,
the (things) of the spirit of the God,

μωρία γὰρ αὐτῷ ἐστίν, καὶ οὐ δύναται
foolishness for to him it is, and not he is able

γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται·
to know, because spiritually it is being judged up;

15 ὁ δὲ πνευματικὸς ἀνακρίνει μὲν
the but spiritual (one) is judging up indeed

πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς
all (things), he but by no one

ἀνακρίνεται. 16 τίς γὰρ ἔγνω νοῦν
is being judged up. Who for knew mind

Κυρίου, ὃς συνβιβάσει αὐτόν; ἡμεῖς
of Lord, who will make go together him? We

δὲ νοῦν Χριστοῦ ἔχομεν.
but mind of Christ are having.

3 Κἀγώ, ἀδελφοί, οὐκ ἠδυνήθην λαλῆσαι
And I, brothers, not I was able to speak

ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς
to YOU as to spiritual (ones) but as

σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ.
to fleshly (ones), as to babes in Christ.

2 γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα,
Milk YOU I made drink, not thing eaten,

οὔπω γὰρ ἐδύνασθε. Ἀλλ'
not as yet for YOU were being able. But

οὐδὲ ἔτι νῦν δύνασθε, 3 ἔτι γὰρ σαρκικοί
neither yet now YOU are able, yet for fleshly (ones)

ἐστε. ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις,
YOU are. Where for in YOU jealousy and strife,

οὐχὶ σαρκικοί ἐστε καὶ κατὰ
not fleshly (ones) are YOU and according to

ἄνθρωπον περιπατεῖτε; 4 ὅταν γὰρ
man YOU are walking about? Whenever for

λέγει τις Ἐγὼ μέν εἰμι Παύλου,
is saying anyone I indeed I am of Paul,

ἕτερος δέ Ἐγὼ Ἀπολλῶ, οὐκ
different (one) but I of Apollos, not

ἄνθρωποί ἐστε;
men are YOU?

5 τί οὖν ἐστὶν Ἀπολλῶς; τί δέ ἐστιν
What therefore is Apollos? What but is

Παῦλος; διάκονοι δι' ὧν ἐπιστεύσατε,
Paul? Servants through whom YOU believed,

καὶ ἑκάστῳ ὡς ὁ κύριος ἔδωκεν.
and to each (one) as the Lord gave.

14 But a physical
man does not receive
the things of the
spirit of God, for they
are foolishness to
him; and he cannot
get to know [them],
because they are
examined spiritually.
15 However, the spir-
itual man examines
indeed all things,
but he himself is not
examined by any man.
16 For "who has come
to know the mind of
Jehovah,* that he may
instruct him?" But we
do have the mind of
Christ.#

3 And so, brothers,
I was not able to
speak to YOU as to
spiritual men, but as
to fleshly men, as to
babes in Christ. 2 I
fed YOU milk, not
something to eat,
for YOU were not yet
strong enough. In fact,
neither are YOU strong
enough now, 3 for
YOU are yet fleshly.
For whereas there are
jealousy and strife
among YOU, are YOU
not fleshly and are
YOU not walking as
men do? 4 For when
one says: "I belong
to Paul," but another
says: "I to A·pol'los,"
are YOU not simply
men?
5 What, then, is
A·pol'los? Yes, what
is Paul? Ministers
through whom YOU
became believers,
even as the Lord
granted each one.

16* Jehovah, J[13,14,16-18,22-24]; Lord, אAB; God, J[8]. 16# Christ, P[46]אACVgSy[p]J[17,18,22]; Lord, BD*It.

6 ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν,
I planted, Apollos made to drink,

ἀλλὰ ὁ θεὸς ηὔξανεν· 7 ὥστε
but the God was making to grow; as-and

οὔτε ὁ φυτεύων ἐστίν τι οὔτε
neither the (one) planting he is anything nor

ὁ ποτίζων, ἀλλ' ὁ
the (one) making to drink, but the (one)

αὐξάνων θεός. 8 ὁ φυτεύων δὲ
making to grow God. The (one) planting but

καὶ ὁ ποτίζων ἕν εἰσιν,
and the (one) making to drink one (thing) they are,

ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται
each (one) but the own reward he will receive

κατὰ τὸν ἴδιον κόπον, 9 θεοῦ γάρ
according to the own labor, of God for

ἐσμεν συνεργοί· θεοῦ γεώργιον, θεοῦ
we are fellow workers; of God farmed field, of God

οἰκοδομή ἐστε.
building YOU are.

10 Κατὰ τὴν χάριν τοῦ
According to the undeserved kindness of the

θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς
God the having been given to me as wise

ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος
chief craftsman foundation I put, another (one)

δὲ ἐποικοδομεῖ. ἕκαστος δὲ
but is building upon. Each (one) but

βλεπέτω πῶς ἐποικοδομεῖ·
let him be looking at how he is building upon;

11 θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται
foundation for other no one is able

θεῖναι παρὰ τὸν κείμενον, ὅς
to put beside the (one) lying, which

ἐστιν Ἰησοῦς Χριστός· 12 εἰ δέ τις
is Jesus Christ; if but anyone

ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον χρυσίον,
is building upon upon the foundation gold,

ἀργύριον, λίθους τιμίους, ξύλα, χόρτον,
silver, stones precious, woods, hay,

καλάμην, 13 ἑκάστου τὸ ἔργον φανερὸν
stubble, of each (one) the work manifest

γενήσεται, ἡ γὰρ ἡμέρα δηλώσει·
will become, the for day will make evident;

ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ
because in fire it is being revealed, and

ἑκάστου τὸ ἔργον ὁποῖόν ἐστιν τὸ
of each (one) the work of what sort it is the

πῦρ αὐτὸ δοκιμάσει. 14 εἴ τινος τὸ ἔργον
fire very will prove. If of anyone the work

6 I planted, A·pol'los
watered, but God kept
making [it] grow;
7 so that neither is he
that plants anything
nor is he that waters,
but God who makes
[it] grow. 8 Now he
that plants and he
that waters are one,
but each [person]
will receive his own
reward according to
his own labor. 9 For
we are God's fellow
workers. You people
are God's field under
cultivation, God's
building.
10 According to the
undeserved kindness
of God that was
given to me, as a wise
director of works I
laid a foundation, but
someone else is build-
ing on it. But let each
one keep watching
how he is building on
it. 11 For no man
can lay any other
foundation than what
is laid, which is Jesus
Christ. 12 Now if
anyone builds on
the foundation gold,
silver, precious stones,
wood materials, hay,
stubble, 13 each
one's work will
become manifest, for
the day will show it
up, because it will be
revealed by means of
fire; and the fire itself
will prove what sort
of work each one's is.
14 If anyone's work

μενεῖ ὃ ἐποικοδόμησεν, μισθὸν
will remain which he built upon, reward
λήμψεται· 15 εἴ τινος τὸ ἔργον
he will receive; if of anyone the work
κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ
will be burned down, he will be damaged, he but
σωθήσεται, οὕτως δὲ ὡς διὰ πυρός.
he will be saved, thus but as through fire.
16 Οὐκ οἴδατε ὅτι ναὸς
Not YOU have known that divine habitation
θεοῦ ἐστὲ καὶ τὸ πνεῦμα τοῦ θεοῦ ἐν
of God YOU are and the spirit of the God in
ὑμῖν οἰκεῖ; 17 εἴ τις τὸν
YOU is dwelling? If anyone the
ναὸν τοῦ θεοῦ φθείρει,
divine habitation of the God is corrupting,
φθερεῖ τοῦτον ὁ θεός· ὁ γὰρ
will corrupt this (one) the God; the for
ναὸς τοῦ θεοῦ ἅγιός ἐστιν,
divine habitation of the God holy is,
οἵτινές ἐστε ὑμεῖς.
which (ones) are YOU.
18 Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ
No one himself let him mislead out; if
τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ
anyone is thinking wise to be in YOU in the
αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα
age this, fool let him become, in order that
γένηται σοφός, 19 ἡ γὰρ σοφία
he might become wise, the for wisdom
τοῦ κόσμου τούτου μωρία παρὰ τῷ
of the world this foolishness beside the
θεῷ ἐστίν· γέγραπται γάρ Ὁ
God is; it has been written for The (one)
δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ
catching the wise (ones) in the all-doing
αὐτῶν· 20 καὶ πάλιν Κύριος γινώσκει τοὺς
of them; and again Lord is knowing the
διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶν
reasonings of the wise that they are
μάταιοι. 21 ὥστε μηδεὶς καυχάσθω ἐν
vain. As-and no one let him be boasting in
ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστίν,
men; all (things) for of YOU is,
22 εἴτε Παῦλος εἴτε Ἀπολλῶς εἴτε
whether Paul whether Apollos whether
Κηφᾶς εἴτε κόσμος εἴτε ζωὴ εἴτε
Cephas whether world whether life whether

that he has built on
it remains, he will
receive a reward;
15 if anyone's work
is burned up, he will
suffer loss, but he
himself will be saved;
yet, if so, [it will be]
as through fire.
16 Do YOU not
know that YOU people
are God's temple, and
that the spirit of God
dwells in YOU? 17 If
anyone destroys the
temple of God, God
will destroy him; for
the temple of God is
holy, which [temple]
YOU people are.
18 Let no one be
seducing himself: If
anyone among YOU
thinks he is wise in
this system of things,
let him become a fool,
that he may become
wise. 19 For the
wisdom of this world
is foolishness with
God; for it is written:
"He catches the wise
in their own cunning."
20 And again:
"Jehovah* knows that
the reasonings of the
wise men are futile."
21 Hence let no one
be boasting in men;
for all things belong
to YOU, 22 whether
Paul or A·pol'los
or Ce'phas or the
world or life or

20* Jehovah, J[7,8,10-14,16-18,20,22-24]; Lord, ℵAB.

θάνατος εἴτε ἐνεστῶτα εἴτε
death whether (things) having stood in whether
μέλλοντα, πάντα ὑμῶν, 23 ὑμεῖς
(things) being about, all (things) of YOU, YOU
δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ.
but of Christ, Christ but of God.
4 Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς
Thus us let reckon man as
ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων
subordinates of Christ and stewards of mysteries
θεοῦ. 2 ὧδε λοιπὸν ζητεῖται
of God. Here leftover (thing) it is being sought
ἐν τοῖς οἰκονόμοις ἵνα πιστός τις
in the stewards in order that faithful someone
εὑρεθῇ. 3 ἐμοὶ δὲ εἰς ἐλάχιστόν
might be found. To me but into least (thing)
ἐστιν ἵνα ὑφ' ὑμῶν ἀνακριθῶ
it is in order that by YOU I should be judged up
ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ
or by human day; but not-but
ἐμαυτὸν ἀνακρίνω· 4 οὐδὲν γὰρ ἐμαυτῷ
myself I am judging up; nothing for to myself
σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ
I have been conscious, but not in this
δεδικαίωμαι, ὁ δὲ ἀνακρίνων με
I have been justified, the (one) but judging up me
κύριός ἐστιν. 5 ὥστε μὴ πρὸ καιροῦ
Lord is. As-and not before appointed time
τι κρίνετε, ἕως ἂν ἔλθῃ
anything be YOU judging, until likely should come
ὁ κύριος, ὃς καὶ φωτίσει τὰ
the Lord, who also will bring to light the
κρυπτὰ τοῦ σκότους καὶ
hidden (things) of the darkness and
φανερώσει τὰς βουλὰς τῶν καρδιῶν,
he will make manifest the counsels of the hearts,
καὶ τότε ὁ ἔπαινος γενήσεται ἑκάστῳ
and then the praise will come to be to each (one)
ἀπὸ τοῦ θεοῦ.
from the God.
6 Ταῦτα δέ, ἀδελφοί,
These (things) but, brothers,
μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλῶν
I refashioned into myself and Apollos
δι' ὑμᾶς, ἵνα ἐν ἡμῖν
through YOU, in order that in us
μάθητε τό Μὴ ὑπὲρ ἃ
YOU might learn the Not over what (things)

death or things
now here or things
to come, all things
belong to YOU; 23 in
turn YOU belong to
Christ; Christ, in turn,
belongs to God.
4 Let a man so
appraise us as
being subordinates of
Christ and stewards of
sacred secrets of God.
2 Besides, in this
case, what is looked
for in stewards is for
a man to be found
faithful. 3 Now to
me it is a very trivial
matter that I should
be examined by
YOU or by a human
tribunal. Even I do
not examine myself.
4 For I am not
conscious of anything
against myself. Yet by
this I am not proved
righteous, but he that
examines me is Jeho-
vah.* 5 Hence do not
judge anything before
the due time, until the
Lord comes, who will
both bring the secret
things of darkness to
light and make the
counsels of the hearts
manifest, and then
each one will have his
praise come to him
from God.
6 Now, brothers,
these things I have
transferred so as to
apply to myself and
A·pol'los for YOUR
good, that in our
case YOU may learn
the [rule]: "Do not
go beyond the things

4* Jehovah, J[7,8,10,17,18,23,24]; Lord, P[46]ℵAB.

γέγραπται, ἵνα μὴ εἷς ὑπὲρ
has been written, in order that not one over

τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ
the one YOU are being puffed up down on the

ἑτέρου. 7 τίς γάρ σε διακρίνει;
different (one). Who for you judges through?

τί δὲ ἔχεις ὃ οὐκ ἔλαβες;
What but are you having which not you received?

εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι
If but also you received, why are you boasting

ὡς μὴ λαβών;
as not having received?

8 ἤδη κεκορεσμένοι ἐστέ;
Already having been satiated are YOU?

ἤδη ἐπλουτήσατε; χωρὶς ἡμῶν
Already YOU became rich? Apart from us

ἐβασιλεύσατε; καὶ ὄφελόν γε ἐβασιλεύσατε,
YOU reigned? and I owed in fact YOU reigned,

ἵνα καὶ ἡμεῖς ὑμῖν
in order that also we to YOU

συνβασιλεύσωμεν. 9 δοκῶ γάρ, ὁ
we might reign together. I am thinking for, the

θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους
God us the apostles last (ones)

ἀπέδειξεν ὡς ἐπιθανατίους, ὅτι
showed off from as appointed to death, because

θέατρον ἐγενήθημεν τῷ κόσμῳ καὶ ἀγγέλοις
theater we became to the world and to angels

καὶ ἀνθρώποις. 10 ἡμεῖς μωροὶ διὰ
and to men. We fools through

Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ·
Christ, YOU but discreet (ones) in Christ;

ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί·
we weak (ones), YOU but strong (ones);

ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ
YOU glorious (ones), we but

ἄτιμοι. 11 ἄχρι τῆς ἄρτι ὥρας
dishonorable (ones). Until the right now hour

καὶ πεινῶμεν καὶ διψῶμεν καὶ
and we are hungering and we are thirsting and

γυμνιτεύομεν καὶ κολαφιζόμεθα
we are being naked and we are being struck with fist

καὶ ἀστατοῦμεν 12 καὶ κοπιῶμεν
and we are being unsettled and we are laboring

ἐργαζόμενοι ταῖς ἰδίαις χερσίν· λοιδορούμενοι
working to the own hands; being reviled

εὐλογοῦμεν, διωκόμενοι ἀνεχόμεθα,
we are blessing, being persecuted we are bearing up,

13 δυσφημούμενοι παρακαλοῦμεν· ὡς
being defamed we are entreating; as

that are written," in
order that YOU may
not be puffed up
individually in favor
of the one against
the other. 7 For
who makes you to
differ from another?
Indeed, what do you
have that you did not
receive? If, now, you
did indeed receive [it],
why do you boast as
though you did not
receive [it]?
8 YOU men already
have YOUR fill, do
YOU? YOU are rich
already, are YOU? YOU
have begun ruling
as kings without us,
have YOU? And I wish
indeed that YOU had
begun ruling as kings,
that we also might
rule with YOU as
kings. 9 For it seems
to me that God has
put us the apostles
last on exhibition as
men appointed to
death, because we
have become a theat-
rical spectacle to the
world, and to angels,
and to men. 10 We
are fools because of
Christ, but YOU are
discreet in Christ; we
are weak, but YOU
are strong; YOU are
in good repute, but
we are in dishonor.
11 Down to this very
hour we continue to
hunger and also to
thirst and to be scant-
ily clothed and to be
knocked about and to
be homeless 12 and
to toil, working with
our own hands. When
being reviled, we
bless; when being
persecuted, we bear
up; 13 when being
defamed, we entreat;

περικαθάρματα τοῦ κόσμου ἐγενήθημεν,
all around cleanings of the world we became,

πάντων περίψημα, ἕως ἄρτι.
of all offscouring, until right now.

14 Οὐκ ἐντρέπων ὑμᾶς γράφω
Not turning in on YOU I am writing

ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ
these (things), but as children of me loved (ones)

νουθετῶν· 15 ἐὰν γὰρ μυρίους
putting mind into; if ever for myriad

παιδαγωγοὺς ἔχητε ἐν Χριστῷ, ἀλλ'
child leaders YOU may have in Christ, but

οὐ πολλοὺς πατέρας, ἐν γὰρ Χριστῷ Ἰησοῦ
not many fathers, in for Christ Jesus

διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα.
through the good news I YOU I generated.

16 παρακαλῶ οὖν ὑμᾶς, μιμηταί μου
I am entreating therefore YOU, imitators of me

γίνεσθε. 17 Διὰ τοῦτο ἔπεμψα ὑμῖν
be becoming. Through this I sent to YOU

Τιμόθεον, ὅς ἐστίν μου τέκνον ἀγαπητὸν
Timothy, who is of me child loved

καὶ πιστὸν ἐν κυρίῳ, ὃς ὑμᾶς
and faithful in Lord, who YOU

ἀναμνήσει τὰς ὁδούς μου
will put back in remembrance the ways of me

τὰς ἐν Χριστῷ Ἰησοῦ, καθὼς πανταχοῦ
the in Christ Jesus, according as everywhere

ἐν πάσῃ ἐκκλησίᾳ διδάσκω.
in every ecclesia I am teaching.

18 Ὡς μὴ ἐρχομένου δέ μου πρὸς
As not of (one) coming but of me toward

ὑμᾶς ἐφυσιώθησάν τινες· 19 ἐλεύσομαι
YOU were puffed up some ones; I shall come

δὲ ταχέως πρὸς ὑμᾶς, ἐὰν ὁ κύριος
but quickly toward YOU, if ever the Lord

θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον
should will, and I shall know not the word

τῶν πεφυσιωμένων ἀλλὰ τὴν
of the (ones) having been puffed up but the

δύναμιν, 20 οὐ γὰρ ἐν λόγῳ ἡ βασιλεία
power, not for in word the kingdom

τοῦ θεοῦ ἀλλ' ἐν δυνάμει. 21 τί
of the God but in power. What

θέλετε; ἐν ῥάβδῳ ἔλθω πρὸς
are YOU willing? In staff I should come toward

ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραΰτητος;
YOU, or in love to spirit and of mildness?

we have become as
the refuse of the
world, the offscouring
of all things, until
now.
14 I am writing
these things, not to
shame YOU, but to
admonish YOU as my
beloved children.
15 For though
YOU may have ten
thousand tutors in
Christ, [YOU] certainly
[do] not [have] many
fathers; for in Christ
Jesus I have become
YOUR father through
the good news. 16 I
entreat YOU, therefore,
become imitators of
me. 17 That is why
I am sending Timothy
to YOU, as he is my
beloved and faithful
child in [the] Lord;
and he will put YOU in
mind of my methods
in connection with
Christ Jesus, just
as I am teaching
everywhere in every
congregation.
18 Some are puffed
up as though I were
in fact not coming to
YOU. 19 But I will
come to YOU shortly,
if Jehovah* wills, and
I shall get to know,
not the speech of
those who are puffed
up, but [their] power.
20 For the kingdom
of God [lies] not in
speech, but in power.
21 What do YOU want?
Shall I come to YOU
with a rod, or with
love and mildness of
spirit?

19* Jehovah, $J^{7,8,10,22,23}$; the Lord, ℵAB.

5 Ὅλως ἀκούεται ἐν ὑμῖν πορνεία,
Wholly it is being heard in YOU fornication,
καὶ τοιαύτη πορνεία ἥτις οὐδὲ ἐν τοῖς
and such fornication which not-but in the
ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς
nations, as-and woman someone of the father
ἔχειν. 2 καὶ ὑμεῖς πεφυσιωμένοι
to be having. And YOU having been puffed up
ἐστέ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε,
YOU are, and not rather YOU mourned,
ἵνα ἀρθῇ ἐκ μέσου ὑμῶν
in order that might be lifted up out of midst of YOU
ὁ τὸ ἔργον τοῦτο πράξας;
the (one) the work this having performed?
3 Ἐγὼ μὲν γάρ, ἀπὼν τῷ σώματι
I indeed for, being absent to the body
παρὼν δὲ τῷ πνεύματι, ἤδη
being alongside but to the spirit, already
κέκρικα ὡς παρὼν τὸν οὕτως
I have judged as being alongside the (one) thus
τοῦτο κατεργασάμενον 4 ἐν τῷ ὀνόματι τοῦ
this having worked down in the name of the
κυρίου ἡμῶν Ἰησοῦ, συναχθέντων
Lord of us of Jesus, having been led together
ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος σὺν
of YOU and of the my spirit together with
τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ,
the power of the Lord of us of Jesus,
5 παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ
to give beside the such (one) to the Satan
εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ
into destruction of the flesh, in order that the
πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ
spirit might be saved in the day of the
κυρίου.
Lord.

6 Οὐ καλὸν τὸ καύχημα ὑμῶν. οὐκ
Not fine the boasting of YOU. Not
οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ
YOU have known that little leaven whole the
φύραμα ζυμοῖ; 7 ἐκκαθάρατε τὴν
lump is leavening? Clean YOU out the
παλαιὰν ζύμην, ἵνα ἦτε νέον
old leaven, in order that YOU may be new
φύραμα, καθώς ἐστε ἄζυμοι. καὶ
lump, according as YOU are unleavened. And
γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός·
for the passover of us was sacrificed Christ;
8 ὥστε ἑορτάζωμεν, μὴ ἐν ζύμῃ
as-and may we be keeping festival, not in leaven

5 Actually fornica-
tion is reported
among YOU, and
such fornication as
is not even among
the nations, that a
wife a certain [man]
has of [his] father.
2 And are YOU puffed
up, and did YOU not
rather mourn, in order
that the man that
committed this deed
should be taken away
from YOUR midst?
3 I for one, although
absent in body but
present in spirit,
have certainly judged
already, as if I were
present, the man who
has worked in such a
way as this, 4 that
in the name of our
Lord Jesus, when YOU
are gathered together,
also my spirit with
the power of our Lord
Jesus, 5 YOU hand
such a man over to
Satan for the destruc-
tion of the flesh, in
order that the spirit
may be saved in the
day of the Lord.
6 YOUR [cause for]
boasting is not fine.
Do YOU not know
that a little leaven
ferments the whole
lump? 7 Clear away
the old leaven, that
YOU may be a new
lump, according as
YOU are free from
ferment. For, indeed,
Christ our passover
has been sacrificed.
8 Consequently let
us keep the festival,
not with old leaven,

παλαιᾷ μηδὲ ἐν ζύμῃ κακίας καὶ
old not-but in leaven of badness and
πονηρίας, ἀλλ' ἐν ἀζύμοις
of wickedness, but in unleavened [cakes]
εἰλικρινείας καὶ ἀληθείας.
of sincerity and of truth.
9 Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ
I wrote to YOU in the letter not
συναναμίγνυσθαι πόρνοις, 10 οὐ
to be mixing selves up with fornicators, not
πάντως τοῖς πόρνοις τοῦ κόσμου τούτου
altogether to the fornicators of the world this
ἢ τοῖς πλεονέκταις καὶ ἅρπαξιν ἢ
or to the covetous (ones) and to snatchers or
εἰδωλολάτραις, ἐπεὶ ὠφείλετε ἄρα ἐκ
to idolaters, since YOU were owing really out of
τοῦ κόσμου ἐξελθεῖν. 11 νῦν δὲ ἔγραψα
the world to come out. Now but I wrote
ὑμῖν μὴ συναναμίγνυσθαι ἐάν
to YOU not to be mixing selves up with if ever
τις ἀδελφὸς ὀνομαζόμενος ᾖ πόρνος
anyone brother being named may be fornicator
ἢ πλεονέκτης ἢ εἰδωλολάτρης ἢ λοίδορος
or covetous (one) or idolater or reviler
ἢ μέθυσος ἢ ἅρπαξ, τῷ τοιούτῳ μηδὲ
or drunkard or snatcher, to the such (one) not-but
συνεσθίειν. 12 τί γάρ μοι τοὺς
to be eating with. What for to me the (ones)
ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς
outside to be judging? Not the (ones) inside YOU
κρίνετε, 13 τοὺς δὲ ἔξω ὁ θεὸς
are judging, the (ones) but outside the God
κρίνει; ἐξάρατε τὸν πονηρὸν
is judging? lift YOU up out the wicked (one)
ἐξ ὑμῶν αὐτῶν.
out of YOU very (ones).

6 Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων
Is daring anyone of YOU matter having
πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ
toward the different (one) to be judging self upon
τῶν ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων;
the unjust (ones), and not upon the holy (ones)?
2 ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι
Or not have YOU known that the holy (ones)
τὸν κόσμον κρινοῦσιν; καὶ εἰ ἐν ὑμῖν
the world will judge? And if in YOU
κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε
is being judged the world, unworthy are YOU
κριτηρίων ἐλαχίστων; 3 οὐκ οἴδατε
of judging places least? Not have YOU known

neither with leaven
of badness and
wickedness, but with
unfermented cakes of
sincerity and truth.
9 In my letter I
wrote YOU to quit
mixing in company
with fornicators,
10 not [meaning]
entirely with the for-
nicators of this world
or the greedy persons
and extortioners or
idolaters. Otherwise,
YOU would actually
have to get out of
the world. 11 But
now I am writing
YOU to quit mixing in
company with anyone
called a brother that
is a fornicator or a
greedy person or an
idolater or a reviler
or a drunkard or
an extortioner, not
even eating with
such a man. 12 For
what do I have to
do with judging
those outside? Do
YOU not judge those
inside, 13 while God
judges those outside?
"Remove the wicked
[man] from among
yourselves."
6 Does anyone of
YOU that has a
case against the other
dare to go to court
before unrighteous
men, and not before
the holy ones? 2 Or
do YOU not know
that the holy ones
will judge the world?
And if the world is
to be judged by YOU,
are YOU unfit to try
very trivial matters?
3 Do YOU not know

ὅτι ἀγγέλους κρινοῦμεν, μήτιγε
that angels we shall judge, not something in fact
βιωτικά; 4 βιωτικὰ μὲν
(things) pertaining to life? Pertaining to life indeed
οὖν κριτήρια ἐὰν ἔχητε,
therefore judging places if ever you may be having,
τοὺς ἐξουθενημένους ἐν τῇ
the (ones) being treated as nothing in the
ἐκκλησίᾳ, τούτους καθίζετε;
ecclesia, these (ones) are you seating?
5 πρὸς ἐντροπὴν ὑμῖν λέγω.
Toward embarrassment to you I am saying.
οὕτως οὐκ ἔνι ἐν ὑμῖν οὐδεὶς σοφὸς ὃς
Thus not is in you no one wise who
δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ
will be able to judge through up midst of the
ἀδελφοῦ αὐτοῦ, 6 ἀλλὰ ἀδελφὸς μετὰ
brother of him, but brother with
ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ
brother is getting judged, and this upon
ἀπίστων;
unbelievers?
7 ἤδη μὲν οὖν ὅλως ἥττημα
Already indeed therefore wholly decrease
ὑμῖν ἐστιν ὅτι κρίματα ἔχετε μεθ'
to you it is that lawsuits you are having with
ἑαυτῶν· διὰ τί οὐχὶ μᾶλλον
selves; through what not rather
ἀδικεῖσθε; διὰ τί οὐχὶ
be you being treated unjustly? Through what not
μᾶλλον ἀποστερεῖσθε; 8 ἀλλὰ ὑμεῖς
rather be depriving yourselves? But you
ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ
are treating unjustly and you are depriving, and
τοῦτο ἀδελφούς.
this brothers.
9 ἢ οὐκ οἴδατε ὅτι ἄδικοι
Or not have you known that unjust (ones)
θεοῦ βασιλείαν οὐ κληρονομήσουσιν; Μὴ
of God kingdom not they will inherit? Not
πλανᾶσθε· οὔτε πόρνοι οὔτε
be you being misled; neither fornicators nor
εἰδωλολάτραι οὔτε μοιχοὶ οὔτε μαλακοὶ
idolaters nor adulterers nor soft [men]
οὔτε ἀρσενοκοῖται 10 οὔτε κλέπται οὔτε
nor liers with males nor thieves nor
πλεονέκται, οὐ μέθυσοι, οὐ λοίδοροι,
covetous (ones), not drunkards, not revilers,
οὐχ ἅρπαγες βασιλείαν θεοῦ
not snatchers kingdom of God

that we shall judge
angels? Why, then,
not matters of this
life? 4 If, then, YOU
do have matters of
this life to be tried,
is it the men looked
down upon in the
congregation that YOU
put in as judges? 5 I
am speaking to move
YOU to shame. Is it
true that there is not
one wise man among
YOU that will be able
to judge between
his brothers, 6 but
brother goes to court
with brother, and that
before unbelievers?
7 Really, then, it
means altogether
a defeat for YOU
that YOU are having
lawsuits with one an-
other. Why do YOU not
rather let yourselves
be wronged? Why
do YOU not rather
let yourselves be
defrauded? 8 To the
contrary, YOU wrong
and defraud, and YOUR
brothers at that.
9 What! Do YOU not
know that unrighteous
persons will not in-
herit God's kingdom?
Do not be misled.
Neither fornicators,
nor idolaters, nor
adulterers, nor men
kept for unnatural
purposes, nor men
who lie with men,
10 nor thieves, nor
greedy persons, nor
drunkards, nor revil-
ers, nor extortioners

κληρονομήσουσιν. 11 Καὶ ταῦτά
they will inherit. And these (things)
τινες ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ
some you were; but you were washed off, but
ἡγιάσθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ
you were sanctified, but you were justified in the
ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ
name of the Lord of us of Jesus Christ and
ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν.
in the spirit of the God of us.
12 Πάντα μοι ἔξεστιν· ἀλλ' οὐ
All (things) to me is being lawful; but not
πάντα συμφέρει. πάντα μοι
all (things) is bearing together. All (things) to me
ἔξεστιν· ἀλλ' οὐκ ἐγὼ
is being lawful; but not I
ἐξουσιασθήσομαι ὑπό τινος.
shall be brought under authority by anyone.
13 τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ
The things eaten to the cavity, and the
κοιλία τοῖς βρώμασιν· ὁ δὲ θεὸς καὶ
cavity to the things eaten; the but God also
ταύτην καὶ ταῦτα καταργήσει.
this and these (things) will make ineffective.
τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ
The but body not to the fornication, but to the
κυρίῳ, καὶ ὁ κύριος τῷ σώματι· 14 ὁ δὲ
Lord, and the Lord to the body; the but
θεὸς καὶ τὸν κύριον ἤγειρεν καὶ ἡμᾶς
God both the Lord raised up and us
ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.
he will raise up out through the power of him.
15 οὐκ οἴδατε ὅτι τὰ σώματα
Not have you known that the bodies
ὑμῶν μέλη Χριστοῦ ἐστίν; ἄρας
of you members of Christ is? Having lifted up
οὖν τὰ μέλη τοῦ χριστοῦ ποιήσω
therefore the members of the Christ shall I make
πόρνης μέλη; μὴ γένοιτο. 16 ἢ οὐκ
of harlot members? Not may it occur. Or not
οἴδατε ὅτι ὁ κολλώμενος
have you known that the (one) making self stick
τῇ πόρνῃ ἓν σῶμά ἐστιν; "Ἔσονται γάρ,
to the harlot one body he is? They will be for,
φησίν, οἱ δύο εἰς σάρκα μίαν. 17 ὁ
says he, the two into flesh one. The (one)
δὲ κολλώμενος τῷ κυρίῳ ἓν πνεῦμά
but making self stick to the Lord one spirit
ἐστιν. 18 φεύγετε τὴν πορνείαν· πᾶν
he is. Be you fleeing from the fornication; every

will inherit God's
kingdom. 11 And
yet that is what
some of YOU were.
But YOU have been
washed clean, but YOU
have been sanctified,
but YOU have been
declared righteous in
the name of our Lord
Jesus Christ and with
the spirit of our God.
12 All things are
lawful for me; but
not all things are
advantageous. All
things are lawful for
me; but I will not let
myself be brought
under authority by
anything. 13 Foods
for the belly, and the
belly for foods; but
God will bring both it
and them to nothing.
Now the body is not
for fornication, but
for the Lord; and the
Lord is for the body.
14 But God both
raised up the Lord
and will raise us up
out of [death] through
his power.
15 Do YOU not
know that YOUR
bodies are members of
Christ? Shall I, then,
take the members of
the Christ away and
make them members
of a harlot? Never
may it happen!
16 What! Do YOU not
know that he who is
joined to a harlot is
one body? For, "The
two," says he, "will be
one flesh." 17 But
he who is joined
to the Lord is one
spirit. 18 Flee from
fornication. Every

ἁμάρτημα ὃ ἐὰν ποιήσῃ ἄνθρωπος
sinful (thing) which if ever might do man
ἐκτὸς τοῦ σώματός ἐστιν, ὁ δὲ
outside of the body it is, the (one) but
πορνεύων εἰς τὸ ἴδιον σῶμα
committing fornication into the own body
ἁμαρτάνει. 19 ἢ οὐκ οἴδατε ὅτι τὸ
is sinning. Or not have YOU known that the
σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν
body of YOU divine habitation of the in YOU
ἁγίου πνεύματός ἐστιν, οὗ ἔχετε
holy spirit is, of which YOU are having
ἀπὸ θεοῦ; καὶ οὐκ ἐστὲ ἑαυτῶν,
from God? And not YOU are of selves,
20 ἠγοράσθητε γὰρ τιμῆς· δοξάσατε
YOU were bought for of price; glorify YOU
δὴ τὸν θεὸν ἐν τῷ σώματι ὑμῶν.
actually the God in the body of YOU.
7 Περὶ δὲ ὧν ἐγράψατε, καλὸν
About but which (things) YOU wrote, fine
ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι·
to man of woman not to be touching;
2 διὰ δὲ τὰς πορνείας ἕκαστος τὴν
through but the fornications each (one) the
ἑαυτοῦ γυναῖκα ἐχέτω, καὶ
of himself woman let him be having, and
ἑκάστη τὸν ἴδιον ἄνδρα
each [woman] the own male person
ἐχέτω. 3 τῇ γυναικὶ ὁ
let her be having. To the woman the
ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω,
male person the debt let him be giving off,
ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί.
likewise but also the woman to the male person.
4 ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ
The woman of the own body not
ἐξουσιάζει ἀλλὰ ὁ ἀνήρ· ὁμοίως
is having authority but the male person; likewise
δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος
but also the male person of the own body
οὐκ ἐξουσιάζει ἀλλὰ ἡ γυνή. 5 μὴ
not is having authority but the woman. Not
ἀποστερεῖτε ἀλλήλους, εἰ μήτι
be YOU depriving one another, if not what
ἂν ἐκ συμφώνου πρὸς καιρὸν
likely out of consent toward appointed time
ἵνα σχολάσητε τῇ
in order that YOU might have leisure to the
προσευχῇ καὶ πάλιν ἐπὶ τὸ αὐτὸ
prayer and again upon the very (thing)

other sin that a man
may commit is outside
his body, but he that
practices fornication
is sinning against his
own body. 19 What!
Do YOU not know
that the body of YOU
people is [the] temple
of the holy spirit
within YOU, which YOU
have from God? Also,
YOU do not belong to
yourselves, 20 for
YOU were bought with
a price. By all means,
glorify God in the
body of YOU people.

7 Now concerning
the things about
which YOU wrote, it
is well for a man not
to touch a woman;
2 yet, because of
prevalence of forni-
cation, let each man
have his own wife
and each woman have
her own husband.
3 Let the husband
render to [his] wife
her due; but let the
wife also do likewise
to [her] husband.
4 The wife does not
exercise authority
over her own body,
but her husband does;
likewise, also, the
husband does not ex-
ercise authority over
his own body, but
his wife does. 5 Do
not be depriving each
other [of it], except by
mutual consent for an
appointed time, that
YOU may devote time
to prayer and may
come together again,

ἦτε, ἵνα μὴ πειράζῃ
YOU may be, in order that not may be tempting
ὑμᾶς ὁ Σατανᾶς διὰ τὴν ἀκρασίαν
YOU the Satan through the lack of might
ὑμῶν. 6 τοῦτο δὲ λέγω κατὰ
of YOU. This but I am saying according to
συγγνώμην, οὐ κατ' ἐπιταγήν.
opinion together, not according to enjoinder.
7 θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς
I am willing but all men to be as
καὶ ἐμαυτόν· ἀλλὰ ἕκαστος ἴδιον ἔχει
also myself; but each (one) own he is having
χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως,
gracious gift out of God, the (one) indeed thus,
ὁ δὲ οὕτως.
the (one) but thus.
8 Λέγω δὲ τοῖς ἀγάμοις καὶ
I am saying but to the unmarried (ones) and
ταῖς χήραις, καλὸν αὐτοῖς ἐὰν
to the widows, fine to them if ever
μείνωσιν ὡς κἀγώ· 9 εἰ δὲ οὐκ
they should remain as also I; if but not
ἐγκρατεύονται, γαμησάτωσαν,
they are having might within, let them marry,
κρεῖττον γάρ ἐστιν γαμεῖν ἢ
better for it is to be marrying than
πυροῦσθαι.
to be being set on fire.
10 Τοῖς δὲ γεγαμηκόσιν
To the (ones) but having married
παραγγέλλω, οὐκ ἐγὼ ἀλλὰ ὁ κύριος,
I am announcing beside, not I but the Lord,
γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι, —
woman from male person not to be put apart, —
11 ἐὰν δὲ καὶ χωρισθῇ,
if ever but and she should be put apart,
μενέτω ἄγαμος ἢ τῷ
let her be remaining unmarried or to the
ἀνδρὶ καταλλαγήτω, — καὶ
male person let her be reconciled, — and
ἄνδρα γυναῖκα μὴ ἀφιέναι.
male person woman not to be letting go off.
12 Τοῖς δὲ λοιποῖς λέγω ἐγώ, οὐχ
To the but leftover (ones) am saying I, not
ὁ κύριος· εἴ τις ἀδελφὸς γυναῖκα ἔχει
the Lord; if any brother woman is having
ἄπιστον, καὶ αὕτη
unbelieving, and this [woman]
συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ,
is thinking well together to be dwelling with him,

that Satan may
not keep tempting
YOU for YOUR lack
of self-regulation.
6 However, I say this
by way of concession,
not in the way of a
command. 7 But
I wish all men were
as I myself am.
Nevertheless, each one
has his own gift from
God, one in this way,
another in that way.

8 Now I say to the
unmarried persons
and the widows, it
is well for them that
they remain even as I
am. 9 But if they do
not have self-control,
let them marry, for
it is better to marry
than to be inflamed
[with passion].

10 To the married
people I give instruc-
tions, yet not I but
the Lord, that a wife
should not depart
from her husband;
11 but if she should
actually depart, let
her remain unmarried
or else make up again
with her husband; and
a husband should not
leave his wife.

12 But to the
others I say, yes,
I, not the Lord: If
any brother has an
unbelieving wife, and
yet she is agreeable
to dwelling with him,

μὴ ἀφιέτω αὐτήν· 13 καὶ γυνὴ
not let him be letting go off her; and woman
ἥτις ἔχει ἄνδρα ἄπιστον, καὶ
who is having male person unbelieving, and
οὗτος συνευδοκεῖ οἰκεῖν
this [man] is thinking well together to be dwelling
μετ' αὐτῆς, μὴ ἀφιέτω τὸν
with her, not let her be letting go off the
ἄνδρα. 14 ἡγίασται γὰρ ὁ
male person. Has been sanctified for the
ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ
male person the unbelieving in the woman, and
ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν
has been sanctified the woman the unbelieving in
τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν
the brother; since really the children of YOU
ἀκάθαρτά ἐστιν, νῦν δὲ ἅγιά ἐστιν.
unclean (ones) is, now but holy (ones) is.
15 εἰ δὲ ὁ ἄπιστος χωρίζεται,
If but the unbelieving (one) is putting self apart,
χωριζέσθω· οὐ δεδούλωται
let one be putting self apart; not has been enslaved
ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις,
the brother or the sister in the such (things),
ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός. 16 τί
in but peace has called YOU the God. What
γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα
for have you known, woman, if the male person
σώσεις; ἢ τί οἶδας,
you will save? Or what have you known,
ἄνερ, εἰ τὴν γυναῖκα σώσεις;
male person, if the woman you will save?
17 Εἰ μὴ ἑκάστῳ ὡς μεμέρικεν
If not to each (one) as has given part
ὁ κύριος, ἕκαστον ὡς κέκληκεν ὁ θεός,
the Lord, each (one) as has called the God,
οὕτως περιπατείτω· καὶ οὕτως ἐν ταῖς
thus let him be walking about; and thus in the
ἐκκλησίαις πάσαις διατάσσομαι.
ecclesias all I am ordaining.
18 περιτετμημένος τις ἐκλήθη;
Having been circumcised anyone was called?
μὴ ἐπισπάσθω· ἐν ἀκροβυστίᾳ
Not let him be drawing upon; in uncircumcision
κέκληταί τις; μὴ
has been called anyone? Not

let him not leave her;
13 and a woman who
has an unbelieving
husband, and yet
he is agreeable to
dwelling with her,
let her not leave her
husband. 14 For the
unbelieving husband
is sanctified in rela-
tion to [his] wife, and
the unbelieving wife is
sanctified in relation
to the brother; oth-
erwise, YOUR children
would really be
unclean, but now they
are holy. 15 But if
the unbelieving one
proceeds to depart, let
him depart; a brother
or a sister is not in
servitude under such
circumstances, but
God has called YOU to
peace. 16 For, wife,
how do you know but
that you will save
[your] husband? Or,
husband, how do you
know but that you
will save [your] wife?
17 Only, as
Jehovah* has given
each one a portion, let
each one so walk as
God" has called him.
And thus I ordain in
all the congregations.
18 Was any man
called circumcised?
Let him not become
uncircumcised. Has
any man been called
in uncircumcision?
Let him not

17* Jehovah, in accord with Romans 12:3 and 2 Corinthians 10:13; the Lord, P46ℵABCD; God, Syh and Textus Receptus. 17" God, P46ℵABCDVgSyp; the Lord, Syh and Textus Receptus; Jehovah, J7,8,10.

περιτεμνέσθω. 19 ἡ περιτομὴ
let him be being circumcised. The circumcision
οὐδέν ἐστιν, καὶ ἡ ἀκροβυστία
nothing is, and the uncircumcision
οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν
nothing is, but observance of commandments
θεοῦ. 20 ἕκαστος ἐν τῇ κλήσει ᾗ
of God. Each (one) in the calling to which
ἐκλήθη ἐν ταύτῃ μενέτω.
he was called in this let him be remaining.
21 δοῦλος ἐκλήθης; μή σοι
Slave were you called? Not to you
μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος
let it be care; but if and you are able free
γενέσθαι, μᾶλλον χρῆσαι. 22 ὁ γὰρ
to become, rather use you. The (one) for
ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος
in Lord having been called slave freedman
κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος
of Lord he is; likewise the free (one)
κληθεὶς δοῦλός ἐστιν Χριστοῦ.
having been called slave is of Christ.
23 τιμῆς ἠγοράσθητε· μὴ γίνεσθε
Of price you were bought; not be becoming
δοῦλοι ἀνθρώπων. 24 ἕκαστος ἐν
slaves of men. Each (one) in
ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ
which (thing) he was called, brothers, in this
μενέτω παρὰ θεῷ.
let him be remaining beside God.
25 Περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου
About but the virgins enjoinder of Lord
οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς
not I am having, opinion but I am giving as
ἠλεημένος ὑπὸ κυρίου πιστὸς εἶναι.
having been shown mercy by Lord faithful to be.
26 Νομίζω οὖν τοῦτο καλὸν
I am opining therefore this fine
ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην,
to be existing through the having stood in necessity,
ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι.
that fine to man the thus to be.
27 δέδεσαι γυναικί; μὴ ζήτει
Have you been bound to woman? Not be seeking
λύσιν· λέλυσαι ἀπὸ γυναικός; μὴ
loosing; have you been loosed from woman? Not
ζήτει γυναῖκα· 28 ἐὰν δὲ καὶ
be seeking woman; if ever but also
γαμήσῃς, οὐχ ἥμαρτες. καὶ ἐὰν
you should marry, not you sinned. And if ever

get circumcised.
19 Circumcision does
not mean a thing, and
uncircumcision means
not a thing, but
observance of God's
commandments [does].
20 In whatever state
each one was called,
let him remain in it.
21 Were you called
when a slave? Do not
let it worry you; but if
you can also become
free, rather seize the
opportunity. 22 For
anyone in [the] Lord
that was called when
a slave is the Lord's
freedman; likewise he
that was called when
a freeman is a slave
of Christ. 23 YOU
were bought with a
price; stop becoming
slaves of men. 24 In
whatever condition
each one was called,
brothers, let him re-
main in it associated
with God.
25 Now concerning
virgins I have no com-
mand from the Lord,
but I give my opinion
as one who had mercy
shown him by the
Lord to be faithful.
26 Therefore I think
this to be well in view
of the necessity here
with us, that it is well
for a man to continue
as he is. 27 Are you
bound to a wife? Stop
seeking a release.
Are you loosed from
a wife? Stop seeking
a wife. 28 But even
if you did marry,
you would commit
no sin. And if a

γήμῃ ἡ παρθένος, οὐχ ἥμαρτεν.
should marry the virgin, not she sinned.
θλῖψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ
Tribulation but to the flesh will have the
τοιοῦτοι, ἐγὼ δὲ ὑμῶν φείδομαι.
such (ones), I but of YOU I am sparing.
29 Τοῦτο δέ φημι, ἀδελφοί, ὁ
This but I say, brothers, the
καιρὸς συνεσταλμένος ἐστίν·
appointed time having been placed together is;
τὸ λοιπὸν ἵνα καὶ οἱ
the leftover (thing) in order that also the (ones)
ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν,
having women as not having they may be,
30 καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες,
and the (ones) weeping as not weeping,
καὶ οἱ χαίροντες ὡς μὴ χαίροντες, καὶ
and the (ones) rejoicing as not rejoicing, and
οἱ ἀγοράζοντες ὡς μὴ κατέχοντες,
the (ones) buying as not having down,
31 καὶ οἱ χρώμενοι τὸν κόσμον ὡς
and the (ones) using for selves the world as
μὴ καταχρώμενοι· παράγει γὰρ τὸ
not abusing; is going beside for the
σχῆμα τοῦ κόσμου τούτου. 32 θέλω
fashion of the world this. I am willing
δὲ ὑμᾶς ἀμερίμνους εἶναι. ὁ
but YOU free from anxiety to be. The
ἄγαμος μεριμνᾷ τὰ
unmarried (one) is being anxious for the (things)
τοῦ κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ·
of the Lord, how he should please to the Lord;
33 ὁ δὲ γαμήσας
the (one) but having married
μεριμνᾷ τὰ τοῦ κόσμου,
is being anxious for the (things) of the world,
πῶς ἀρέσῃ τῇ γυναικί, 34 καὶ
how he should please to the woman, and
μεμέρισται. καὶ ἡ γυνὴ ἡ ἄγαμος
he has been parted. And the woman the unmarried
καὶ ἡ παρθένος μεριμνᾷ τὰ
and the virgin is being anxious for the (things)
τοῦ κυρίου, ἵνα ᾖ ἁγία καὶ
of the Lord, in order that she may be holy and
τῷ σώματι καὶ τῷ πνεύματι· ἡ
to the body and to the spirit; the [woman]
δὲ γαμήσασα μεριμνᾷ τὰ
but having married is being anxious for the (things)
τοῦ κόσμου, πῶς ἀρέσῃ τῷ
of the world, how she should please to the

virgin [person] mar-
ried, such one would
commit no sin. How-
ever, those who do
will have tribulation
in their flesh. But I
am sparing YOU.
29 Moreover, this
I say, brothers, the
time left is reduced.
Henceforth let those
who have wives be as
though they had none,
30 and also those
who weep be as those
who do not weep,
and those who rejoice
as those who do not
rejoice, and those
who buy as those not
possessing, 31 and
those making use of
the world as those not
using it to the full; for
the scene of this world
is changing. 32 In-
deed, I want YOU to
be free from anxiety.
The unmarried man is
anxious for the things
of the Lord, how he
may gain the Lord's
approval. 33 But
the married man is
anxious for the things
of the world, how he
may gain the approval
of his wife, 34 and
he is divided. Further,
the unmarried woman,
and the virgin, is
anxious for the things
of the Lord, that she
may be holy both
in her body and in
her spirit. However,
the married woman
is anxious for the
things of the world,
how she may gain
the approval of her

ἀνδρί. 35 τοῦτο δὲ πρὸς τὸ ὑμῶν
male person. This but toward the of YOU
αὐτῶν σύμφορον λέγω, οὐχ
very ones (thing) bearing together I am saying, not
ἵνα βρόχον ὑμῖν ἐπιβάλω,
in order that noose to YOU I might throw upon,
ἀλλὰ πρὸς τὸ εὔσχημον καὶ
but toward the (thing) holding well and
εὐπάρεδρον τῷ κυρίῳ
(thing) sitting well beside to the Lord
ἀπερισπάστως.
undistractedly.
36 Εἰ δέ τις ἀσχημονεῖν
If but anyone to be behaving improperly
ἐπὶ τὴν παρθένον αὐτοῦ νομίζει ἐὰν
upon the virgin of him he is opining if ever
ᾖ ὑπέρακμος, καὶ οὕτως ὀφείλει
she may be over bloom of life, and thus it is owing
γίνεσθαι, ὃ θέλει ποιείτω·
to be occurring, what he is willing let him be doing;
οὐχ ἁμαρτάνει· γαμείτωσαν. 37 ὃς
not he is sinning; let them be marrying. Who
δὲ ἕστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος, μὴ
but has stood in the heart of him settled, not
ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ
having necessity, authority but he is having about
τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν
the own will, and this he has judged
ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ
in the own heart, to be observing the of himself
παρθένον, καλῶς ποιήσει. 38 ὥστε καὶ
virgin, finely he will do. As-and and
ὁ γαμίζων τὴν ἑαυτοῦ
the (one) giving in marriage the of himself
παρθένον καλῶς ποιεῖ, καὶ ὁ μὴ
virgin finely he is doing, and the (one) not
γαμίζων κρεῖσσον ποιήσει.
giving in marriage better he will do.
39 Γυνὴ δέδεται ἐφ' ὅσον χρόνον
Woman has been bound upon as much as time
ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ
is living the male person of her; if ever but
κοιμηθῇ ὁ ἀνήρ, ἐλευθέρα ἐστὶν
should sleep the male person, free she is
ᾧ θέλει γαμηθῆναι, μόνον ἐν
to whom she is willing to be married, only in
κυρίῳ· 40 μακαριωτέρα δέ ἐστιν ἐὰν οὕτως
Lord; happier but she is if ever thus
μείνῃ, κατὰ τὴν ἐμὴν γνώμην,
she should remain, according to the my opinion,

husband. 35 But this
I am saying for YOUR
personal advantage,
not that I may cast a
noose upon YOU, but
to move YOU to that
which is becoming
and that which means
constant attendance
upon the Lord with-
out distraction.
36 But if anyone
thinks he is behaving
improperly toward
his virginity, if that
is past the bloom
of youth, and this
is the way it should
take place, let him
do what he wants; he
does not sin. Let them
marry. 37 But if
anyone stands settled
in his heart, having
no necessity, but has
authority over his own
will and has made
this decision in his
own heart, to keep his
own virginity, he will
do well. 38 Conse-
quently he also that
gives his virginity in
marriage does well,
but he that does not
give it in marriage
will do better.
39 A wife is bound
during all the time
her husband is alive.
But if her husband
should fall asleep [in
death], she is free to
be married to whom
she wants, only in
[the] Lord. 40 But
she is happier if she
remains as she is, ac-
cording to my opinion.

δοκῶ γὰρ κἀγὼ πνεῦμα θεοῦ
I am thinking for also I spirit of God
ἔχειν.
to be having.
8 Περὶ δὲ τῶν εἰδωλοθύτων,
About but the (things) sacrificed to idols,
οἴδαμεν ὅτι πάντες γνῶσιν
we have known that all (ones) knowledge
ἔχομεν. ἡ γνῶσις φυσιοῖ, ἡ δὲ
we are having. The knowledge is puffing up, the but
ἀγάπη οἰκοδομεῖ. 2 εἴ τις δοκεῖ
love is building up. If anyone is thinking
ἐγνωκέναι τι, οὔπω ἔγνω
to have known anything, not as yet he knew
καθὼς δεῖ γνῶναι· 3 εἰ δέ τις
according as it is binding to know; if but anyone
ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ'
is loving the God, this (one) has been known by
αὐτοῦ.
him.
4 Περὶ τῆς βρώσεως οὖν τῶν
About the eating therefore of the
εἰδωλοθύτων οἴδαμεν ὅτι
(things) sacrificed to idols we have known that
οὐδὲν εἴδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς
nothing idol in world, and that no one God
εἰ μὴ εἷς. 5 καὶ γὰρ εἴπερ εἰσὶν
if not one. Also for if even are
λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε
(ones) being said gods whether in heaven or
ἐπὶ γῆς, ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι
upon earth, as-even are gods many and lords
πολλοί, 6 ἀλλ' ἡμῖν εἷς θεὸς ὁ πατήρ, ἐξ
many, but to us one God the Father, out of
οὗ τὰ πάντα καὶ ἡμεῖς εἰς αὐτόν, καὶ
whom the all (things) and we into him, and
εἷς κύριος Ἰησοῦς Χριστός, δι' οὗ τὰ
one Lord Jesus Christ, through whom the
πάντα καὶ ἡμεῖς δι' αὐτοῦ.
all (things) and we through him.
7 Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις· τινὲς
But not in all (ones) the knowledge; some
δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου
but to the custom until right now of the idol
ὡς εἰδωλόθυτον ἐσθίουσιν, καὶ ἡ
as sacrificed to idol they are eating, and the
συνείδησις αὐτῶν ἀσθενὴς οὖσα
conscience of them weak being
μολύνεται. 8 βρῶμα δὲ ἡμᾶς οὐ
is being defiled. Thing eaten but us not

I certainly think I
also have God's spirit.
8 Now concerning
foods offered to
idols: we know we
all have knowledge.
Knowledge puffs up,
but love builds up.
2 If anyone thinks he
has acquired knowl-
edge of something, he
does not yet know [it]
just as he ought to
know [it]. 3 But if
anyone loves God, this
one is known by him.
4 Now concerning
the eating of foods
offered to idols, we
know that an idol is
nothing in the world,
and that there is no
God but one. 5 For
even though there are
those who are called
"gods," whether in
heaven or on earth,
just as there are many
"gods" and many
"lords," 6 there is
actually to us one
God the Father, out
of whom all things
are, and we for him;
and there is one Lord,
Jesus Christ, through
whom all things are,
and we through him.
7 Nevertheless,
there is not this
knowledge in all
persons; but some,
being accustomed
until now to the idol,
eat food as something
sacrificed to an idol,
and their conscience,
being weak, is defiled.
8 But food will not

παραστήσει τῷ θεῷ· οὔτε ἐὰν
will make stand beside to the God; neither if ever
μὴ φάγωμεν, ὑστερούμεθα, οὔτε
not we should eat, we are coming behind, nor
ἐὰν φάγωμεν, περισσεύομεν.
if ever we should eat, we are abounding.
9 βλέπετε δὲ μή πως ἡ ἐξουσία
Be YOU looking but not somehow the authority
ὑμῶν αὕτη πρόσκομμα γένηται
of YOU this thing struck toward should become
τοῖς ἀσθενέσιν. 10 ἐὰν γάρ τις
to the weak (ones). If ever for anyone
ἴδῃ σὲ τὸν ἔχοντα γνῶσιν ἐν
should see you the (one) having knowledge in
εἰδωλίῳ κατακείμενον, οὐχὶ ἡ συνείδησις
idol temple lying down, not the conscience
αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ
of him weak being will be built up into the
τὰ εἰδωλόθυτα ἐσθίειν;
the (things) sacrificed to idols to be eating?
11 ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν
Is being destroyed for the (one) being weak in
τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' ὃν
the your knowledge, the brother through whom
Χριστὸς ἀπέθανεν. 12 οὕτως δὲ ἁμαρτάνοντες
Christ died. Thus but sinning
εἰς τοὺς ἀδελφοὺς καὶ τύπτοντες αὐτῶν τὴν
into the brothers and smiting of them the
συνείδησιν ἀσθενοῦσαν εἰς Χριστὸν
conscience being weak into Christ
ἁμαρτάνετε. 13 διόπερ εἰ
YOU are sinning. Through which even if
βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ
thing eaten is causing to fall the brother of me, not
μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα
not I should eat meat into the age, in order that
μὴ τὸν ἀδελφόν μου σκανδαλίσω.
not the brother of me I should cause to fall.
9 Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος;
Not am I free? Not am I apostle?
οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑόρακα; οὐ
Not Jesus the Lord of us have I seen? Not
τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ; 2 εἰ
the work of me YOU are in Lord? If
ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν
to others not I am apostle, but in fact to YOU
εἰμί, ἡ γὰρ σφραγίς μου τῆς ἀποστολῆς
I am, the for seal of me of the apostleship
ὑμεῖς ἐστὲ ἐν κυρίῳ.
YOU are in Lord.

commend us to God;
if we do not eat, we
do not fall short, and,
if we eat, we have no
credit to ourselves.
9 But keep watching
that this authority
of YOURS does not
somehow become
a stumbling block
to those who are
weak. 10 For if
anyone should see
you, the one having
knowledge, reclining
at a meal in an idol
temple, will not the
conscience of that one
who is weak be built
up to the point of
eating foods offered to
idols? 11 Really, by
your knowledge, the
man that is weak is
being ruined, [your]
brother for whose sake
Christ died. 12 But
when YOU people
thus sin against YOUR
brothers and wound
their conscience that
is weak, YOU are
sinning against Christ.
13 Therefore, if food
makes my brother
stumble, I will never
again eat flesh at all,
that I may not make
my brother stumble.
9 Am I not free? Am
I not an apostle?
Have I not seen Jesus
our Lord? Are not
YOU my work in [the]
Lord? 2 If I am not
an apostle to others, I
most certainly am to
YOU, for YOU are the
seal confirming my
apostleship in relation
to [the] Lord.

3 ʽΗ ἐμὴ ἀπολογία τοῖς ἐμὲ
The my defense to the (ones) me
ἀνακρίνουσίν ἐστιν αὕτη. 4 μὴ οὐκ
judging up is this. Not not
ἔχομεν ἐξουσίαν φαγεῖν καὶ πεῖν;
we are having authority to eat and to drink?
5 μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν
Not not we are having authority sister
γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ
woman to be leading about, as also the leftover
ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ
apostles and the brothers of the Lord and
Κηφᾶς; 6 ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ
Cephas? Or alone I and Barnabas not
ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι; 7 τίς
are we having authority not to be working? Who
στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς
serves as soldier to own provisions sometime? Who
φυτεύει ἀμπελῶνα καὶ τὸν καρπὸν αὐτοῦ οὐκ
is planting vineyard and the fruit of it not
ἐσθίει; ἢ τίς ποιμαίνει ποίμνην καὶ
he is eating? Or who is shepherding flock and
ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ
out of the milk of the flock not
ἐσθίει;
he is eating?
8 Μὴ κατὰ ἄνθρωπον ταῦτα
Not according to man these (things)
λαλῶ, ἢ καὶ ὁ νόμος ταῦτα οὐ
I am speaking, or also the Law these (things) not
λέγει; 9 ἐν γὰρ τῷ Μωυσέως νόμῳ
is saying? In for the of Moses law
γέγραπται Οὐ φιμώσεις βοῦν
it has been written Not you will muzzle bull
ἀλοῶντα. μὴ τῶν βοῶν μέλει τῷ θεῷ,
threshing. Not of the bulls it is care to the God,
10 ἢ δι' ἡμᾶς πάντως λέγει;
or through us altogether is he saying?
δι' ἡμᾶς γὰρ ἐγράφη, ὅτι
Through us for it was written, because
ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν
is owing upon hope the (one) plowing
ἀροτριᾶν, καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι
to be plowing, and the (one) threshing upon hope
τοῦ μετέχειν.
of the to be partaking.
11 Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ
If we to YOU the spiritual (things)
ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ
sowed, great (thing) if we of YOU the

3 My defense to
those who examine me
is as follows: 4 We
have authority to eat
and drink, do we not?
5 We have authority
to lead about a sister
as a wife, even as the
rest of the apostles
and the Lord's broth-
ers and Ce'phas, do we
not? 6 Or is it only
Bar'na·bas and I that
do not have authority
to refrain from [secu-
lar] work? 7 Who is
it that ever serves as
a soldier at his own
expense? Who plants
a vineyard and does
not eat of its fruit? Or
who shepherds a flock
and does not eat some
of the milk of the
flock?
8 Am I speaking
these things by
human standards?
Or does not the Law
also say these things?
9 For in the law of
Moses it is written:
"You must not muzzle
a bull when it is
threshing out the
grain." Is it bulls God
is caring for? 10 Or
is it altogether for our
sakes he says it? Real-
ly for our sakes it was
written, because the
man who plows ought
to plow in hope and
the man who threshes
ought to do so in hope
of being a partaker.
11 If we have
sown spiritual
things to YOU, is it
something great if we

σαρκικὰ θερίσομεν; 12 εἰ ἄλλοι τῆς
fleshly (things) we shall reap? If others of the
ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον
of YOUR authority they are partaking, not rather
ἡμεῖς; ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ
we? But not we used to the authority
ταύτῃ, ἀλλὰ πάντα στέγομεν
this, but all (things) we are covering
ἵνα μή τινα ἐνκοπὴν δῶμεν
in order that not any striking in we should give
τῷ εὐαγγελίῳ τοῦ χριστοῦ. 13 οὐκ
to the good news of the Christ. Not
οἴδατε ὅτι οἱ τὰ ἱερὰ
have YOU known that the (ones) the sacred (things)
ἐργαζόμενοι τὰ ἐκ τοῦ ἱεροῦ
working the (things) out of the temple
ἐσθίουσιν, οἱ τῷ θυσιαστηρίῳ
are eating, the (ones) to the altar
παρεδρεύοντες τῷ θυσιαστηρίῳ
sitting beside to the altar
συνμερίζονται; 14 οὕτως καὶ ὁ κύριος
are having part with? Thus also the Lord
διέταξεν τοῖς τὸ εὐαγγέλιον
ordained to the (ones) the good news
καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου
announcing down out of the good news
ζῆν.
to be living.
15 ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ
I but not have used to nothing
τούτων. Οὐκ ἔγραψα δὲ ταῦτα
of these (things). Not I wrote but these (things)
ἵνα οὕτως γένηται ἐν ἐμοί, καλὸν
in order that thus it should become in me, fine
γάρ μοι μᾶλλον ἀποθανεῖν ἢ — τὸ
for to me rather to die or — the
καύχημά μου οὐδεὶς κενώσει. 16 ἐὰν
boasting of me no one will make empty. If ever
γὰρ εὐαγγελίζωμαι, οὐκ ἔστιν μοι
for I may be declaring good news, not is to me
καύχημα, ἀνάγκη γάρ μοι ἐπίκειται· οὐαὶ
boasting, necessity for to me is lying upon; woe
γάρ μοί ἐστιν ἐὰν μὴ
for to me it is if ever not
εὐαγγελίσωμαι. 17 εἰ γὰρ ἑκὼν
I should declare good news. If for voluntary
τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ
this I am performing, reward I am having; if but
ἄκων, οἰκονομίαν πεπίστευμαι.
involuntary, stewardship I have been entrusted with.

shall reap things
for the flesh from
YOU? 12 If other
men partake of this
authority over YOU,
do we not much more
so? Nevertheless, we
have not made use
of this authority, but
we are bearing all
things, in order that
we might not offer
any hindrance to
the good news about
the Christ. 13 Do
YOU not know that
the men performing
sacred duties eat the
things of the temple,
and those constantly
attending at the altar
have a portion for
themselves with the
altar? 14 In this
way, too, the Lord
ordained for those
proclaiming the good
news to live by means
of the good news.
15 But I have
not made use of a
single one of these
[provisions]. Indeed, I
have not written these
things that it should
become so in my case,
for it would be finer
for me to die than
—no man is going to
make my reason for
boasting void! 16 If,
now, I am declaring
the good news, it is
no reason for me to
boast, for necessity
is laid upon me.
Really, woe is me if
I did not declare the
good news! 17 If I
perform this willingly,
I have a reward; but
if I do it against my
will, all the same I
have a stewardship
entrusted to me.

18 τίς οὖν μού ἐστιν ὁ μισθός;
What therefore of me is the reward?
ἵνα εὐαγγελιζόμενος ἀδάπανον
In order that declaring good news without expense
θήσω τὸ εὐαγγέλιον, εἰς τὸ μὴ
I might put the good news, into the not
καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν
to abuse to the authority of me in
τῷ εὐαγγελίῳ.
the good news.
19 Ἐλεύθερος γὰρ ὢν ἐκ πάντων
Free for being out of all (ones)
πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς
to all (ones) myself I enslaved, in order that the
πλείονας κερδήσω· 20 καὶ ἐγενόμην τοῖς
more (ones) I might gain; and I became to the
Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους
Jews as Jew, in order that Jews
κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ
I might gain; to the (ones) under law as under
νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον,
law, not being very (one) under law,
ἵνα τοὺς ὑπὸ νόμον κερδήσω·
in order that the (ones) under law I might gain;
21 τοῖς ἀνόμοις ὡς ἄνομος,
to the (ones) without law as (one) without law,
μὴ ὢν ἄνομος θεοῦ ἀλλ' ἔννομος
not being without law of God but within law
Χριστοῦ, ἵνα κερδανῶ τοὺς
of Christ, in order that I shall gain the (ones)
ἀνόμους· 22 ἐγενόμην τοῖς
without law; I became to the
ἀσθενέσιν ἀσθενής, ἵνα τοὺς
strengthless (ones) strengthless, in order that the
ἀσθενεῖς κερδήσω· τοῖς πᾶσιν
strengthless (ones) I might gain; to all (ones)
γέγονα πάντα, ἵνα πάντως
I have become all (things), in order that by all means
τινὰς σώσω. 23 πάντα δὲ ποιῶ
some I might save. All (things) but I am doing
διὰ τὸ εὐαγγέλιον, ἵνα συνκοινωνὸς
through the good news, in order that sharer
αὐτοῦ γένωμαι.
of it I should become.
24 Οὐκ οἴδατε ὅτι οἱ ἐν
Not have you known that the (ones) in
σταδίῳ τρέχοντες πάντες μὲν
stadium running all indeed
τρέχουσιν, εἷς δὲ λαμβάνει τὸ
they are running, one but is receiving the

18 What, then, is my
reward? That while
declaring the good
news I may furnish
the good news without
cost, to the end that
I may not abuse my
authority in the good
news.
19 For, though
I am free from all
persons, I have made
myself the slave to
all, that I may gain
the most persons.
20 And so to the
Jews I became as a
Jew, that I might
gain Jews; to those
under law I became as
under law, though I
myself am not under
law, that I might
gain those under law.
21 To those without
law I became as
without law, although
I am not without
law toward God but
under law toward
Christ, that I might
gain those without
law. 22 To the weak
I became weak, that I
might gain the weak.
I have become all
things to people of all
sorts, that I might by
all means save some.
23 But I do all things
for the sake of the
good news, that I may
become a sharer of it
with [others].
24 Do you not
know that the runners
in a race all run, but
only one receives the

βραβεῖον; οὕτως τρέχετε ἵνα
prize? Thus be you running in order that
καταλάβητε. 25 πᾶς δὲ ὁ
you might receive down. Everyone but the
ἀγωνιζόμενος πάντα
being contestant all (things)
ἐγκρατεύεται, ἐκεῖνοι μὲν
he is exercising self-control, those indeed
οὖν ἵνα φθαρτὸν στέφανον
therefore in order that corruptible crown
λάβωσιν, ἡμεῖς δὲ ἄφθαρτον.
they might receive, we but incorruptible (one).
26 ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ
I to you-now thus am running as not
ἀδήλως, οὕτως πυκτεύω ὡς οὐκ ἀέρα
unevidently, thus I am boxing as not air
δέρων· 27 ἀλλὰ ὑπωπιάζω
flaying; but I am hitting under (the eye)
μου τὸ σῶμα καὶ δουλαγωγῶ, μή
of me the body and I am leading as slave, not
πως ἄλλοις κηρύξας αὐτὸς
somehow to others having preached very (one)
ἀδόκιμος γένωμαι.
disapproved I should become.
10 Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν,
Not I am willing for you to be ignorant,
ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ
brothers, that the fathers of us all (ones) under
τὴν νεφέλην ἦσαν καὶ πάντες διὰ τῆς
the cloud they were and all (ones) through the
θαλάσσης διῆλθον, 2 καὶ πάντες
sea they went through, and all (ones)
εἰς τὸν Μωυσῆν ἐβαπτίσαντο ἐν τῇ
into the Moses they were baptized in the
νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, 3 καὶ πάντες τὸ
cloud and in the sea, and all (ones) the
αὐτὸ πνευματικὸν βρῶμα ἔφαγον 4 καὶ
very spiritual thing eaten they ate and
πάντες τὸ αὐτὸ πνευματικὸν ἔπιον
all (ones) the very spiritual they drank
πόμα, ἔπινον γὰρ ἐκ πνευματικῆς
drink, they were drinking for out of spiritual
ἀκολουθούσης πέτρας, ἡ πέτρα δὲ ἦν
following rock-mass, the rock-mass but was
ὁ χριστός· 5 ἀλλ' οὐκ ἐν τοῖς πλείοσιν
the Christ; but not in the more (ones)
αὐτῶν ηὐδόκησεν ὁ θεός,
of them thought well the God,
κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.
they were strewn down for in the desolate [place].

prize? Run in such a
way that you may at-
tain it. 25 Moreover,
every man taking
part in a contest
exercises self-control
in all things. Now
they, of course, do it
that they may get a
corruptible crown, but
we an incorruptible
one. 26 Therefore,
the way I am running
is not uncertainly; the
way I am directing
my blows is so as not
to be striking the
air; 27 but I pummel
my body and lead
it as a slave, that,
after I have preached
to others, I myself
should not become
disapproved somehow.
10 Now I do not
want you to be
ignorant, brothers,
that our forefathers
were all under the
cloud and all passed
through the sea
2 and all got baptized
into Moses by means
of the cloud and of
the sea; 3 and all
ate the same spiritual
food 4 and all drank
the same spiritual
drink. For they used
to drink from the
spiritual rock-mass
that followed them,
and that rock-mass
meant the Christ.
5 Nevertheless, on
most of them God
did not express his
approval, for they
were laid low in the
wilderness.

6 Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν,
These (things) but types of us they occurred,
εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς
into the not to be us desirers
κακῶν, καθὼς κἀκεῖνοι
of bad (things), according as also those
ἐπεθύμησαν. 7 μηδὲ εἰδωλολάτραι
desired. Neither idolaters
γίνεσθε, καθώς τινες αὐτῶν·
be YOU becoming, according as some of them;
ὥσπερ γέγραπται Ἐκάθισεν ὁ λαὸς
as-even it has been written Sat down the people
φαγεῖν καὶ πεῖν, καὶ ἀνέστησαν
to eat and to drink, and they stood up
παίζειν. 8 μηδὲ
to be playing. Neither
πορνεύωμεν, καθώς
may we be committing fornication, according as
τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσαν
some of them committed fornication, and they fell
μιᾷ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες. 9 μηδὲ
to one day twenty- three thousand. Neither
ἐκπειράζωμεν τὸν κύριον, καθώς
may we be testing out the Lord, according as
τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφεων
some of them tested, and by the serpents
ἀπώλλυντο. 10 μηδὲ
they were destroying selves. Neither
γογγύζετε, καθάπερ
be YOU murmuring, according to which (things) even
τινὲς αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο
some of them murmured, and they destroyed selves
ὑπὸ τοῦ ὀλοθρευτοῦ. 11 ταῦτα δὲ
by the destroyer. These (things) but
τυπικῶς συνέβαινεν ἐκείνοις, ἐγράφη
typically was stepping with to those, it was written
δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ
but toward putting mind in of us, into whom the
τέλη τῶν αἰώνων κατήντηκεν.
ends of the ages has attained down.
12 Ὥστε ὁ δοκῶν ἑστάναι
As-and the (one) thinking to stand
βλεπέτω μὴ πέσῃ.
let him be looking not he should fall.
13 πειρασμὸς ὑμᾶς οὐκ εἴληφεν εἰ μὴ
Temptation YOU not has taken if not
ἀνθρώπινος· πιστὸς δὲ ὁ θεός, ὃς οὐκ
pertaining to man; faithful but the God, who not

6 Now these
things became our
examples, for us not
to be persons desiring
injurious things, even
as they desired them.
7 Neither become
idolaters, as some of
them did; just as it is
written: "The people
sat down to eat and
drink, and they got up
to have a good time."
8 Neither let us prac-
tice fornication, as
some of them commit-
ted fornication, only
to fall, twenty-three
thousand [of them] in
one day. 9 Neither
let us put Jehovah*
to the test, as some of
them put [him] to the
test, only to perish
by the serpents.
10 Neither be mur-
murers, just as some
of them murmured,
only to perish by the
destroyer. 11 Now
these things went on
befalling them as ex-
amples, and they were
written for a warning
to us upon whom the
ends of the systems of
things have arrived.
12 Consequently
let him that thinks
he is standing
beware that he does
not fall. 13 No
temptation has taken
YOU except what is
common to men.
But God is faithful,
and he will not

9* Jehovah, J18,22,23; the Lord, ℵBC; the Christ, P46D; God, A.

ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ
he will permit YOU to be tested over
ὃ δύνασθε, ἀλλὰ ποιήσει σὺν
which YOU are able, but he will make together with
τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ
the temptation also the stepping out of the
δύνασθαι ὑπενεγκεῖν.
to be able to bear under.
14 Διόπερ, ἀγαπητοί μου,
Through which even, (ones) loved of me,
φεύγετε ἀπὸ τῆς εἰδωλολατρίας. 15 ὡς
be YOU fleeing from the idolatry. As
φρονίμοις λέγω· κρίνατε ὑμεῖς
to discreet (ones) I am saying; YOU judge YOU
ὅ φημι. 16 Τὸ ποτήριον τῆς εὐλογίας
what I say. The cup of the blessing
ὃ εὐλογοῦμεν, οὐχὶ κοινωνία ἐστὶν τοῦ
which we are blessing, not sharing is it of the
αἵματος τοῦ χριστοῦ; τὸν ἄρτον ὃν
blood of the Christ? The loaf which
κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος
we are breaking, not sharing of the body
τοῦ χριστοῦ ἐστίν; 17 ὅτι εἷς ἄρτος,
of the Christ it is? Because one loaf,
ἓν σῶμα οἱ πολλοί ἐσμεν, οἱ γὰρ πάντες
one body the many we are, the for all (ones)
ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν.
out of the one loaf we are partaking.
18 βλέπετε τὸν Ἰσραὴλ κατὰ
Be YOU looking at the Israel according to
σάρκα· οὐχ οἱ ἐσθίοντες τὰς θυσίας
flesh; not the (ones) eating the sacrifices
κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν; 19 τί
sharers of the altar are they? What
οὖν φημί; ὅτι εἰδωλόθυτόν
therefore say I? That (thing) sacrificed to idol
τί ἐστιν, ἢ ὅτι εἴδωλόν τί ἐστιν;
anything is, or that idol anything is?
20 ἀλλ' ὅτι ἃ θύουσιν τὰ
But that what (things) are sacrificing the
ἔθνη, δαιμονίοις καὶ οὐ θεῷ
nations, to demons and not to God
θύουσιν, οὐ θέλω δὲ ὑμᾶς
they are sacrificing, not I am willing but YOU
κοινωνοὺς τῶν δαιμονίων γίνεσθαι.
sharers of the demons to be becoming.
21 οὐ δύνασθε ποτήριον Κυρίου
Not YOU are able cup of Lord

let YOU be tempted
beyond what YOU can
bear, but along with
the temptation he will
also make the way out
in order for YOU to be
able to endure it.
14 Therefore, my
beloved ones, flee
from idolatry. 15 I
speak as to men with
discernment; judge for
yourselves what I say.
16 The cup of bless-
ing which we bless, is
it not a sharing in the
blood of the Christ?
The loaf which we
break, is it not a shar-
ing in the body of the
Christ? 17 Because
there is one loaf, we,
although many, are
one body, for we are
all partaking of that
one loaf.
18 Look at that
which is Israel in a
fleshly way: Are not
those who eat the
sacrifices sharers
with* the altar?
19 What, then, am I
to say? That what is
sacrificed to an idol
is anything, or that
an idol is anything?
20 No; but I say that
the things which the
nations sacrifice they
sacrifice to demons,
and not to God; and
I do not want YOU to
become sharers with
the demons. 21 YOU
cannot be drinking
the cup of Jehovah*

18* Or, "in." 21* Jehovah, J7,8,10,24; Lord, ℵAB.

πίνειν καὶ ποτήριον δαιμονίων· οὐ
to be drinking and cup of demons; not
δύνασθε τραπέζης Κυρίου μετέχειν καὶ
YOU are able of table of Lord to be partaking and
τραπέζης δαιμονίων. 22 ἢ
of table of demons. Or
παραζηλοῦμεν τὸν κύριον; μὴ
are we inciting to jealousy the Lord? Not
ἰσχυρότεροι αὐτοῦ ἐσμέν;
stronger of him are we?
23 Πάντα ἔξεστιν· ἀλλ' οὐ
All (things) is being lawful; but not
πάντα συμφέρει. πάντα
all (things) is bearing with. All (things)
ἔξεστιν· ἀλλ' οὐ πάντα οἰκοδομεῖ.
is being lawful; but not all (things) is building up.
24 μηδεὶς τὸ ἑαυτοῦ ζητείτω ἀλλὰ
No one the of himself let him be seeking but
τὸ τοῦ ἑτέρου.
that of the different (one).
25 Πᾶν τὸ ἐν μακέλλῳ πωλούμενον
Everything the in meat market being sold
ἐσθίετε μηδὲν ἀνακρίνοντες διὰ τὴν
be YOU eating nothing judging up through the
συνείδησιν, 26 τοῦ κυρίου γὰρ ἡ γῆ καὶ
conscience, of the Lord for the earth and
τὸ πλήρωμα αὐτῆς. 27 εἴ τις καλεῖ
the fullness of it. If anyone is calling
ὑμᾶς τῶν ἀπίστων καὶ θέλετε
YOU of the unbelievers and YOU are willing
πορεύεσθαι, πᾶν τὸ παρατιθέμενον
to be going, everything the being set alongside
ὑμῖν ἐσθίετε μηδὲν ἀνακρίνοντες διὰ
to YOU be YOU eating nothing judging up through
τὴν συνείδησιν· 28 ἐὰν δέ τις ὑμῖν
the conscience; if ever but anyone to YOU
εἴπῃ Τοῦτο ἱερόθυτόν ἐστιν,
should say This (thing) sacredly sacrificed is,
μὴ ἐσθίετε δι' ἐκεῖνον τὸν
not be YOU eating through that [man] the (one)
μηνύσαντα καὶ τὴν συνείδησιν·
having disclosed and the conscience;
29 συνείδησιν δὲ λέγω οὐχὶ τὴν
conscience but I am saying not the (one)
ἑαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου·
of self but the (one) of the different (one);

and the cup of
demons; YOU cannot
be partaking of "the
table of Jehovah"* and
the table of demons.
22 Or "are we inciting
Jehovah* to jealousy"?
We are not stronger
than he is, are we?
23 All things are
lawful; but not all
things are advan-
tageous. All things
are lawful; but not
all things build up.
24 Let each one keep
seeking, not his own
[advantage], but that
of the other person.
25 Everything that
is sold in a meat
market keep eating,
making no inquiry on
account of YOUR con-
science; 26 for "to
Jehovah* belong the
earth and that which
fills it." 27 If anyone
of the unbelievers
invites YOU and YOU
wish to go, proceed
to eat everything that
is set before YOU,
making no inquiry
on account of YOUR
conscience. 28 But
if anyone should
say to YOU: "This is
something offered in
sacrifice," do not eat
on account of the one
that disclosed it and
on account of con-
science.* 29 "Con-
science," I say, not
your own, but that
of the other person.

21* Jehovah, $J^{7,8,10,24}$; Lord, ℵAB. 22* Jehovah, $J^{7,8,10,14}$; the Lord, ℵAB. 26* Jehovah, $J^{7,8,10,11,13,14,16-18,20,22,23}$; the Lord, ℵAB. 28* Sy^h and Textus Receptus add: "(For the earth belongs to the Lord [$J^{7,8,10,11,13,14,16,17}$, to Jehovah], and so does its fullness)."

ἵνα τί γὰρ ἡ ἐλευθερία μου
in order that why for the freedom of me
κρίνεται ὑπὸ ἄλλης συνειδήσεως; 30 εἰ
is being judged by another conscience? If
ἐγὼ χάριτι μετέχω, τί
I to thanks I am partaking, why
βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ
am I being blasphemed over what I
εὐχαριστῶ;
am giving thanks?
31 Εἴτε οὖν ἐσθίετε εἴτε
Whether therefore YOU are eating or
πίνετε εἴτε τι ποιεῖτε,
YOU are drinking or anything YOU are doing,
πάντα εἰς δόξαν θεοῦ ποιεῖτε.
all (things) into glory of God be YOU doing.
32 ἀπρόσκοποι καὶ Ἰουδαίοις
Not causing to strike toward and to Jews
γίνεσθε καὶ Ἕλλησιν καὶ τῇ
be YOU becoming and to Greeks and to the
ἐκκλησίᾳ τοῦ θεοῦ, 33 καθὼς κἀγὼ
ecclesia of the God, according as also I
πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν
all (things) to all (ones) I am pleasing, not seeking
τὸ ἐμαυτοῦ σύμφορον ἀλλὰ τὸ
the of myself (thing) bearing with but the (one)
τῶν πολλῶν, ἵνα σωθῶσιν.
of the many, in order that they might be saved.
11 μιμηταί μου γίνεσθε, καθὼς
Imitators of me be YOU becoming, according as
κἀγὼ Χριστοῦ.
also I of Christ.
2 Ἐπαινῶ δὲ ὑμᾶς ὅτι πάντα
I am praising but YOU because all (things)
μου μέμνησθε καὶ καθὼς
of me YOU have remembered and according as
παρέδωκα ὑμῖν τὰς παραδόσεις
I gave beside to YOU the things given beside
κατέχετε. 3 Θέλω δὲ ὑμᾶς
YOU are holding down. I am willing but YOU
εἰδέναι ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ
to have known that of every male person the head
ὁ χριστός ἐστιν, κεφαλὴ δὲ γυναικὸς ὁ
the Christ is, head but of woman the
ἀνήρ, κεφαλὴ δὲ τοῦ χριστοῦ ὁ θεός.
male person, head but the Christ the God.
4 πᾶς ἀνὴρ προσευχόμενος ἢ
Every male person praying or
προφητεύων κατὰ κεφαλῆς ἔχων καταισχύνει
prophesying down on head having is shaming

For why should it
be that my freedom
is judged by another
person's conscience?
30 If I am partaking
with thanks, why
am I to be spoken of
abusively over that for
which I give thanks?
31 Therefore,
whether YOU are
eating or drinking or
doing anything else,
do all things for God's
glory. 32 Keep from
becoming causes for
stumbling to Jews as
well as Greeks and
to the congregation
of God, 33 even
as I am pleasing all
people in all things,
not seeking my own
advantage but that
of the many, in order
that they might get
saved.
11 Become imitators
of me, even as I
am of Christ.
2 Now I commend
YOU because in all
things YOU have me
in mind and YOU
are holding fast the
traditions just as I
handed [them] on to
YOU. 3 But I want
YOU to know that the
head of every man is
the Christ; in turn the
head of a woman is
the man; in turn the
head of the Christ is
God. 4 Every man
that prays or prophe-
sies having something
on his head shames

τὴν κεφαλὴν αὐτοῦ· 5 πᾶσα δὲ γυνὴ
the head of him; every but woman
προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ
praying or prophesying not veiled down
τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν αὐτῆς,
to the head she is shaming the head of her,
ἓν γάρ ἐστιν καὶ τὸ αὐτὸ
one (thing) for it is and the very (thing)
τῇ ἐξυρημένῃ. 6 εἰ γὰρ οὐ
to the [woman] having been shaved. If for not
κατακαλύπτεται γυνή, καὶ κειράσθω·
is being veiled down woman, also let her be shorn;
εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ
if but disgraceful to woman the to be shorn or
ξυρᾶσθαι, κατακαλυπτέσθω.
to be being shaved, let her be being veiled down.
7 ἀνὴρ μὲν γὰρ οὐκ ὀφείλει
Male person indeed for not is owing
κατακαλύπτεσθαι τὴν κεφαλήν, εἰκὼν καὶ
to be being veiled down the head, image and
δόξα θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα
glory of God existing; the woman but glory
ἀνδρός ἐστιν. 8 οὐ γάρ ἐστιν
of male person is. Not for is
ἀνὴρ ἐκ γυναικός, ἀλλὰ γυνὴ ἐξ
male person out of woman, but woman out of
ἀνδρός· 9 καὶ γὰρ οὐκ ἐκτίσθη
male person; also for not was created
ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ
male person through the woman, but woman
διὰ τὸν ἄνδρα. 10 διὰ τοῦτο
through the male person. Through this
ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ
is owing the woman authority to be having upon
τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.
the head through the angels.
11 πλὴν οὔτε γυνὴ χωρὶς
Besides neither woman apart from
ἀνδρὸς οὔτε ἀνὴρ χωρὶς γυναικὸς
male person nor male person apart from woman
ἐν κυρίῳ· 12 ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ
in Lord; as-even for the woman out of the
ἀνδρός, οὕτως καὶ ὁ ἀνὴρ διὰ
male person, thus also the male person through
τῆς γυναικός· τὰ δὲ πάντα ἐκ τοῦ θεοῦ.
the woman; the but all (things) out of the God.
13 ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶν
In you very (ones) judge you; fitting is it
γυναῖκα ἀκατακάλυπτον τῷ θεῷ
woman not veiled down to the God

his head; 5 but
every woman that
prays or prophesies
with her head
uncovered shames
her head, for it is one
and the same as if she
were a [woman] with
a shaved head. 6 For
if a woman does not
cover herself, let her
also be shorn; but if
it is disgraceful for a
woman to be shorn
or shaved, let her be
covered.
7 For a man ought
not to have his head
covered, as he is God's
image and glory; but
the woman is man's
glory. 8 For man
is not out of woman,
but woman out of
man; 9 and, what
is more, man was not
created for the sake
of the woman, but
woman for the sake
of the man. 10 That
is why the woman
ought to have a sign
of authority upon her
head because of the
angels.
11 Besides, in
connection with [the]
Lord neither is woman
without man nor
man without woman.
12 For just as the
woman is out of the
man, so also the man
is through the woman;
but all things are out
of God. 13 Judge for
YOUR own selves: Is
it fitting for a woman

προσεύχεσθαι; 14 οὐδὲ ἡ φύσις αὐτὴ
to be praying? Not-but the nature very
διδάσκει ὑμᾶς ὅτι ἀνὴρ μὲν ἐὰν
is teaching you that male person indeed if ever
κομᾷ, ἀτιμία αὐτῷ ἐστίν,
he may have long hair, dishonor to him it is,
15 γυνὴ δὲ ἐὰν κομᾷ, δόξα
woman but if ever she may have long hair, glory
αὐτῇ ἐστίν; ὅτι ἡ κόμη ἀντὶ
to her it is? Because the (long) hair instead of
περιβολαίου δέδοται αὐτῇ. 16 Εἰ
thing thrown around has been given to her. If
δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς
but anyone is seeming fond of disputing to be, we
τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ
such custom not we are having, neither
αἱ ἐκκλησίαι τοῦ θεοῦ.
the ecclesias of the God.
17 Τοῦτο δὲ παραγγέλλων οὐκ
This but announcing beside not
ἐπαινῶ ὅτι οὐκ εἰς τὸ κρεῖσσον ἀλλὰ
I am praising because not into the better but
εἰς τὸ ἧσσον συνέρχεσθε.
into the worse YOU are coming together.
18 πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν
First indeed for coming together of YOU in
ἐκκλησίᾳ ἀκούω σχίσματα ἐν ὑμῖν
ecclesia I am hearing splits in YOU
ὑπάρχειν, καὶ μέρος τι πιστεύω.
to be existing, and part some I am believing.
19 δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι,
It is binding for also sects in YOU to be,
ἵνα καὶ οἱ δόκιμοι φανεροὶ
in order that also the approved (ones) manifest
γένωνται ἐν ὑμῖν.
might become in YOU.
20 Συνερχομένων οὖν ὑμῶν ἐπὶ τὸ
Coming together therefore of YOU upon the
αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον
very [place] not it is pertaining to Lord supper
φαγεῖν, 21 ἕκαστος γὰρ τὸ ἴδιον δεῖπνον
to eat, each (one) for the own supper
προλαμβάνει ἐν τῷ φαγεῖν, καὶ ὃς μὲν
is taking before in the to eat, and who indeed
πεινᾷ, ὃς δὲ μεθύει. 22 μὴ
is hungering, who but is being intoxicated. Not
γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ
for houses not YOU are having into the
ἐσθίειν καὶ πίνειν; ἢ τῆς
to be eating and to be drinking? Or of the

to pray uncovered to
God? 14 Does not
nature itself teach
YOU that if a man
has long hair, it is
a dishonor to him;
15 but if a woman
has long hair, it is a
glory to her? Because
her hair is given her
instead of a headdress.
16 However, if any
man seems to dispute
for some other
custom, we have no
other, neither do the
congregations of God.
17 But, while giving
these instructions, I
do not commend YOU
because it is, not for
the better, but for the
worse that YOU meet
together. 18 For
first of all, when YOU
come together in a
congregation, I hear
divisions exist among
YOU; and in some
measure I believe it.
19 For there must
also be sects among
YOU, that the persons
approved may also
become manifest
among YOU.
20 Therefore, when
YOU come together to
one place, it is not
possible to eat the
Lord's evening meal.
21 For, when YOU eat
[it], each one takes
his own evening meal
beforehand, so that
one is hungry but
another is intoxicated.
22 Certainly YOU
do have houses for
eating and drinking,
do YOU not? Or

ἐκκλησίας τοῦ θεοῦ καταφρονεῖτε,
ecclesia of the God are YOU minding down on,
καὶ καταισχύνετε τοὺς μὴ ἔχοντας;
and are YOU shaming down the (ones) not having?
τί εἴπω ὑμῖν; ἐπαινέσω ὑμᾶς;
What should I say to YOU? Shall I praise YOU?
ἐν τούτῳ οὐκ ἐπαινῶ.
In this not I am praising.

23 ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ κυρίου,
I for I received beside from the Lord,
ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ κύριος
which also I gave beside to YOU, that the Lord
Ἰησοῦς ἐν τῇ νυκτὶ ᾗ
Jesus in the night to which
παρεδίδετο ἔλαβεν ἄρτον
he was being given beside he received loaf
24 καὶ εὐχαριστήσας ἔκλασεν καὶ εἶπεν
and having given thanks he broke and he said
Τοῦτό μού ἐστιν τὸ σῶμα τὸ ὑπὲρ ὑμῶν·
This of me is the body the over YOU;
τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
this be YOU doing into the my remembrance.
25 ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ
As-thus also the cup after the
δειπνῆσαι, λέγων Τοῦτο τὸ ποτήριον
to have supper, saying This the cup
ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι·
the new covenant is in the my blood;
τοῦτο ποιεῖτε, ὁσάκις ἐὰν
this be YOU doing, as often as if ever
πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν.
YOU may be drinking, into the my remembrance.
26 ὁσάκις γὰρ ἐὰν ἐσθίητε τὸν
As often as for if ever YOU may be eating the
ἄρτον τοῦτον καὶ τὸ ποτήριον
loaf this and the cup
πίνητε, τὸν θάνατον τοῦ κυρίου
YOU may be drinking, the death of the Lord
καταγγέλλετε, ἄχρι οὗ
YOU are announcing down, until which
ἔλθῃ.
he should come.

27 ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον
As-and who likely may be eating the loaf
ἢ πίνῃ τὸ ποτήριον τοῦ κυρίου
or he may be drinking the cup of the Lord
ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ
unworthily, held in he will be of the body and

do YOU despise the
congregation of God
and make those
who have nothing
ashamed? What shall
I say to YOU? Shall
I commend YOU? In
this I do not com-
mend YOU.
23 For I received
from the Lord* that
which I also handed
on to YOU, that the
Lord Jesus in the
night in which he was
going to be handed
over took a loaf
24 and, after giving
thanks, he broke
it and said: "This
means my body which
is in YOUR behalf.
Keep doing this in
remembrance of me."
25 He did likewise
respecting the cup
also, after he had the
evening meal, saying:
"This cup means the
new covenant by
virtue of my blood.
Keep doing this, as
often as YOU drink it,
in remembrance of
me." 26 For as often
as YOU eat this loaf
and drink this cup,
YOU keep proclaiming
the death of the Lord,
until he arrives.
27 Consequently
whoever eats the loaf
or drinks the cup of
the Lord unworthily
will be guilty respect-
ing the body and

23* The Lord, אAB; Jehovah, J[13,14].

τοῦ αἵματος τοῦ κυρίου.
of the blood of the Lord.
28 δοκιμαζέτω δὲ ἄνθρωπος ἑαυτόν, καὶ
Let him be proving but man himself, and
οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ
thus out of the loaf let him be eating and
ἐκ τοῦ ποτηρίου πινέτω·
out of the cup let him be drinking;
29 ὁ γὰρ ἐσθίων καὶ πίνων κρίμα
the (one) for eating and drinking judgment
ἑαυτῷ ἐσθίει καὶ πίνει μὴ
to himself he is eating and he is drinking not
διακρίνων τὸ σῶμα. 30 διὰ τοῦτο ἐν
judging through the body. Through this in
ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄρρωστοι
YOU many strengthless (ones) and unhealthy
καὶ κοιμῶνται ἱκανοί. 31 εἰ δὲ
and are sleeping sufficient (ones). If but
ἑαυτοὺς διεκρίνομεν, οὐκ ἂν
selves we were judging through, not likely
ἐκρινόμεθα· 32 κρινόμενοι δὲ ὑπὸ
we were being judged; being judged but by
τοῦ κυρίου παιδευόμεθα, ἵνα
the Lord we are being disciplined, in order that
μὴ σὺν τῷ κόσμῳ
not together with the world
κατακριθῶμεν. 33 ὥστε, ἀδελφοί
we should be judged down. As-and, brothers
μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους
of me, coming together into the to eat one another
ἐκδέχεσθε. 34 εἴ τις πεινᾷ, ἐν
be YOU waiting for. If anyone is hungering, in
οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς
house let him be eating, in order that not into
κρίμα συνέρχησθε. Τὰ δὲ
judgment YOU may be coming together. The but
λοιπὰ ὡς ἂν ἔλθω
leftover (things) as likely I should come
διατάξομαι.
I shall orderly set through.

12 Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί,
About but the spiritual (things), brothers,
οὐ θέλω ὑμᾶς ἀγνοεῖν.
not I am willing YOU to be ignorant.
2 Οἴδατε ὅτι ὅτε ἔθνη ἦτε
You have known that when nations YOU were
πρὸς τὰ εἴδωλα τὰ ἄφωνα ὡς ἂν
toward the idols the voiceless as likely

the blood of the Lord.
28 First let a man
approve himself after
scrutiny, and thus
let him eat of the
loaf and drink of the
cup. 29 For he that
eats and drinks eats
and drinks judgment
against himself if
he does not discern
the body. 30 That
is why many among
YOU are weak and
sickly, and quite a
few are sleeping [in
death]. 31 But if we
would discern what
we ourselves are, we
would not be judged.
32 However, when
we are judged, we are
disciplined by Jeho-
vah,* that we may not
become condemned
with the world.
33 Consequently,
my brothers, when
YOU come together
to eat [it], wait for
one another. 34 If
anyone is hungry, let
him eat at home, that
YOU may not come
together for judgment.
But the remaining
matters I will set
in order when I get
there.

12 Now concerning
the spiritual
gifts, brothers, I do
not want YOU to be
ignorant. 2 YOU
know that when YOU
were people of the na-
tions, YOU were being
led away to those
voiceless idols just as

32* Jehovah, J[13,16,18]; the Lord, אAB.

ἤγεσθε ἀπαγόμενοι. 3 διὸ
You were being led being led off. Through which
γνωρίζω ὑμῖν ὅτι οὐδεὶς ἐν πνεύματι
I am making known to you that no one in spirit
θεοῦ λαλῶν λέγει Ἀνάθεμα
of God speaking he is saying Anathema
Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν Κύριος
Jesus, and no one is able to say Lord
Ἰησοῦς εἰ μὴ ἐν πνεύματι ἁγίῳ.
Jesus if not in spirit holy.

4 Διαιρέσεις δὲ χαρισμάτων εἰσίν, τὸ
Varieties but of gracious gifts are, the
δὲ αὐτὸ πνεῦμα· 5 καὶ διαιρέσεις διακονιῶν
but very spirit; and varieties of services
εἰσίν, καὶ ὁ αὐτὸς κύριος· 6 καὶ διαιρέσεις
are, and the very Lord; and varieties
ἐνεργημάτων εἰσίν, καὶ ὁ αὐτὸς θεός,
of inworkings are, and the very God,
ὁ ἐνεργῶν τὰ πάντα ἐν
the (one) working within the all (things) in
πᾶσιν. 7 ἑκάστῳ δὲ δίδοται
all (things). To each (one) but is being given
ἡ φανέρωσις τοῦ πνεύματος πρὸς τὸ
the manifestation of the spirit toward the
συμφέρον. 8 ᾧ μὲν γὰρ
(thing) bearing with. To whom indeed for
διὰ τοῦ πνεύματος δίδοται λόγος
through the spirit is being given word
σοφίας, ἄλλῳ δὲ λόγος γνώσεως
of wisdom, to another but word of knowledge
κατὰ τὸ αὐτὸ πνεῦμα, 9 ἑτέρῳ
according to the very spirit, to different (one)
πίστις ἐν τῷ αὐτῷ πνεύματι, ἄλλῳ δὲ
faith in the very spirit, to another but
χαρίσματα ἰαμάτων ἐν τῷ ἑνὶ πνεύματι,
gracious gifts of healings in the one spirit,
10 ἄλλῳ δὲ ἐνεργήματα δυνάμεων,
to another but inworkings of powers,
ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ
to another but prophecy, to another but
διακρίσεις πνευμάτων, ἑτέρῳ γένη
discernings of spirits, to different (one) kinds
γλωσσῶν, ἄλλῳ δὲ ἑρμηνία
of tongues, to another but interpretation
γλωσσῶν· 11 πάντα δὲ ταῦτα
of tongues; all but these (things)
ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα,
is working within the one and the very spirit,

you happened to be
led. 3 Therefore I
would have you know
that nobody when
speaking by God's
spirit says: "Jesus is
accursed!" and nobody
can say: "Jesus is
Lord!" except by holy
spirit.
4 Now there are
varieties of gifts, but
there is the same spir-
it; 5 and there are
varieties of ministries,
and yet there is the
same Lord; 6 and
there are varieties of
operations, and yet it
is the same God who
performs all the oper-
ations in all persons.
7 But the manifes-
tation of the spirit is
given to each one for
a beneficial purpose.
8 For example, to one
there is given through
the spirit speech of
wisdom, to another
speech of knowledge
according to the same
spirit, 9 to another
faith by the same
spirit, to another gifts
of healings by that
one spirit, 10 to yet
another operations of
powerful works, to an-
other prophesying, to
another discernment
of inspired utterances,
to another different
tongues, and to
another interpretation
of tongues. 11 But
all these operations
the one and the
same spirit performs,

διαιροῦν ἰδίᾳ ἑκάστῳ
variegating to own [space] to each (one)
καθὼς βούλεται.
according as it is wishing.
12 Καθάπερ γὰρ τὸ
According to which (things) even for the
σῶμα ἕν ἐστιν καὶ μέλη πολλὰ ἔχει,
body one is and members many it is having,
πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ
all but the members of the body many
ὄντα ἕν ἐστιν σῶμα, οὕτως καὶ ὁ Χριστός·
being one is body, thus also the Christ;
13 καὶ γὰρ ἐν ἑνὶ πνεύματι ἡμεῖς πάντες εἰς
and for in one spirit we all into
ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι
one body we were baptized, whether Jews
εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι,
or Greeks, whether slaves or free (ones),
καὶ πάντες ἓν πνεῦμα ἐποτίσθημεν.
and all (ones) one spirit we were made to drink.
14 καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος
Also for the body not is one member
ἀλλὰ πολλά. 15 ἐὰν εἴπῃ ὁ πούς
but many. If ever should say the foot
Ὅτι οὐκ εἰμὶ χείρ, οὐκ εἰμὶ ἐκ τοῦ
Because not I am hand, not I am out of the
σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ
body, not beside this not it is out of
τοῦ σώματος· 16 καὶ ἐὰν εἴπῃ τὸ
the body; and if ever should say the
οὖς Ὅτι οὐκ εἰμὶ ὀφθαλμός, οὐκ εἰμὶ
ear Because not I am eye, not I am
ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν
out of the body, not beside this not it is
ἐκ τοῦ σώματος· 17 εἰ ὅλον τὸ σῶμα
out of the body; if whole the body
ὀφθαλμός, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοή,
eye, where the hearing? If whole hearing,
ποῦ ἡ ὄσφρησις; 18 νῦν δὲ ὁ θεὸς ἔθετο
where the smelling? Now but the God set
τὰ μέλη, ἓν ἕκαστον αὐτῶν, ἐν τῷ
the members, one each of them, in the
σώματι καθὼς ἠθέλησεν.
body according as he willed.
19 εἰ δὲ ἦν τὰ πάντα ἓν μέλος, ποῦ
If but was the all one member, where
τὸ σῶμα; 20 νῦν δὲ πολλὰ μέλη, ἓν δὲ
the body? Now but many members, one but
σῶμα. 21 οὐ δύναται δὲ ὁ ὀφθαλμὸς
body. Not is able but the eye

making a distribution
to each one respec-
tively just as it wills.
12 For just as the
body is one but has
many members, and
all the members of
that body, although
being many, are one
body, so also is the
Christ. 13 For truly
by one spirit we were
all baptized into one
body, whether Jews
or Greeks, whether
slaves or free, and we
were all made to drink
one spirit.
14 For the body,
indeed, is not one
member, but many.
15 If the foot should
say: "Because I am
not a hand, I am no
part of the body," it
is not for this reason
no part of the body.
16 And if the ear
should say: "Because
I am not an eye, I
am no part of the
body," it is not for
this reason no part of
the body. 17 If the
whole body were an
eye, where would the
[sense of] hearing be?
If it were all hearing,
where would the
smelling be? 18 But
now God has set the
members in the body,
each one of them, just
as he pleased.
19 If they were all
one member, where
would the body be?
20 But now they
are many members,
yet one body.
21 The eye cannot

εἰπεῖν τῇ χειρί Χρείαν σου οὐκ ἔχω,
to say to the hand Need of you not I am having,
ἢ πάλιν ἡ κεφαλὴ τοῖς ποσίν Χρείαν ὑμῶν
or again the head to the feet Need of you
οὐκ ἔχω· 22 ἀλλὰ πολλῷ μᾶλλον τὰ
not I am having; but to much rather the
δοκοῦντα μέλη τοῦ σώματος ἀσθενέστερα
seeming members of the body weaker
ὑπάρχειν ἀναγκαῖά ἐστιν, 23 καὶ
to be existing necessary (ones) is, and
ἃ δοκοῦμεν ἀτιμότερα
which (ones) we are thinking more dishonorable
εἶναι τοῦ σώματος, τούτοις τιμὴν
to be of the body, to these honor
περισσοτέραν περιτίθεμεν, καὶ τὰ
more abundant we are putting around, and the
ἀσχήμονα ἡμῶν εὐσχημοσύνην
uncomely (things) of us comeliness
περισσοτέραν ἔχει, 24 τὰ δὲ
more abundant is having, the but
εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει. ἀλλὰ
comely (things) of us not need is having. But
ὁ θεὸς συνεκέρασεν τὸ σῶμα, τῷ
the God mixed together the body, to the (one)
ὑστερουμένῳ περισσοτέραν δοὺς τιμήν,
coming behind more abundant having given honor,
25 ἵνα μὴ ᾖ σχίσμα ἐν τῷ
in order that not may be split in the
σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων
body, but the very over one another
μεριμνῶσι τὰ μέλη. 26 καὶ εἴτε
should be anxious the members. And whether
πάσχει ἓν μέλος, συνπάσχει
is suffering one member, is suffering together
πάντα τὰ μέλη· εἴτε δοξάζεται
all the members; whether is being glorified
μέλος, συνχαίρει πάντα τὰ μέλη.
member, is rejoicing together all the members.
27 ὑμεῖς δέ ἐστε σῶμα Χριστοῦ καὶ
You but you are body of Christ and
μέλη ἐκ μέρους. 28 Καὶ οὓς μὲν
members out of part. And whom indeed
ἔθετο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον
set the God in the ecclesia first
ἀποστόλους, δεύτερον προφήτας, τρίτον
apostles, second prophets, third
διδασκάλους, ἔπειτα δυνάμεις, ἔπειτα
teachers, thereupon powers, thereupon
χαρίσματα ἰαμάτων, ἀντιλήμψεις,
gracious gifts of healings, helps,

say to the hand: "I
have no need of you";
or, again, the head
[cannot say] to the
feet: "I have no need
of YOU." 22 But
much rather is it the
case that the members
of the body which
seem to be weaker are
necessary, 23 and
the parts of the body
which we think to be
less honorable, these
we surround with
more abundant honor,
and so our unseemly
parts have the more
abundant comeliness,
24 whereas our come-
ly parts do not need
anything. Neverthe-
less, God compounded
the body, giving honor
more abundant to the
part which had a lack,
25 so that there
should be no division
in the body, but that
its members should
have the same care for
one another. 26 And
if one member suffers,
all the other members
suffer with it; or if a
member is glorified,
all the other members
rejoice with it.
27 Now YOU are
Christ's body, and
members individually.
28 And God has set
the respective ones
in the congregation,
first, apostles;
second, prophets;
third, teachers; then
powerful works; then
gifts of healings;
helpful services,

κυβερνήσεις, γένη γλωσσῶν. 29 μὴ πάντες
steerings, kinds of tongues. Not all (ones)
ἀπόστολοι; μὴ πάντες προφῆται; μὴ
apostles? Not all (ones) prophets? Not
πάντες διδάσκαλοι; μὴ πάντες δυνάμεις;
all (ones) teachers? Not all (ones) powers?
30 μὴ πάντες χαρίσματα ἔχουσιν
Not all (ones) gracious gifts they are having
ἰαμάτων; μὴ πάντες γλώσσαις
of healings? Not all (ones) to tongues
λαλοῦσιν; μὴ πάντες διερμηνεύουσιν;
they are speaking? Not all (ones) are translating?
31 ζηλοῦτε δὲ τὰ χαρίσματα
Be you zealously acting for but the gracious gifts
τὰ μείζονα. Καὶ ἔτι καθ' ὑπερβολὴν
the greater. And yet according to over-cast
ὁδὸν ὑμῖν δείκνυμι.
way to you I am showing.
13 Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων
If ever to the tongues of the men
λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην
I may be speaking and of the angels, love
δὲ μὴ ἔχω, γέγονα χαλκὸς
but not I may be having, I have become copper
ἠχῶν ἢ κύμβαλον ἀλαλάζον. 2 κἂν
sounding or cymbal clanging. And if ever
ἔχω προφητείαν καὶ εἰδῶ
I may be having prophecy and I should know
τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν,
the mysteries all and all the knowledge,
κἂν ἔχω πᾶσαν τὴν πίστιν
and if ever I may be having all the faith
ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ
as-and mountains to be transplacing, love but
μὴ ἔχω, οὐθέν εἰμι. 3 κἂν
not I may be having, nothing I am. And if ever
ψωμίσω πάντα τὰ ὑπάρχοντά
I should morsel out in food all the belongings
μου, κἂν παραδῶ τὸ σῶμά
of me, and if ever I should give beside the body
μου, ἵνα καυχήσωμαι, ἀγάπην δὲ μὴ
of me, in order that I might boast, love but not
ἔχω, οὐδὲν ὠφελοῦμαι.
I may be having, nothing I am being profited.
4 Ἡ ἀγάπη μακροθυμεῖ,
The love is having longness of spirit,
χρηστεύεται, ἡ ἀγάπη οὐ ζηλοῖ, οὐ
it is kind, the love not is being jealous, not
περπερεύεται, οὐ φυσιοῦται, 5 οὐκ
it is bragging, not it is being puffed up, not

abilities to direct,
different tongues.
29 Not all are
apostles, are they?
Not all are prophets,
are they? Not all are
teachers, are they?
Not all perform pow-
erful works, do they?
30 Not all have gifts
of healings, do they?
Not all speak in
tongues, do they? Not
all are translators, are
they? 31 But keep
zealously seeking the
greater gifts. And yet
I show YOU a surpass-
ing way.

13 If I speak in
the tongues of
men and of angels
but do not have love,
I have become a
sounding [piece of]
brass or a clashing
cymbal. 2 And if
I have the gift of
prophesying and am
acquainted with all
the sacred secrets and
all knowledge, and if
I have all the faith
so as to transplant
mountains, but do
not have love, I am
nothing. 3 And if I
give all my belongings
to feed others, and if
I hand over my body,
that I may boast, but
do not have love, I am
not profited at all.
4 Love is long-
suffering and kind.
Love is not jealous,
it does not brag,
does not get puffed
up, 5 does not

ἀσχημονεῖ, οὐ ζητεῖ
it is behaving uncomelily, not it is seeking
τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ
the (things) of itself, not it is being provoked, not
λογίζεται τὸ κακόν, 6 οὐ χαίρει
it is reckoning the bad (thing), not it is rejoicing
ἐπὶ τῇ ἀδικίᾳ, συνχαίρει δὲ
upon the unrighteousness, it is rejoicing with but
τῇ ἀληθείᾳ· 7 πάντα στέγει,
to the truth; all (things) it is covering,
πάντα πιστεύει, πάντα ἐλπίζει,
all (things) it is believing, all (things) it is hoping,
πάντα ὑπομένει.
all (things) it is enduring.

8 Ἡ ἀγάπη οὐδέποτε πίπτει. εἴτε δὲ
The love never is falling. Whether but
προφητεῖαι, καταργηθήσονται· εἴτε
prophecies, they will be made ineffective; whether
γλῶσσαι, παύσονται· εἴτε γνῶσις,
tongues, they will cease; whether knowledge,
καταργηθήσεται. 9 ἐκ μέρους γὰρ
it will be made ineffective. Out of part for
γινώσκομεν καὶ ἐκ μέρους
we are knowing and out of part
προφητεύομεν· 10 ὅταν δὲ ἔλθῃ
we are prophesying; whenever but should come
τὸ τέλειον, τὸ ἐκ μέρους
the perfect (thing), the (thing) out of part
καταργηθήσεται. 11 ὅτε ἤμην νήπιος,
will be made ineffective. When I was babe,
ἐλάλουν ὡς νήπιος, ἐφρόνουν ὡς
I was speaking as babe, I was minding as
νήπιος, ἐλογιζόμην ὡς νήπιος· ὅτε
babe, I was reckoning as babe; when
γέγονα ἀνήρ, κατήργηκα
I have become male (adult), I have made ineffective
τὰ τοῦ νηπίου. 12 βλέπομεν γὰρ
the (things) of the babe. We are looking for
ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι,
right now through mirror in obscure expression,
τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι
then but face toward face; right now
γινώσκω ἐκ μέρους, τότε δὲ
I am knowing out of part, then but
ἐπιγνώσομαι καθὼς καὶ
I shall know accurately according as also
ἐπεγνώσθην. 13 νυνὶ δὲ μένει
I was accurately known. Now but is remaining

behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury.
6 It does not rejoice over unrighteousness, but rejoices with the truth. 7 It bears all things, believes all things, hopes all things, endures all things.

8 Love never fails. But whether there are [gifts of] prophesying, they will be done away with; whether there are tongues, they will cease; whether there is knowledge, it will be done away with.
9 For we have partial knowledge and we prophesy partially;
10 but when that *which is complete* arrives, that which is partial will be done away with. 11 When I was a babe, I used to speak as a babe, to think as a babe, to reason as a babe; but now that I have become a man, I have done away with the [traits] of a babe.
12 For at present we see in hazy outline by means of a metal mirror, but then it will be face to face. At present I know partially, but then I shall know accurately even as I am accurately known. 13 Now, however, there remain

πίστις, ἐλπίς, ἀγάπη· τὰ τρία ταῦτα,
faith, hope, love; the three these,
μείζων δὲ τούτων ἡ ἀγάπη.
greater but of these the love.

14 Διώκετε τὴν ἀγάπην,
Be YOU pursuing the love,
ζηλοῦτε δὲ τὰ πνευματικά,
be YOU seeking zealously but the spiritual (things),
μᾶλλον δὲ ἵνα προφητεύητε.
rather but in order that YOU may be prophesying.
2 ὁ γὰρ λαλῶν γλώσσῃ οὐκ
The (one) for speaking to tongue not
ἀνθρώποις λαλεῖ ἀλλὰ θεῷ, οὐδεὶς γὰρ
to men he is speaking but to God, no one for
ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια·
is hearing, to spirit but he is speaking mysteries;
3 ὁ δὲ προφητεύων ἀνθρώποις
the (one) but prophesying to men
λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ
he is speaking upbuilding and encouragement and
παραμυθίαν. 4 ὁ λαλῶν γλώσσῃ
consolation. The (one) speaking to tongue
ἑαυτὸν οἰκοδομεῖ· ὁ δὲ προφητεύων
himself is building up; the (one) but prophesying
ἐκκλησίαν οἰκοδομεῖ. 5 θέλω δὲ
ecclesia he is building up. I am willing but
πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον
all YOU to be speaking to tongues, rather
δὲ ἵνα προφητεύητε· μείζων
but in order that YOU may be prophesying; greater
δὲ ὁ προφητεύων ἢ ὁ
but the (one) prophesying than the (one)
λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ
speaking to tongues, outside if not
διερμηνεύῃ, ἵνα ἡ
he may be translating, in order that the
ἐκκλησία οἰκοδομὴν λάβῃ. 6 νῦν δέ,
ecclesia upbuilding might receive. Now but,
ἀδελφοί, ἐὰν ἔλθω πρὸς ὑμᾶς
brothers, if ever I should come toward YOU
γλώσσαις λαλῶν, τί ὑμᾶς
to tongues speaking, what YOU
ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω
will I be benefiting, if ever not to YOU I should speak
ἢ ἐν ἀποκαλύψει ἢ ἐν γνώσει ἢ ἐν
either in revelation or in knowledge or in
προφητείᾳ ἢ ἐν διδαχῇ;
prophecy or in teaching?

faith, hope, love, these three; but the greatest of these is love.

14 Pursue love, yet keep zealously seeking the spiritual gifts, but preferably that YOU may prophesy. 2 For he that speaks in a *tongue speaks*, not to men, but to God, for no one listens, but he speaks sacred secrets by the spirit.
3 However, he that prophesies upbuilds and encourages and consoles men by his speech. 4 He that speaks in a tongue upbuilds himself, but he that prophesies upbuilds a congregation. 5 Now I would like for all of YOU to speak in tongues, but I prefer that YOU prophesy. Indeed, he that prophesies is greater than he that speaks in tongues, unless, in fact, he *translates, that the* congregation may receive upbuilding.
6 But at this time, brothers, if I should come speaking to YOU in tongues, what good would I do YOU unless I spoke to YOU either with a revelation or with knowledge or with a prophecy or with a teaching?

7 ὅμως τὰ ἄψυχα φωνὴν
All the same the soulless (things) sound
διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν
giving, whether flute or harp, if ever
διαστολὴν τοῖς φθόγγοις μὴ δῷ, πῶς
distinction to the tones not it should give, how
γνωσθήσεται τὸ αὐλούμενον ἢ
will be known the (thing) being played on flute or
τὸ κιθαριζόμενον; 8 καὶ γὰρ
the (thing) being played on harp? Also for
ἐὰν ἄδηλον σάλπιγξ φωνὴν δῷ, τίς
if ever unevident trumpet sound should give, who
παρασκευάσεται εἰς πόλεμον; 9 οὕτως καὶ
will prepare himself into war? Thus also
ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ
you through the tongue if ever not
εὔσημον λόγον δῶτε, πῶς
well significant word you should give, how
γνωσθήσεται τὸ λαλούμενον; ἔσεσθε
will be known the (thing) being spoken? You will be
γὰρ εἰς ἀέρα λαλοῦντες. 10 τοσαῦτα εἰ
for into air speaking. So many as if
τύχοι γένη φωνῶν εἰσὶν ἐν κόσμῳ,
it may happen kinds of sounds they are in world,
καὶ οὐδὲν ἄφωνον· 11 ἐὰν οὖν μὴ
and no one soundless; if ever therefore not
εἰδῶ τὴν δύναμιν τῆς φωνῆς,
I should know the power of the sound,
ἔσομαι τῷ λαλοῦντι βάρβαρος καὶ
I shall be to the (one) speaking barbarian and
ὁ λαλῶν ἐν ἐμοὶ βάρβαρος. 12 οὕτως
the (one) speaking in me barbarian. Thus
καὶ ὑμεῖς, ἐπεὶ ζηλωταί ἐστε πνευμάτων,
also you, since zealous you are of spirits,
πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας
toward the upbuilding of the ecclesia
ζητεῖτε ἵνα περισσεύητε.
be you seeking in order that you may be abounding.
13 Διὸ ὁ λαλῶν γλώσσῃ
Through which the (one) speaking to tongue
προσευχέσθω ἵνα
let him be praying in order that
διερμηνεύῃ. 14 ἐὰν γὰρ
he may be translating. If ever for
προσεύχωμαι γλώσσῃ, τὸ πνεῦμά μου
I am praying to tongue, the spirit of me
προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστιν.
is praying, the but mind of me unfruitful is.
15 τί οὖν ἐστίν; προσεύξομαι τῷ
What therefore is it? I shall pray to the

7 As it is, the
inanimate things give
off sound, whether
a flute or a harp;
unless it makes an
interval to the tones,
how will it be known
what is being played
on the flute or on the
harp? 8 For truly,
if the trumpet sounds
an indistinct call,
who will get ready
for battle? 9 In the
same way also, unless
you through the
tongue utter speech
easily understood,
how will it be known
what is being spoken?
You will, in fact, be
speaking into the
air. 10 It may be
that there are so
many kinds of speech
sounds in the world,
and yet no [kind] is
without meaning.
11 If, then, I do not
understand the force
of the speech sound,
I shall be a foreigner
to the one speaking,
and the one speaking
will be a foreigner
to me. 12 So also
you yourselves, since
you are zealously
desirous of [gifts of
the] spirit, seek to
abound in them for
the upbuilding of the
congregation.
13 Therefore let
the one who speaks
in a tongue pray that
he may translate.
14 For if I am praying
in a tongue, it is my
[gift of the] spirit that
is praying, but my
mind is unfruitful.
15 What is to be done,
then? I will pray
with the [gift of the]

πνεύματι, προσεύξομαι δὲ καὶ τῷ νοΐ·
spirit, I shall pray but also to the mind;
ψαλῶ τῷ πνεύματι,
I shall make melody to the spirit,
ψαλῶ δὲ καὶ τῷ νοΐ. 16 ἐπεὶ
I shall make melody but also to the mind; since
ἐὰν εὐλογῇς ἐν πνεύματι, ὁ
if ever you may be blessing in spirit, the (one)
ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου πῶς
filling up the place of the ordinary (one) how
ἐρεῖ τό Ἀμήν ἐπὶ τῇ σῇ εὐχαριστίᾳ;
will he say the Amen upon the your thanksgiving?
ἐπειδὴ τί λέγεις οὐκ οἶδεν·
Since what you are saying not he has known;
17 σὺ μὲν γὰρ καλῶς εὐχαριστεῖς,
you indeed for finely you are giving thanks,
ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται.
but the different (one) not is being built up.
18 εὐχαριστῶ τῷ θεῷ, πάντων ὑμῶν
I am giving thanks to the God, of all of you
μᾶλλον γλώσσαις λαλῶ· 19 ἀλλὰ ἐν
rather to tongues I am speaking; but in
ἐκκλησίᾳ θέλω πέντε λόγους τῷ
ecclesia I am willing five words to the
νοΐ μου λαλῆσαι, ἵνα καὶ ἄλλους
mind of me to speak, in order that also others
κατηχήσω, ἢ μυρίους λόγους ἐν
I might sound down, than myriad words in
γλώσσῃ.
tongue.
20 Ἀδελφοί, μὴ παιδία γίνεσθε
Brothers, not little boys be you becoming
ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ
to the mental powers, but to the badness
νηπιάζετε, ταῖς δὲ φρεσὶν
be you babes, to the but mental powers
τέλειοι γίνεσθε. 21 ἐν τῷ νόμῳ
perfect (ones) be you becoming. In the Law
γέγραπται ὅτι Ἐν ἑτερογλώσσοις καὶ ἐν
it has been written that In different tongues and in
χείλεσιν ἑτέρων λαλήσω τῷ
lips of different (ones) I shall speak to the
λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονταί
people this, and not thus they will hear into
μου, λέγει Κύριος. 22 ὥστε αἱ γλῶσσαι
of me, is saying Lord. As-and the tongues
εἰς σημεῖόν εἰσιν οὐ τοῖς
into sign they are not to the (ones)

spirit, but I will also
pray with [my] mind.
I will sing praise
with the [gift of the]
spirit, but I will also
sing praise with [my]
mind. 16 Otherwise,
if you offer praise
with a [gift of the]
spirit, how will the
man occupying the
seat of the ordinary
person say "Amen" to
your giving of thanks,
since he does not
know what you are
saying? 17 True, you
give thanks in a fine
way, but the other
man is not being
built up. 18 I thank
God, I speak in more
tongues than all of
you do. 19 Neverthe-
less, in a congregation
I would rather speak
five words with my
mind, that I might
also instruct others
orally, than ten
thousand words in a
tongue.
20 Brothers, do
not become young
children in powers of
understanding, but be
babes as to badness;
yet become full-grown
in powers of under-
standing. 21 In the
Law it is written:
"'With the tongues of
foreigners and with
the lips of strangers
I will speak to this
people, and yet not
even then will they
give heed to me,' says
Jehovah."* 22 Con-
sequently tongues are
for a sign, not to the

21* Jehovah, J$^{7,8,10\text{-}14,16\text{-}18,22\text{-}24}$; Lord, ℵAB.

πιστεύουσιν ἀλλὰ τοῖς ἀπίστοις, ἡ δὲ
believing but to the unbelievers, the but

προφητεία οὐ τοῖς ἀπίστοις ἀλλὰ
prophecy not to the unbelievers but

τοῖς πιστεύουσιν. 23 Ἐὰν οὖν
to the (ones) believing. If ever therefore

συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ
should come together the ecclesia whole upon

τὸ αὐτὸ καὶ πάντες λαλῶσιν
the very (thing) and all may be speaking

γλώσσαις, εἰσέλθωσιν δὲ ἰδιῶται ἢ
to tongues, should come in but ordinary ones or

ἄπιστοι, οὐκ ἐροῦσιν ὅτι
unbelievers, not will they say that

μαίνεσθε; 24 ἐὰν δὲ πάντες
YOU are being mad? If ever but all

προφητεύωσιν, εἰσέλθῃ δέ τις
may be prophesying, should come in but any

ἄπιστος ἢ ἰδιώτης, ἐλέγχεται
unbeliever or ordinary man, he is being reproved

ὑπὸ πάντων, ἀνακρίνεται ὑπὸ
by all (ones), he is being judged up by

πάντων, 25 τὰ κρυπτὰ τῆς καρδίας
all (ones), the hidden (things) of the heart

αὐτοῦ φανερὰ γίνεται, καὶ οὕτως
of him manifest is becoming, and thus

πεσὼν ἐπὶ πρόσωπον προσκυνήσει
having fallen upon face he will give worship

τῷ θεῷ, ἀπαγγέλλων ὅτι Ὄντως ὁ θεὸς
to the God, reporting back that Essentially the God

ἐν ὑμῖν ἐστίν.
in YOU is.

26 Τί οὖν ἐστίν, ἀδελφοί; ὅταν
What therefore is it, brothers? Whenever

συνέρχησθε, ἕκαστος ψαλμὸν
YOU may be coming together, each (one) psalm

ἔχει, διδαχὴν ἔχει, ἀποκάλυψιν
he is having, teaching he is having, revelation

ἔχει, γλῶσσαν ἔχει, ἑρμηνίαν
he is having, tongue he is having, interpretation

ἔχει· πάντα πρὸς οἰκοδομὴν
he is having; all (things) toward upbuilding

γινέσθω. 27 εἴτε γλώσσῃ τις
let be occurring. If-and to tongue anyone

λαλεῖ, κατὰ δύο ἢ τὸ πλεῖστον
is speaking, according to two or the most

τρεῖς, καὶ ἀνὰ μέρος, καὶ εἷς
three, and up part, and one

διερμηνευέτω· 28 ἐὰν δὲ μὴ ᾖ
let him be translating; if ever but not he may be

believers, but to the
unbelievers, whereas
prophesying is, not
for the unbelievers,
but for the believers.
23 Therefore, if the
whole congregation
comes together to
one place and they
all speak in tongues,
but ordinary people
or unbelievers come
in, will they not say
that YOU are mad?
24 But if YOU are all
prophesying and any
unbeliever or ordinary
person comes in, he is
reproved by them all,
he is closely examined
by all; 25 the secrets
of his heart become
manifest, so that he
will fall upon [his]
face and worship God,
declaring: "God is
really among YOU."

26 What is to be
done, then, brothers?
When YOU come
together, one has a
psalm, another has a
teaching, another has
a revelation, another
has a tongue, another
has an interpretation.
Let all things take
place for upbuilding.
27 And if someone
speaks in a tongue, let
it be limited to two
or three at the most,
and in turns; and let
someone translate.
28 But if there be no

διερμηνευτής, σιγάτω ἐν
translator, let him be keeping silent in

ἐκκλησίᾳ, ἑαυτῷ δὲ λαλείτω
ecclesia, to himself but let him be speaking

καὶ τῷ θεῷ. 29 προφῆται δὲ δύο ἢ τρεῖς
and to the God. Prophets but two or three

λαλείτωσαν, καὶ οἱ ἄλλοι
let them be speaking, and the others

διακρινέτωσαν· 30 ἐὰν δὲ
let them be judging through; if ever but

ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ
to another might be revealed to sitting (one), the

πρῶτος σιγάτω. 31 δύνασθε
first let him be keeping silent. YOU are able

γὰρ καθ' ἕνα πάντες προφητεύειν,
for according to one all (ones) to be prophesying,

ἵνα πάντες μανθάνωσιν καὶ
in order that all (ones) may be learning and

πάντες παρακαλῶνται, 32 καὶ
all (ones) may be being encouraged, and

πνεύματα προφητῶν προφήταις
spirits of prophets to prophets

ὑποτάσσεται, 33 οὐ γάρ ἐστιν
is being subjected, not for is

ἀκαταστασίας ὁ θεὸς ἀλλὰ εἰρήνης.
of unsettlement the God but of peace.

Ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν
As in all the ecclesias of the

ἁγίων, 34 αἱ γυναῖκες ἐν ταῖς
holy (ones), the women in the

ἐκκλησίαις σιγάτωσαν, οὐ γὰρ
ecclesias let them be keeping silent, not for

ἐπιτρέπεται αὐταῖς λαλεῖν· ἀλλὰ
is being permitted to them to be speaking; but

ὑποτασσέσθωσαν, καθὼς καὶ
let them be subjecting themselves, according as also

ὁ νόμος λέγει. 35 εἰ δέ τι
the Law is saying. If but something

μανθάνειν θέλουσιν, ἐν οἴκῳ τοὺς
to be learning they are willing, in house the

ἰδίους ἄνδρας ἐπερωτάτωσαν,
own male persons let them be questioning,

αἰσχρὸν γάρ ἐστιν γυναικὶ λαλεῖν
disgraceful for it is to woman to be speaking

ἐν ἐκκλησίᾳ.
in ecclesia.

36 Ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ θεοῦ
Or from YOU the word of the God

ἐξῆλθεν, ἢ εἰς ὑμᾶς μόνους κατήντησεν;
came out, or into YOU alone it attained down?

translator, let him
keep silent in the
congregation and
speak to himself and
to God. 29 Further,
let two or three
prophets speak, and
let the others discern
the meaning. 30 But
if there is a revelation
to another one while
sitting there, let the
first one keep silent.
31 For YOU can all
prophesy one by one,
that all may learn
and all be encouraged.
32 And [gifts of] the
spirit of the prophets
are to be controlled by
the prophets. 33 For
God is [a God], not of
disorder, but of peace.

As in all the
congregations of the
holy ones, 34 let the
women keep silent in
the congregations, for
it is not permitted for
them to speak, but let
them be in subjection,
even as the Law
says. 35 If, then,
they want to learn
something, let them
question their own
husbands at home, for
it is disgraceful for a
woman to speak in a
congregation.

36 What? Was it
from YOU that the
word of God came
forth, or was it only
as far as YOU that it
reached?

37 Εἴ τις δοκεῖ προφήτης εἶναι ἢ
If anyone is thinking prophet to be or
πνευματικός, ἐπιγινωσκέτω
spiritual (one), let him be acknowledging
ἃ γράφω ὑμῖν ὅτι κυρίου
which (things) I am writing to YOU because of Lord
ἐστὶν ἐντολή· 38 εἰ δέ τις
is commandment; if but anyone
ἀγνοεῖ, ἀγνοεῖται.
is being ignorant, he is being ignorant.
39 ὥστε, ἀδελφοί μου,
As-and, brothers of me,
ζηλοῦτε τὸ προφητεύειν, καὶ
be YOU zealously seeking the to be prophesying, and
τὸ λαλεῖν μὴ κωλύετε
the to be speaking not be YOU forbidding
γλώσσαις· 40 πάντα δὲ εὐσχημόνως καὶ
to tongues; all (things) but well-behavedly and
κατὰ τάξιν γινέσθω.
according to order let be occurring.
15 Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ
I am making known but to YOU, brothers, the
εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν,
good news which I declared as good news to YOU,
ὃ καὶ παρελάβετε, ἐν ᾧ καὶ
which also YOU alongside received, in which also
ἑστήκατε, 2 δι' οὗ καὶ
YOU have stood, through which also
σώζεσθε, τίνι λόγῳ
YOU are being saved, to what word
εὐηγγελισάμην ὑμῖν, εἰ κατέχετε,
I declared good news to YOU, if YOU are holding down,
ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε.
outside if not in vain YOU believed.
3 παρέδωκα γὰρ ὑμῖν ἐν πρώτοις,
I gave beside for to YOU in first (things),
ὃ καὶ παρέλαβον, ὅτι Χριστὸς
that which also I alongside received, that Christ
ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ
died over the sins of us according to
τὰς γραφάς, 4 καὶ ὅτι ἐτάφη, καὶ
the Scriptures, and that he was buried, and
ὅτι ἐγήγερται τῇ ἡμέρᾳ τῇ τρίτῃ
that he has been raised up to the day the third
κατὰ τὰς γραφάς, 5 καὶ ὅτι
according to the Scriptures, and that
ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα·
he was seen to Cephas, there (upon) to the twelve;
6 ἔπειτα ὤφθη ἐπάνω πεντακοσίοις
thereupon he was seen upward of to five hundred

37 If anyone thinks
he is a prophet or
gifted with the spirit,
let him acknowledge
the things I am
writing to YOU,
because they are the
Lord's commandment.
38 But if anyone is
ignorant, he continues
ignorant. 39 Conse-
quently, my brothers,
keep zealously seeking
the prophesying, and
yet do not forbid the
speaking in tongues.
40 But let all things
take place decently
and by arrangement.

15 Now I make
known to YOU,
brothers, the good
news which I declared
to YOU, which YOU
also received, in
which YOU also stand,
2 through which YOU
are also being saved,
with the speech with
which I declared the
good news to YOU, if
YOU are holding it
fast, unless, in fact,
YOU became believers
to no purpose.
3 For I handed
on to YOU, among
the first things,
that which I also
received, that Christ
died for our sins
according to the
Scriptures; 4 and
that he was buried,
yes, that he has been
raised up the third
day according to the
Scriptures; 5 and
that he appeared to
Ce'phas, then to the
twelve. 6 After that
he appeared to up-
ward of five hundred

ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ
brothers at one time, out of whom the
πλείονες μένουσιν ἕως ἄρτι, τινὲς
more (ones) are remaining until right now, some
δὲ ἐκοιμήθησαν· 7 ἔπειτα ὤφθη
but fell asleep; thereupon he was seen
Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν·
to James, there (upon) to the apostles all;
8 ἔσχατον δὲ πάντων ὡσπερεὶ τῷ
last but of all (ones) as-even-if to the
ἐκτρώματι ὤφθη κἀμοί.
wound out of he was seen also to me.
9 Ἐγὼ γάρ εἰμι ὁ ἐλάχιστος τῶν
I for I am the least of the
ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς
apostles, who not I am sufficient
καλεῖσθαι ἀπόστολος, διότι
to be being called apostle, through which
ἐδίωξα τὴν ἐκκλησίαν τοῦ θεοῦ·
I persecuted the ecclesia of the God;
10 χάριτι δὲ θεοῦ εἰμὶ ὅ
to undeserved kindness but of God I am what
εἰμι, καὶ ἡ χάρις αὐτοῦ ἡ
I am, and the undeserved kindness of him the
εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ
into me not empty it became, but
περισσότερον αὐτῶν πάντων ἐκοπίασα,
more abundantly of them all I labored,
οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ
not I but but the undeserved kindness of the
θεοῦ σὺν ἐμοί. 11 εἴτε οὖν
God together with me. Whether therefore
ἐγὼ εἴτε ἐκεῖνοι, οὕτως κηρύσσομεν καὶ
I or those, thus we are preaching and
οὕτως ἐπιστεύσατε.
thus YOU believed.
12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι
If but Christ is being preached that
ἐκ νεκρῶν ἐγήγερται, πῶς
out of dead (ones) he has been raised up, how
λέγουσιν ἐν ὑμῖν τινὲς ὅτι ἀνάστασις
are they saying in YOU some that resurrection
νεκρῶν οὐκ ἔστιν; 13 εἰ δὲ ἀνάστασις
of dead (ones) not is? If but resurrection
νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς
of dead (ones) not is, neither Christ
ἐγήγερται· 14 εἰ δὲ Χριστὸς οὐκ
has been raised up; if but Christ not
ἐγήγερται, κενὸν ἄρα τὸ κήρυγμα
has been raised up, empty really the preaching

brothers at one
time, the most of
whom remain to the
present, but some
have fallen asleep
[in death]. 7 After
that he appeared to
James, then to all the
apostles; 8 but last
of all he appeared
also to me as if to one
born prematurely.
9 For I am the least
of the apostles, and I
am not fit to be called
an apostle, because
I persecuted the
congregation of God.
10 But by God's
undeserved kindness
I am what I am.
And his undeserved
kindness that was
toward me did not
prove to be in vain,
but I labored in excess
of them all, yet not
I but the undeserved
kindness of God that
is with me. 11 How-
ever, whether it is
I or they, so we are
preaching and so YOU
have believed.
12 Now if Christ is
being preached that
he has been raised up
from the dead, how
is it some among YOU
say there is no resur-
rection of the dead?
13 If, indeed, there
is no resurrection of
the dead, neither has
Christ been raised
up. 14 But if Christ
has not been raised
up, our preaching
is certainly in vain,

ἡμῶν, κενὴ καὶ ἡ πίστις ἡμῶν,
of us, empty also the faith of us,
15 εὑρισκόμεθα δὲ καὶ ψευδομάρτυρες
we are being found but also false witnesses
τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ
of the God, because we bore witness down on the
θεοῦ ὅτι ἤγειρεν τὸν χριστόν, ὃν οὐκ
God that he raised up the Christ, whom not
ἤγειρεν εἴπερ ἄρα νεκροὶ οὐκ
he raised up if even really dead (ones) not
ἐγείρονται. 16 εἰ γὰρ νεκροὶ οὐκ
are being raised up. If for dead (ones) not
ἐγείρονται, οὐδὲ Χριστὸς
are being raised up, neither Christ
ἐγήγερται· 17 εἰ δὲ Χριστὸς οὐκ
has been raised up; if but Christ not
ἐγήγερται, ματαία ἡ πίστις ὑμῶν
has been raised up, vain the faith of YOU
ἐστίν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν.
is, yet YOU are in the sins of YOU.
18 ἄρα καὶ οἱ κοιμηθέντες ἐν
Really also the (ones) having fallen asleep in
Χριστῷ ἀπώλοντο. 19 εἰ ἐν τῇ ζωῇ
Christ destroyed themselves. If in the life
ταύτῃ ἐν Χριστῷ ἠλπικότες ἐσμὲν
this in Christ having been hoping we are
μόνον, ἐλεεινότεροι πάντων ἀνθρώπων
only, more pitiable (ones) of all men
ἐσμέν.
we are.
20 Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ
Now but Christ has been raised up out of
νεκρῶν, ἀπαρχὴ τῶν
dead (ones), firstfruits of the (ones)
κεκοιμημένων. 21 ἐπειδὴ γὰρ
having laid themselves to sleep. Since for
δι' ἀνθρώπου θάνατος, καὶ δι'
through man death, also through
ἀνθρώπου ἀνάστασις νεκρῶν· 22 ὥσπερ
man resurrection of dead (ones); as-even
γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν,
for in the Adam all are dying,
οὕτως καὶ ἐν τῷ χριστῷ πάντες
thus also in the Christ all
ζωοποιηθήσονται. 23 Ἕκαστος δὲ ἐν τῷ ἰδίῳ
will be made alive. Each (one) but in the own
τάγματι· ἀπαρχὴ Χριστός, ἔπειτα οἱ
order; firstfruits Christ, thereupon the (ones)
τοῦ χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ·
of the Christ in the presence of him;

and our faith is in
vain. 15 Moreover,
we are also found
false witnesses of God,
because we have borne
witness against God
that he raised up the
Christ, but whom he
did not raise up if the
dead are really not to
be raised up. 16 For
if the dead are not to
be raised up, neither
has Christ been raised
up. 17 Further, if
Christ has not been
raised up, YOUR faith
is useless; YOU are yet
in YOUR sins. 18 In
fact, also, those who
fell asleep [in death]
in union with Christ
perished. 19 If in
this life only we have
hoped in Christ, we
are of all men most to
be pitied.
20 However, now
Christ has been
raised up from the
dead, the firstfruits of
those who have fallen
asleep [in death].
21 For since death
is through a man,
resurrection of the
dead is also through a
man. 22 For just as
in Adam all are dying,
so also in the Christ
all will be made
alive. 23 But each
one in his own rank:
Christ the firstfruits,
afterward those who
belong to the Christ
during his presence.

24 εἶτα τὸ τέλος, ὅταν
there(upon) the end, whenever
παραδιδῷ τὴν βασιλείαν τῷ θεῷ
he may be giving beside the kingdom to the God
καὶ πατρί, ὅταν καταργήσῃ
and Father, whenever he should make ineffective
πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ
all government and all authority and
δύναμιν, 25 δεῖ γὰρ αὐτὸν
power, it is necessary for him
βασιλεύειν ἄχρι οὗ θῇ πάντας
to be reigning until which he should put all
τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.
the enemies under the feet of him.
26 ἔσχατος ἐχθρὸς καταργεῖται ὁ
Last enemy is being made ineffective the
θάνατος, 27 πάντα γὰρ ὑπέταξεν ὑπὸ
death, all (things) for he subjected under
τοὺς πόδας αὐτοῦ. ὅταν δὲ εἴπῃ
the feet of him. Whenever but he should say
ὅτι πάντα ὑποτέτακται, δῆλον ὅτι
that all (things) has been subjected, evident that
ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ
outside of the (one) having subjected to him the
πάντα. 28 ὅταν δὲ
all (things). Whenever but
ὑποταγῇ αὐτῷ τὰ πάντα, τότε
it should be subjected to him the all (things), then
καὶ αὐτὸς ὁ υἱὸς ὑποταγήσεται τῷ
also he the Son will be subjected to the (one)
ὑποτάξαντι αὐτῷ τὰ πάντα,
having subjected to him the all (things),
ἵνα ᾖ ὁ θεὸς πάντα ἐν
in order that may be the God all (things) in
πᾶσιν.
all.
29 Ἐπεὶ τί ποιήσουσιν οἱ
Since what will do the (ones)
βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως
being baptized over the dead (ones)? If wholly
νεκροὶ οὐκ ἐγείρονται, τί καὶ
dead (ones) not are being raised up, why also
βαπτίζονται ὑπὲρ αὐτῶν; 30 τί καὶ
are being baptized over them? Why also
ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν;
we are in danger every hour?
31 καθ' ἡμέραν ἀποθνήσκω, νὴ τὴν
According to day I am dying, by the
ὑμετέραν καύχησιν, ἀδελφοί, ἣν ἔχω
YOUR boasting, brothers, which I am having

24 Next, the end,
when he hands over
the kingdom to his
God and Father,
when he has brought
to nothing all
government and all
authority and power.
25 For he must rule
as king until [God]
has put all enemies
under his feet. 26 As
the last enemy, death
is to be brought to
nothing. 27 For
[God] "subjected all
things under his feet."
But when he says
that 'all things have
been subjected,' it is
evident that it is with
the exception of the
one who subjected
all things to him.
28 But when all
things will have been
subjected to him, then
the Son himself will
also subject himself to
the One who subjected
all things to him, that
God may be all things
to everyone.
29 Otherwise, what
will they do who are
being baptized for
the purpose of [being]
dead ones? If the
dead are not to be
raised up at all, why
are they also being
baptized for the pur-
pose of [being] such?
30 Why are we also
in peril every hour?
31 Daily I face death.
This I affirm by the
exultation over YOU,
brothers, which I have

ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν. 32 εἰ
in Christ Jesus the Lord of us. If
κατὰ ἄνθρωπον ἐθηριομάχησα
according to man I fought with wild beasts
ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος; εἰ νεκροὶ
in Ephesus, what to me the benefit? If dead (ones)
οὐκ ἐγείρονται, φάγωμεν καὶ
not are being raised up, we should eat and
πίωμεν, αὔριον γὰρ ἀποθνήσκομεν.
we should drink, tomorrow for we are dying.
33 μὴ πλανᾶσθε· φθείρουσιν ἤθη
Not may you be misled; are corrupting habits
χρηστὰ ὁμιλίαι κακαί· 34 ἐκνήψατε
useful associations bad; sober you up
δικαίως καὶ μὴ ἁμαρτάνετε, ἀγνωσίαν γὰρ
righteously and not be you sinning, ignorance for
θεοῦ τινὲς ἔχουσιν· πρὸς ἐντροπὴν
of God some are having; toward embarrassment
ὑμῖν λαλῶ.
to you I am speaking.
35 Ἀλλὰ ἐρεῖ τις Πῶς
But will say someone How
ἐγείρονται οἱ νεκροί, ποίῳ
are being raised up the dead (ones), to what sort of
δὲ σώματι ἔρχονται; 36 ἄφρων,
but body are they coming? Senseless (one),
σὺ ὃ σπείρεις, οὐ ζωοποιεῖται
you which you are sowing, not it is being made alive
ἐὰν μὴ ἀποθάνῃ· 37 καὶ ὃ
if ever not it should die; and which
σπείρεις, οὐ τὸ σῶμα τὸ
you are sowing, not the body the (one)
γενησόμενον σπείρεις ἀλλὰ γυμνὸν
going to become you are sowing but naked
κόκκον εἰ τύχοι σίτου ἤ τινος
grain if it may happen of wheat or of any (one)
τῶν λοιπῶν· 38 ὁ δὲ θεὸς δίδωσιν
of the leftover (ones); the but God is giving
αὐτῷ σῶμα καθὼς ἠθέλησεν, καὶ ἑκάστῳ
to it body according as he willed, and to each
τῶν σπερμάτων ἴδιον σῶμα. 39 οὐ πᾶσα
of the seeds own body. Not every
σὰρξ ἡ αὐτὴ σάρξ, ἀλλὰ ἄλλη μὲν
flesh the very flesh, but other indeed
ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν,
of men, other but flesh of acquired (beasts),
ἄλλη δὲ σὰρξ πτηνῶν, ἄλλη δὲ ἰχθύων.
other but flesh of fliers, other but of fishes.
40 καὶ σώματα ἐπουράνια, καὶ σώματα
Also bodies heavenly, and bodies

in Christ Jesus our
Lord. 32 If, like
men, I have fought
with wild beasts at
Eph′e·sus, of what
good is it to me? If
the dead are not to
be raised up, "let us
eat and drink, for
tomorrow we are to
die." 33 Do not be
misled. Bad asso-
ciations spoil useful
habits. 34 Wake
up to soberness in
a righteous way and
do not practice sin,
for some are without
knowledge of God. I
am speaking to move
you to shame.
35 Nevertheless,
someone will say:
"How are the dead
to be raised up? Yes,
with what sort of body
are they coming?"
36 You unreasonable
person! What you
sow is not made alive
unless first it dies;
37 and as for what
you sow, you sow, not
the body that will
develop, but a bare
grain, it may be, of
wheat or any one of
the rest; 38 but God
gives it a body just
as it has pleased him,
and to each of the
seeds its own body.
39 Not all flesh is the
same flesh, but there
is one of mankind,
and there is another
flesh of cattle, and
another flesh of birds,
and another of fish.
40 And there are
heavenly bodies, and

ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἡ τῶν
earthly; but different indeed the (one) of the
ἐπουρανίων δόξα, ἑτέρα δὲ ἡ
heavenly (things) glory, different but the (one)
τῶν ἐπιγείων. 41 ἄλλη δόξα ἡλίου, καὶ
of the earthly (things). Other glory of sun, and
ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα
another glory of moon, and another glory
ἀστέρων, ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν
of stars, star for of star is differing in
δόξῃ.
glory.
42 οὕτως καὶ ἡ ἀνάστασις τῶν
Thus also the resurrection of the
νεκρῶν. σπείρεται ἐν φθορᾷ,
dead (ones). It is being sown in corruption,
ἐγείρεται ἐν ἀφθαρσίᾳ·
it is being raised up in incorruption;
43 σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται
it is being sown in dishonor, it is being raised up
ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ,
in glory; it is being sown in strengthlessness,
ἐγείρεται ἐν δυνάμει· 44 σπείρεται
it is being raised up in power; it is being sown
σῶμα ψυχικόν, ἐγείρεται σῶμα
body soulical, it is being raised up body
πνευματικόν. Εἰ ἔστιν σῶμα ψυχικόν, ἔστιν
spiritual. If is body soulical, is
καὶ πνευματικόν. 45 οὕτως καὶ
also spiritual (one). Thus also
γέγραπται Ἐγένετο ὁ πρῶτος ἄνθρωπος
it has been written Became the first man
Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ
Adam into soul living; the last Adam
εἰς πνεῦμα ζωοποιοῦν. 46 ἀλλ' οὐ πρῶτον
into spirit making alive. But not first
τὸ πνευματικὸν ἀλλὰ τὸ ψυχικόν, ἔπειτα
the spirtual but the soulical, thereupon
τὸ πνευματικόν. 47 ὁ πρῶτος ἄνθρωπος
the spiritual. The first man
ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρωπος
out of earth dusty, the second man
ἐξ οὐρανοῦ. 48 οἷος ὁ χοϊκός,
out of heaven. Of what sort the dusty (one),
τοιοῦτοι καὶ οἱ χοϊκοί, καὶ οἷος
of such sort also the dusty (ones), and of what sort
ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ
the heavenly (one), of such sort also the
ἐπουράνιοι· 49 καὶ καθὼς ἐφορέσαμεν
heavenly (ones); and according as we bore

earthly bodies; but
the glory of the
heavenly bodies is one
sort, and that of the
earthly bodies is a dif-
ferent sort. 41 The
glory of the sun is one
sort, and the glory of
the moon is another,
and the glory of the
stars is another; in
fact, star differs from
star in glory.
42 So also is the
resurrection of the
dead. It is sown in
corruption, it is raised
up in incorruption.
43 It is sown in dis-
honor, it is raised up
in glory. It is sown in
weakness, it is raised
up in power. 44 It is
sown a physical body,
it is raised up a spir-
itual body. If there is
a physical body, there
is also a spiritual
one. 45 It is even
so written: "The first
man Adam became
a living soul." The
last Adam became
a life-giving spirit.
46 Nevertheless, the
first is, not that which
is spiritual, but that
which is physical,
afterward that which
is spiritual. 47 The
first man is out of
the earth and made
of dust; the second
man is out of heaven.
48 As the one made
of dust [is], so those
made of dust [are]
also; and as the heav-
enly one [is], so those
who are heavenly
[are] also. 49 And
just as we have borne

τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσωμεν καὶ
the image of the dusty (one), we should bear also
τὴν εἰκόνα τοῦ ἐπουρανίου.
the image of the heavenly (one).
50 Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ
This but I say, brothers, that flesh and
αἷμα βασιλείαν θεοῦ κληρονομῆσαι οὐ
blood kingdom of God to inherit not
δύναται, οὐδὲ ἡ φθορὰ τὴν
is able, neither the corruption the
ἀφθαρσίαν κληρονομεῖ. 51 ἰδοὺ μυστήριον
incorruption is inheriting. Look! Mystery
ὑμῖν λέγω· πάντες οὐ
to YOU I am saying; all not
κοιμηθησόμεθα πάντες δὲ
we shall be laid to sleep all but
ἀλλαγησόμεθα, 52 ἐν ἀτόμῳ, ἐν ῥιπῇ
we shall be changed, in uncut [time], in twinkling
ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι·
of eye, at the last trumpet;
σαλπίσει γάρ, καὶ οἱ νεκροὶ
it will trumpet for, and the dead (ones)
ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς
will be raised up incorruptible, and we
ἀλλαγησόμεθα. 53 δεῖ γὰρ τὸ
shall be changed. It is necessary for the
φθαρτὸν τοῦτο ἐνδύσασθαι ἀφθαρσίαν καὶ
corruptible this to put on self incorruption and
τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν.
the mortal this to put on self immortality.
54 ὅταν δὲ τὸ θνητὸν τοῦτο
Whenever but the mortal this
ἐνδύσηται τὴν ἀθανασίαν, τότε γενήσεται
should put on self the immortality, then will occur
ὁ λόγος ὁ γεγραμμένος Κατεπόθη
the word the having been written Was drunk down
ὁ θάνατος εἰς νῖκος. 55 ποῦ σου,
the death into victory. Where of you,
θάνατε, τὸ νῖκος; ποῦ σου, θάνατε, τὸ
death, the victory? Where of you, death, the
κέντρον; 56 τὸ δὲ κέντρον τοῦ θανάτου
sting? The but sting of the death
ἡ ἁμαρτία, ἡ δὲ δύναμις τῆς ἁμαρτίας
the sin, the but power of the sin
ὁ νόμος· 57 τῷ δὲ θεῷ χάρις τῷ
the Law; to the but God thanks to the (one)
διδόντι ἡμῖν τὸ νῖκος διὰ τοῦ
giving to us the victory through the

the image of the one
made of dust, we shall
bear also the image of
the heavenly one.
50 However, this
I say, brothers, that
flesh and blood
cannot inherit God's
kingdom, neither
does corruption
inherit incorruption.
51 Look! I tell YOU a
sacred secret: We shall
not all fall asleep [in
death], but we shall
all be changed, 52 in
a moment, in the
twinkling of an eye,
during the last trum-
pet. For the trumpet
will sound, and the
dead will be raised
up incorruptible, and
we shall be changed.
53 For this which
is corruptible must
put on incorruption,
and this which is
mortal must put on
immortality.* 54 But
when [this which is
corruptible puts on
incorruption and]*
this which is mortal
puts on immortality,
then the saying
will take place that
is written: "Death
is swallowed up
forever." 55 "Death,
where is your victory?
Death, where is your
sting?" 56 The sting
producing death is
sin, but the power
for sin is the Law.
57 But thanks to
God, for he gives us
the victory through

53* That is, deathlessness. 54* "This which is corruptible puts on incorruption and," ABDSyp; but omitted by א*Vg.

κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.
Lord of us Jesus Christ.
58 Ὥστε, ἀδελφοί μου ἀγαπητοί, ἑδραῖοι
As-and, brothers of me loved, settled
γίνεσθε, ἀμετακίνητοι, περισσεύοντες
be YOU becoming, unmovable, abounding
ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε,
in the work of the Lord always,
εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν
having known that the labor of YOU not is
κενὸς ἐν κυρίῳ.
empty in Lord.
16 Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς
About but the collection the (one) to the
ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλησίαις
holy (ones), as-even I ordered to the ecclesias
τῆς Γαλατίας, οὕτως καὶ ὑμεῖς ποιήσατε.
of the Galatia, thus also YOU do YOU.
2 κατὰ μίαν σαββάτου ἕκαστος
According to one (day) of sabbath each (one)
ὑμῶν παρ' ἑαυτῷ τιθέτω
of YOU beside himself let him be putting
θησαυρίζων ὅτι ἐὰν
treasuring up what if ever
εὐοδῶται, ἵνα μὴ
he may be making his way well, in order that not
ὅταν ἔλθω τότε λογίαι
whenever I should come then collections
γίνωνται. 3 ὅταν δὲ
may be occurring. Whenever but
παραγένωμαι, οὓς ἐὰν
I should come to be alongside, whom if ever
δοκιμάσητε δι' ἐπιστολῶν,
YOU should approve of through letters,
τούτους πέμψω ἀπενεγκεῖν τὴν χάριν
these (ones) I shall send to bear off the grace
ὑμῶν εἰς Ἰερουσαλήμ· 4 ἐὰν δὲ ἄξιον
of YOU into Jerusalem; if ever but worthy
ᾖ τοῦ κἀμὲ πορεύεσθαι, σὺν
it may be of the also me to be going, together with
ἐμοὶ πορεύσονται.
me they will go.
5 Ἐλεύσομαι δὲ πρὸς ὑμᾶς ὅταν
I shall come but toward YOU whenever
Μακεδονίαν διέλθω, Μακεδονίαν
Macedonia I should come through, Macedonia
γὰρ διέρχομαι, 6 πρὸς ὑμᾶς δὲ
for I am coming through, toward YOU but
τυχὸν καταμενῶ ἢ
(thing) having happened I shall remain down or

our Lord Jesus Christ!
58 Consequently,
my beloved brothers,
become steadfast,
unmovable, always
having plenty to do in
the work of the Lord,
knowing that YOUR
labor is not in vain in
connection with [the]
Lord.
16 Now concerning
the collection
that is for the holy
ones, just as I gave
orders to the congre-
gations of Ga·la'ti·a,
do that way also
yourselves. 2 Every
first day of the week
let each of YOU at his
own house set some-
thing aside in store as
he may be prospering,
so that when I arrive
collections will not
take place then.
3 But when I get
there, whatever men
YOU approve of by
letters, these I shall
send to carry YOUR
kind gift to Jerusalem.
4 However, if it is
fitting for me to go
there also, they will
go there with me.
5 But I shall
come to YOU when I
have gone through
Mac·e·do'ni·a, for I
am going through
Mac·e·do'ni·a; 6 and
perhaps I shall stay or

παραχειμάσω, ἵνα ὑμεῖς με
I shall pass the winter, in order that YOU me
προπέμψητε οὗ ἐὰν πορεύωμαι.
YOU should send forward where if ever I may go.
7 οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν
Not I am willing for YOU right now in
παρόδῳ ἰδεῖν, ἐλπίζω γὰρ χρόνον τινὰ
way beside to see, I am hoping for time some
ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ κύριος
to remain upon toward YOU, if ever the Lord
ἐπιτρέψῃ. 8 ἐπιμένω δὲ ἐν
should permit. I am remaining upon but in
Ἐφέσῳ ἕως τῆς πεντηκοστῆς· 9 θύρα γάρ
Ephesus until the Pentecost; door for
μοι ἀνέῳγεν μεγάλη καὶ
to me has stood opened up great and
ἐνεργής, καὶ ἀντικείμενοι πολλοί.
working within, and (ones) lying opposed many.
10 Ἐὰν δὲ ἔλθῃ Τιμόθεος,
If ever but should come Timothy,
βλέπετε ἵνα ἀφόβως γένηται
be YOU looking that fearlessly he should become
πρὸς ὑμᾶς, τὸ γὰρ ἔργον Κυρίου
toward YOU, the for work of Lord
ἐργάζεται ὡς ἐγώ· 11 μή τις οὖν
he is working as I; not anyone therefore
αὐτὸν ἐξουθενήσῃ· προπέμψατε
him he should treat as nothing; send YOU forward
δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ
but him in peace, in order that he should come
πρός με, ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν
toward me, I am awaiting for him with the
ἀδελφῶν.
brothers.
12 Περὶ δὲ Ἀπολλῶ τοῦ ἀδελφοῦ,
About but Apollos the brother,
πολλὰ παρεκάλεσα αὐτὸν ἵνα
many (things) I entreated him in order that
ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν·
he should come toward YOU with the brothers;
καὶ πάντως οὐκ ἦν θέλημα ἵνα
and altogether not it was will in order that
νῦν ἔλθῃ, ἐλεύσεται δὲ ὅταν
now he should come, he will come but whenever
εὐκαιρήσῃ.
he might have opportunity.
13 Γρηγορεῖτε, στήκετε ἐν τῇ
Be YOU keeping awake, be YOU standing in the

even pass the winter
with YOU, that YOU
may conduct me
partway to where I
may be going. 7 For
I do not want to see
YOU just now on [my]
passing through, for
I hope to remain
some time with YOU,
if Jehovah* permits.
8 But I am remaining
in Eph'e·sus until the
[festival of] Pentecost;
9 for a large door that
leads to activity has
been opened to me,
but there are many
opposers.
10 However, if
Timothy arrives, see
that he becomes free
of fear among YOU,
for he is performing
the work of Jehovah,*
even as I am. 11 Let
no one, therefore,
look down upon him.
Conduct him partway
in peace, that he may
get here to me, for I
am waiting for him
with the brothers.
12 Now concerning
A·pol'los our brother,
I entreated him very
much to come to YOU
with the brothers,
and yet it was not his
will at all to come
now; but he will come
when he has the
opportunity.
13 Stay awake,
stand firm in the

7*, 10* Jehovah, J7,8,10,13,14,16-18,(22-24); (the) Lord, ℵAB.

πίστει, ἀνδρίζεσθε,
faith, be YOU carrying on as male persons,
κραταιοῦσθε. 14 πάντα ὑμῶν ἐν
be YOU being mighty. All (things) of YOU in
ἀγάπῃ γινέσθω.
love let it occur.
15 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί·
I am encouraging but YOU, brothers;
οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι
YOU have known the house of Stephanas, that
ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας καὶ εἰς διακονίαν
it is firstfruits of the Achaia and into service
τοῖς ἁγίοις ἔταξαν ἑαυτούς·
to the holy (ones) they orderly set selves;
16 ἵνα καὶ ὑμεῖς
in order that also YOU
ὑποτάσσησθε τοῖς τοιούτοις
may be subjecting yourselves to the such (ones)
καὶ παντὶ τῷ συνεργοῦντι καὶ
and to everyone the working together and
κοπιῶντι. 17 χαίρω δὲ ἐπὶ τῇ
laboring. I am rejoicing but upon the
παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ
presence of Stephanas and of Fortunatus and
Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον ὑστέρημα
of Achaicus, because the YOUR coming behind
οὗτοι ἀνεπλήρωσαν, 18 ἀνέπαυσαν
these (ones) filled up, they made rest up
γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν.
for the my spirit and the (one) of YOU.
ἐπιγινώσκετε οὖν τοὺς τοιούτους.
Be YOU recognizing therefore the such (ones).
19 Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς
Are greeting YOU the ecclesias of the
Ἀσίας. ἀσπάζεται ὑμᾶς ἐν κυρίῳ πολλὰ
Asia. Is greeting YOU in Lord many things
Ἀκύλας καὶ Πρίσκα σὺν τῇ
Aquila and Prisca together with the
κατ' οἶκον αὐτῶν ἐκκλησίᾳ.
according to house of them ecclesia.
20 ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες.
Are greeting YOU the brothers all.
Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.
Greet YOU one another in kiss holy.
21 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.
The greeting to the my hand of Paul.

faith, carry on as men,
grow mighty. 14 Let
all YOUR affairs take
place with love.
15 Now I exhort*
YOU, brothers: YOU
know that the house-
hold of Steph'a·nas
is the firstfruits of
A·cha'ia" and that
they set themselves to
minister to the holy
ones. 16 May YOU
also keep submitting
yourselves to persons
of that kind and to
everyone cooperating
and laboring. 17 But
I rejoice over the
presence* of Steph'a-
nas and For·tu·na'tus
and A·cha'i·cus,
because they have
made up for YOUR not
being here. 18 For
they have refreshed
my spirit and YOURS.
Therefore recognize
men of that sort.
19 The congrega-
tions of Asia send YOU
their greetings. Aq'ui-
la and Pris'ca together
with the congregation
that is in their house
greet YOU heartily in
[the] Lord. 20 All
the brothers greet
YOU. Greet one anoth-
er with a holy kiss.
21 [Here is] my
greeting, Paul's, in my
own hand.

15* Or, "entreat." 15" The Roman province of southern Greece with its capital at Corinth. 17* Presence (παρουσίᾳ, pa·rou·si'ai). See App 3B.

22 εἴ τις οὐ φιλεῖ τὸν
If anyone not is having affection for the
κύριον, ἤτω ἀνάθεμα. Μαρὰν ἀθά.
Lord, let him be anathema. Our Lord come.
23 ἡ χάρις τοῦ κυρίου Ἰησοῦ
The undeserved kindness of the Lord Jesus
μεθ' ὑμῶν. 24 ἡ ἀγάπη μου μετὰ πάντων
with YOU. The love of me with all (ones)
ὑμῶν ἐν Χριστῷ Ἰησοῦ.
of YOU in Christ Jesus.

22 If anyone has no affection for the Lord, let him be accursed. O our Lord, come!* 23 May the undeserved kindness of the Lord Jesus be with YOU. 24 May my love be with all of YOU in union with Christ Jesus.

22* Or, "Our Lord is coming," or, "Our Lord has come" (*Ma·ran' a·tha'*, a transliteration from Aramaic).

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β

TOWARD CORINTHIANS 2

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul apostle of Christ Jesus through
θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς
will of God and Timothy the brother
τῇ ἐκκλησίᾳ τοῦ θεοῦ τῇ οὔσῃ
to the ecclesia of the God to the (one) being
ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσιν
in Corinth, together with the holy (ones) to all
τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ·
the (ones) being in whole the Achaia;
2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Undeserved kindness to YOU and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
God Father of us and of Lord Jesus Christ.
3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου
Blessed the God and Father of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν
of us of Jesus Christ, the Father of the
οἰκτιρμῶν καὶ θεὸς πάσης παρακλήσεως,
mercies and God of all comfort,
4 ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ
the (one) comforting us upon all the
θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς
tribulation of us, into the to be able us
παρακαλεῖν τοὺς ἐν πάσῃ θλίψει
to be comforting the (ones) in all tribulation
διὰ τῆς παρακλήσεως ἧς
through the comfort of which

1 Paul, an apostle of Christ Jesus through God's will, and Timothy [our] brother to the congregation of God that is in Corinth, together with all the holy ones who are in all of A·cha'ia:
2 May YOU have undeserved kindness and peace from God our Father and [the] Lord Jesus Christ.
3 Blessed be the God and Father of our Lord Jesus Christ, the Father of tender mercies and the God of all comfort, 4 who comforts us in all our tribulation, that we may be able to comfort those in any sort of tribulation through the comfort with which

παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ θεοῦ.
we are being comforted very (ones) by the God.
5 ὅτι καθὼς περισσεύει τὰ
Because according as is abounding the
παθήματα τοῦ χριστοῦ εἰς ἡμᾶς, οὕτως
sufferings of the Christ into us, thus
διὰ τοῦ χριστοῦ περισσεύει καὶ ἡ
through the Christ is abounding also the
παράκλησις ἡμῶν. 6 εἴτε δὲ
comfort of us. Whether but
θλιβόμεθα, ὑπὲρ τῆς ὑμῶν
we are being under tribulation, over the of YOUR
παρακλήσεως καὶ σωτηρίας· εἴτε
of comfort and of salvation; whether
παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν
we are being comforted, over the of YOU
παρακλήσεως τῆς ἐνεργουμένης ἐν
of comfort of the (one) operating within in
ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν
endurance of the very sufferings of which
καὶ ἡμεῖς πάσχομεν, 7 καὶ ἡ ἐλπὶς ἡμῶν
also we are suffering, and the hope of us
βεβαία ὑπὲρ ὑμῶν· εἰδότες ὅτι ὡς
stable over YOU; having known that as
κοινωνοί ἐστε τῶν παθημάτων, οὕτως καὶ
sharers YOU are of the sufferings, thus also
τῆς παρακλήσεως.
of the comfort.
8 Οὐ γὰρ θέλομεν ὑμᾶς
Not for we are willing YOU
ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως
to be not knowing, brothers, over the tribulation
ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ,
of us of the (one) having occurred in the Asia,
ὅτι καθ' ὑπερβολὴν ὑπὲρ δύναμιν
that according to over-cast over power
ἐβαρήθημεν, ὥστε
we were weighted down, as-and
ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν·
to be with no way out us and of the to be living;
9 ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα
but very (ones) in selves the answer
τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ
of the death we have had, in order that not
πεποιθότες ὦμεν ἐφ' ἑαυτοῖς ἀλλ' ἐπὶ
having trusted we may be upon selves but upon
τῷ θεῷ τῷ ἐγείροντι τοὺς νεκρούς·
the God the (one) raising up the dead (ones);
10 ὃς ἐκ τηλικούτου θανάτου
who out of so great death

we ourselves are being comforted by God. 5 For just as the sufferings for the Christ abound in us, so the comfort we get also abounds through the Christ. 6 Now whether we are in tribulation, it is for YOUR comfort and salvation; or whether we are being comforted, it is for YOUR comfort that operates to make YOU endure the same sufferings that we also suffer. 7 And so our hope for YOU is unwavering, knowing as we do that, just as YOU are sharers of the sufferings, in the same way YOU will also share the comfort.
8 For we do not wish YOU to be ignorant, brothers, about the tribulation that happened to us in the [district of] Asia, that we were under extreme pressure beyond our strength, so that we were very uncertain even of our lives. 9 In fact, we felt within ourselves that we had received the sentence of death. This was that we might have our trust, not in ourselves, but in the God who raises up the dead.
10 From such a great thing as death

ἐρύσατο ἡμᾶς καὶ
he drew toward self us and
ῥύσεται, εἰς ὃν ἠλπίκαμεν
he will draw toward self, into whom we have hoped
ὅτι καὶ ἔτι ῥύσεται,
that also yet he will draw toward self,
11 συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν
cooperating under also of you over us
τῇ δεήσει, ἵνα ἐκ πολλῶν
to the supplication, in order that out of many
προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ
faces the into us gracious gift through
πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.
many (ones) might be thanked over us.
12 Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστίν, τὸ
The for boasting of us this is, the
μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν
witness of the conscience of us, that in
ἁγιότητι καὶ εἰλικρινίᾳ τοῦ θεοῦ, καὶ οὐκ ἐν
holiness and sincerity of the God, and not in
σοφίᾳ σαρκικῇ ἀλλ' ἐν χάριτι
wisdom fleshly but in undeserved kindness
θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ,
of God, we were turned back in the world,
περισσοτέρως δὲ πρὸς ὑμᾶς· 13 οὐ γὰρ
more abundantly but toward you; not for
ἄλλα γράφομεν ὑμῖν ἀλλ' ἢ
other (things) we are writing to you but than
ἃ ἀναγινώσκετε ἢ καὶ
what (things) you are reading or also
ἐπιγινώσκετε, ἐλπίζω δὲ ὅτι ἕως
you are recognizing, I am hoping but that until
τέλους ἐπιγνώσεσθε, 14 καθὼς καὶ
end you will recognize, according as also
ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα
you recognized us from part, that boasting
ὑμῶν ἐσμὲν καθάπερ καὶ
of you we are according to which (things) even also
ὑμεῖς ἡμῶν ἐν τῇ ἡμέρᾳ τοῦ κυρίου ἡμῶν
you of us in the day of the Lord of us
Ἰησοῦ.
of Jesus.

15 Καὶ ταύτῃ τῇ πεποιθήσει
And to this to the confidence
ἐβουλόμην πρότερον πρὸς ὑμᾶς ἐλθεῖν,
I was wishing formerly toward you to come,
ἵνα δευτέραν χαρὰν σχῆτε,
in order that second joy you might have,

he did rescue us and
will rescue us; and our
hope is in him that
he will also rescue
us further. 11 You
also can help along
by your supplication
for us, in order that
thanks may be given
by many in our behalf
for what is kindly giv-
en to us due to many
[prayerful] faces.

12 For the thing
we boast of is this, to
which our conscience
bears witness, that
with holiness and god-
ly sincerity, not with
fleshly wisdom but
with God's undeserved
kindness, we have
conducted ourselves
in the world, but more
especially toward you.
13 For we are really
not writing you things
except those which
you well know or also
recognize; and which I
hope you will contin-
ue to recognize to the
end, 14 just as you
have also recognized,
to an extent, that we
are a cause for you to
boast, just as you will
also be for us in the
day of our Lord Jesus.

15 So, with this
confidence, I was
intending before to
come to you, that you
might have a second
[occasion for] joy,

16 καὶ δι' ὑμῶν διελθεῖν εἰς
and through you to go through into
Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας
Macedonia, and again from Macedonia
ἐλθεῖν πρὸς ὑμᾶς καὶ ὑφ' ὑμῶν
to come toward you and by you
προπεμφθῆναι εἰς τὴν Ἰουδαίαν. 17 τοῦτο
to be sent forward into the Judea. This
οὖν βουλόμενος μήτι ἄρα τῇ
therefore wishing not-something really to the
ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ
lightness I used? Or what (things)
βουλεύομαι κατὰ σάρκα
I am taking counsel with self according to flesh
βουλεύομαι, ἵνα ᾖ
I am taking counsel with self, in order that it may be
παρ' ἐμοὶ τὸ Ναὶ ναὶ καὶ τὸ Οὔ οὔ·
beside me the Yes yes and the No no;
18 πιστὸς δὲ ὁ θεὸς ὅτι ὁ λόγος ἡμῶν
faithful but the God that the word of us
ὁ πρὸς ὑμᾶς οὐκ ἔστιν Ναὶ καὶ Οὔ·
the (one) toward you not it is Yes and No;
19 ὁ τοῦ θεοῦ γὰρ υἱὸς Χριστὸς Ἰησοῦς
the of the God for Son Christ Jesus
ὁ ἐν ὑμῖν δι' ἡμῶν
the (one) in you through us
κηρυχθείς, δι' ἐμοῦ καὶ Σιλουανοῦ
having been preached, through me and of Silvanus
καὶ Τιμοθέου, οὐκ ἐγένετο Ναί καὶ Οὔ,
and of Timothy, not he became Yes and No,
ἀλλὰ Ναὶ ἐν αὐτῷ γέγονεν· 20 ὅσαι
but Yes in him he has become; as many as
γὰρ ἐπαγγελίαι θεοῦ, ἐν αὐτῷ τὸ Ναί·
for promises of God, in him the Yes;
διὸ καὶ δι' αὐτοῦ τὸ Ἀμὴν
through which also through him the Amen
τῷ θεῷ πρὸς δόξαν δι' ἡμῶν. 21 ὁ
to the God toward glory through us. The (one)
δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς
but stabilizing us together with you into
Χριστὸν καὶ χρίσας ἡμᾶς θεός,
Christ and having anointed us God,
22 ὁ καὶ σφραγισάμενος ἡμᾶς καὶ
the (one) also having sealed us and
δοὺς τὸν ἀρραβῶνα τοῦ πνεύματος
having given the token of the spirit
ἐν ταῖς καρδίαις ἡμῶν.
in the hearts of us.

16 and after a stop-
over with you to go to
Mac·e·do'ni·a, and to
come back from Mac-
e·do'ni·a to you and
be conducted partway
by you to Ju·de'a.
17 Well, when I had
such an intention, I
did not indulge in any
lightness, did I? Or
what things I purpose,
do I purpose [them]
according to the
flesh, that with me
there should be "Yes,
Yes" and "No, No"?
18 But God can be
relied upon that our
speech addressed to
you is not Yes and yet
No. 19 For the Son
of God, Christ Jesus,
who was preached
among you through
us, that is, through
me and Sil·va'nus
and Timothy, did not
become Yes and yet
No, but Yes has be-
come Yes in his case.
20 For no matter how
many the promises of
God are, they have
become Yes by means
of him. Therefore
also through him is
the "Amen" [said] to
God for glory through
us. 21 But he who
guarantees that you
and we belong to
Christ and he who has
anointed us is God.
22 He has also put his
seal upon us and has
given us the token of
what is to come, that
is, the spirit, in our
hearts.

23 Ἐγὼ δὲ μάρτυρα τὸν θεὸν
I but witness the God
ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν, ὅτι
I am calling upon upon the my soul, that
φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον.
sparing of YOU not yet I came into Corinth.
24 οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως,
Not that we are lords of YOU of the faith,
ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν,
but fellow workers we are of the joy of YOU,
τῇ γὰρ πίστει ἑστήκατε.
to the for faith YOU have stood.

2 ἔκρινα γὰρ ἐμαυτῷ τοῦτο, τὸ μὴ πάλιν
I judged for to myself this, the not again
ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν· 2 εἰ γὰρ
in sadness toward YOU to come; if for
ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ
I am saddening YOU, and who the (one)
εὐφραίνων με εἰ μὴ ὁ λυπούμενος
cheering me if not the (one) being saddened
ἐξ ἐμοῦ; 3 καὶ ἔγραψα τοῦτο αὐτὸ
out of me? And I wrote this very (thing)
ἵνα μὴ ἐλθὼν λύπην σχῶ
in order that not having come sadness I might get
ἀφ᾽ ὧν ἔδει με
from of which ones it was necessary me
χαίρειν, πεποιθὼς ἐπὶ πάντας
to be rejoicing, having confidence upon all
ὑμᾶς ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν
YOU that the my joy of all (ones) of YOU
ἐστίν. 4 ἐκ γὰρ πολλῆς θλίψεως καὶ
it is. Out of for much tribulation and
συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ
of anguish of heart I wrote to YOU through
πολλῶν δακρύων, οὐχ ἵνα
many tears, not in order that
λυπηθῆτε, ἀλλὰ τὴν ἀγάπην
YOU might be saddened, but the love
ἵνα γνῶτε ἣν ἔχω
in order that YOU might know which I am having
περισσοτέρως εἰς ὑμᾶς.
more abundantly into YOU.
5 Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ
If but anyone has saddened, not me
λελύπηκεν, ἀλλὰ ἀπὸ μέρους ἵνα
he has saddened, but from part in order that
μὴ ἐπιβαρῶ πάντας ὑμᾶς.
not I may put weight upon all YOU.

23 Now I call upon
God as a witness
against my own soul
that it is to spare
YOU that I have not
yet come to Corinth.
24 Not that we are
the masters over
YOUR faith, but we
are fellow workers for
YOUR joy, for it is by
[YOUR] faith that YOU
are standing.

2 For this is what I
have decided for
myself, not to come to
YOU again in sadness.
2 For if I make YOU
sad, who indeed is
there to cheer me
except the one that
is made sad by me?
3 And so I wrote this
very thing, that, when
I come, I may not get
sad because of those
over whom I ought
to rejoice; because I
have confidence in all
of YOU that the joy I
have is that of all of
YOU. 4 For out of
much tribulation and
anguish of heart I
wrote YOU with many
tears, not that YOU
might be saddened,
but that YOU might
know the love that I
have more especially
for YOU.
5 Now if anyone
has caused sadness, he
has saddened, not me,
but all of YOU to an
extent—not to be too
harsh in what I say.

6 ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη
Sufficient to the such (one) the rebuke this
ἡ ὑπὸ τῶν πλειόνων, 7 ὥστε
the (one) by the more (ones), as-and
τοὐναντίον ὑμᾶς χαρίσασθαι
the (thing) in against YOU to graciously forgive
καὶ παρακαλέσαι, μή πως τῇ
and to comfort, not somehow to the
περισσοτέρᾳ λύπῃ καταποθῇ ὁ
more abundant sadness might be drunk down the
τοιοῦτος. 8 διὸ παρακαλῶ
such (one). Through which I am encouraging
ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην· 9 εἰς
YOU to make valid into him love; into
τοῦτο γὰρ καὶ ἔγραψα ἵνα γνῶ
this for also I wrote in order that I might know
τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα
the proof of YOU, whether into all (things)
ὑπήκοοί ἐστε. 10 ᾧ δέ τι
obedient YOU are. To whom but anything
χαρίζεσθε, κἀγώ· καὶ γὰρ ἐγὼ
YOU are graciously forgiving, also I; also for I
ὃ κεχάρισμαι, εἴ τι
what I have graciously forgiven, if anything
κεχάρισμαι, δι᾽ ὑμᾶς ἐν
I have graciously forgiven, through YOU in
προσώπῳ Χριστοῦ, 11 ἵνα μὴ
face of Christ, in order that not
πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ, οὐ
we might be overreached by the Satan, not
γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.
for of him the designs we are being ignorant of.
12 Ἐλθὼν δὲ εἰς τὴν Τρῳάδα εἰς
Having come but into the Troas into
τὸ εὐαγγέλιον τοῦ χριστοῦ, καὶ θύρας
the good news of the Christ, and of door
μοι ἀνεῳγμένης ἐν κυρίῳ, 13 οὐκ
to me having been opened up in Lord, not
ἔσχηκα ἄνεσιν τῷ πνεύματί μου
I have had letting go up to the spirit of me
τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου,
to the not to find me Titus the brother of me,
ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς
but having set self off to them I went out into
Μακεδονίαν.
Macedonia.
14 Τῷ δὲ θεῷ χάρις τῷ
To the but God thanks to the (one)
πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ χριστῷ
always leading in triumph us in the Christ

6 This rebuke given
by the majority is
sufficient for such a
man, 7 so that, on
the contrary now, YOU
should kindly forgive
and comfort [him],
that somehow such a
man may not be swal-
lowed up by his being
overly sad. 8 There-
fore I exhort YOU to
confirm YOUR love for
him. 9 For to this
end also I write to
ascertain the proof of
YOU, whether YOU are
obedient in all things.
10 Anything YOU
kindly forgive anyone,
I do too. In fact, as
for me, whatever I
have kindly forgiven,
if I have kindly
forgiven anything,
it has been for YOUR
sakes in Christ's sight;
11 that we may not
be overreached by
Satan, for we are
not ignorant of his
designs.
12 Now when I
arrived in Tro'as to
declare the good news
about the Christ, and
a door was opened
to me in [the] Lord,
13 I got no relief in
my spirit on account
of not finding Titus
my brother, but I
said good-bye to them
and departed for
Mac·e·do'ni·a.
14 But thanks be to
God who always leads
us in a triumphal
procession in company
with the Christ

καὶ τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ
and the odor of the knowledge of him
φανεροῦντι δι' ἡμῶν ἐν παντὶ
to (one) manifesting through us in every
τόπῳ· 15 ὅτι Χριστοῦ εὐωδία ἐσμὲν
place; because of Christ sweet odor we are
τῷ θεῷ ἐν τοῖς σωζομένοις καὶ ἐν
to the God in the (ones) being saved and in
τοῖς ἀπολλυμένοις, 16 οἷς μὲν
the (ones) destroying selves, to which ones indeed
ὀσμὴ ἐκ θανάτου εἰς θάνατον, οἷς
odor out of death into death, to which ones
δὲ ὀσμὴ ἐκ ζωῆς εἰς ζωήν. καὶ
but odor out of life into life. And
πρὸς ταῦτα τίς ἱκανός; 17 οὐ γὰρ
toward these (things) who sufficient? Not for
ἐσμεν ὡς οἱ πολλοὶ καπηλεύοντες τὸν
we are as the many (ones) peddling the
λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινίας,
word of the God, but as out of sincerity,
ἀλλ' ὡς ἐκ θεοῦ κατέναντι θεοῦ ἐν
but as out of God down in front of God in
Χριστῷ λαλοῦμεν.
Christ we are speaking.

3 Ἀρχόμεθα πάλιν ἑαυτοὺς
Are we starting again selves
συνιστάνειν; ἢ μὴ
to be giving standing with? Or not
χρῄζομεν ὥς τινες συστατικῶν
are we having need as some ones of recommendatory
ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν; 2 ἡ
letters toward YOU or out of YOU? The
ἐπιστολὴ ἡμῶν ὑμεῖς ἐστέ,
letter of us YOU are,
ἐνγεγραμμένη ἐν ταῖς καρδίαις
(one) having been inscribed in the hearts
ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη
of us, (one) being known and (one) being read
ὑπὸ πάντων ἀνθρώπων·
by all men;
3 φανερούμενοι ὅτι ἐστὲ
(ones) being manifested because YOU are
ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ'
letter of Christ (one) having been served by
ἡμῶν, ἐνγεγραμμένη οὐ
us, (one) having been inscribed not
μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος,
to black [ink] but to spirit of God living,

and makes the odor of
the knowledge of him
perceptible through
us in every place!
15 For to God we are
a sweet odor of Christ
among those who
are being saved and
among those who are
perishing; 16 to the
latter ones an odor
issuing from death to
death, to the former
ones an odor issuing
from life to life. And
who is adequately
qualified for these
things? 17 [We are;]
for we are not ped-
dlers of the word of
God as many men are,
but as out of sincerity,
yes, as sent from God,
under God's view, in
company with Christ,
we are speaking.

3 Are we starting
again to recom-
mend ourselves? Or do
we, perhaps, like some
men, need letters of
recommendation to
YOU or from YOU?
2 You yourselves are
our letter, inscribed
on our hearts and
known and being
read by all mankind.
3 For YOU are shown
to be a letter of Christ
written by us as
ministers, inscribed
not with ink but with
spirit of a living God,

οὐκ ἐν πλαξὶν λιθίναις ἀλλ' ἐν πλαξὶν
not in tablets stony but in tablets
καρδίαις σαρκίναις.
to hearts fleshly.
4 Πεποίθησιν δὲ τοιαύτην ἔχομεν
Confidence but such we are having
διὰ τοῦ χριστοῦ πρὸς τὸν θεόν. 5 οὐχ
through the Christ toward the God. Not
ὅτι ἀφ' ἑαυτῶν ἱκανοί ἐσμεν λογίσασθαί
that from selves sufficient we are to reckon
τι ὡς ἐξ αὐτῶν, ἀλλ' ἡ ἱκανότης
anything as out of selves, but the sufficiency
ἡμῶν ἐκ τοῦ θεοῦ, 6 ὃς καὶ ἱκάνωσεν
of us out of the God, who also made sufficient
ἡμᾶς διακόνους καινῆς διαθήκης, οὐ
us servants of new covenant, not
γράμματος ἀλλὰ πνεύματος, τὸ γὰρ
of written character but of spirit, the for
γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα
written character is killing, the but spirit
ζωοποιεῖ.
is making alive.
7 Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν
If but the service of the death in
γράμμασιν ἐντετυπωμένη λίθοις
written characters having been impressed to stones
ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι
occurred in glory, as-and not to be being able
ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον
to gaze the sons of Israel into the face
Μωυσέως διὰ τὴν δόξαν τοῦ προσώπου
of Moses through the glory of the face
αὐτοῦ τὴν καταργουμένην, 8 πῶς
of him the (one) being made ineffective, how
οὐχὶ μᾶλλον ἡ διακονία τοῦ πνεύματος
not rather the service of the spirit
ἔσται ἐν δόξῃ; 9 εἰ γὰρ ἡ διακονία τῆς
will be in glory? If for the service of the
κατακρίσεως δόξα, πολλῷ μᾶλλον περισσεύει
condemnation glory, to much rather is abounding
ἡ διακονία τῆς δικαιοσύνης δόξῃ.
the service of the righteousness to glory.
10 καὶ γὰρ οὐ δεδόξασται τὸ
And for not has been glorified the (thing)
δεδοξασμένον ἐν τούτῳ τῷ μέρει
having been glorified in this the part
εἵνεκεν τῆς ὑπερβαλλούσης δόξης· 11 εἰ
on account of the surpassing glory; if

not on stone tablets,
but on fleshly tablets,
on hearts.
4 Now through the
Christ we have this
sort of confidence
toward God. 5 Not
that we of ourselves
are adequately
qualified to reckon
anything as issuing
from ourselves, but
our being adequately
qualified issues from
God, 6 who has
indeed adequately
qualified us to be
ministers of a new
covenant, not of a
written code, but of
spirit; for the written
code condemns to
death, but the spirit
makes alive.
7 Moreover, if
the code which
administers death and
which was engraved
in letters in stones
came about in a glory,
so that the sons of
Israel could not gaze
intently at the face
of Moses because of
the glory of his face,
[a glory] that was to
be done away with,
8 why should not the
administering of the
spirit be much more
with glory? 9 For if
the code administer-
ing condemnation was
glorious, much more
does the administer-
ing of righteousness
abound with glory.
10 In fact, even that
which has once been
made glorious has
been stripped of glory
in this respect, be-
cause of the glory that
excels it. 11 For if

γὰρ τὸ καταργούμενον διὰ
for the (thing) being made ineffective through

δόξης, πολλῷ μᾶλλον τὸ μένον
glory, to much rather the (thing) remaining

ἐν δόξῃ.
in glory.

12 Ἔχοντες οὖν τοιαύτην ἐλπίδα
Having therefore such hope

πολλῇ παρρησίᾳ χρώμεθα, 13 καὶ οὐ
to much outspokenness we are using, and not

καθάπερ Μωυσῆς
according to which (things) even Moses

ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ,
was putting covering upon the face of him,

πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ
toward the not to gaze intently the sons of Israel

εἰς τὸ τέλος τοῦ καταργουμένου.
into the end of the (thing) being made ineffective.

14 ἀλλὰ ἐπωρώθη τὰ νοήματα αὐτῶν.
But was dulled the mental powers of them.

ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ
Until for the today day the very

κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς
covering upon the reading of the old

διαθήκης μένει μὴ ἀνακαλυπτόμενον,
covenant is remaining not being uncovered,

ὅτι ἐν Χριστῷ καταργεῖται,
because in Christ is being made ineffective,

15 ἀλλ' ἕως σήμερον ἡνίκα ἂν
but until today when likely

ἀναγινώσκηται Μωυσῆς κάλυμμα ἐπὶ τὴν
may be read Moses covering upon the

καρδίαν αὐτῶν κεῖται· 16 ἡνίκα δὲ ἐὰν
heart of them is lying; when but if ever

ἐπιστρέψῃ πρὸς Κύριον,
it should turn upon toward Lord,

περιαιρεῖται τὸ κάλυμμα. 17 ὁ δὲ
is being lifted up around the covering. The but

κύριος τὸ πνεῦμά ἐστιν· οὗ δὲ τὸ πνεῦμα
Lord the spirit is; where but the spirit

Κυρίου, ἐλευθερία. 18 ἡμεῖς δὲ πάντες
of Lord, freedom. We but all

ἀνακεκαλυμμένῳ προσώπῳ τὴν
to (one) having been uncovered face the

δόξαν Κυρίου κατοπτριζόμενοι τὴν αὐτὴν
glory of Lord reflecting as in mirror the very

εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς
image we are being transformed from glory into

that which was to be
done away with was
brought in with glory,
much more would
that which remains be
with glory.
12 Therefore, as
we have such a hope,
we are using great
freeness of speech,
13 and not doing as
when Moses would
put a veil upon his
face, that the sons
of Israel might not
gaze intently at the
end of that which
was to be done away
with. 14 But their
mental powers were
dulled. For to this
present day the same
veil remains unlifted
at the reading of the
old covenant, because
it is done away with
by means of Christ.
15 In fact, down till
today whenever Moses
is read, a veil lies
upon their hearts.
16 But when there is
a turning to Jehovah,*
the veil is taken away.
17 Now Jehovah*
is the Spirit; and
where the spirit of
Jehovah″ is, there is
freedom. 18 And all
of us, while we with
unveiled faces reflect
like mirrors the glory
of Jehovah,* are trans-
formed into the same
image from glory to

16*, 17*·″, 18* Jehovah, $J^{7,8,13,14,16,(22,24)}$; (the) Lord, ℵAB.

δόξαν, καθάπερ ἀπὸ
glory, according to which (things) even from

κυρίου πνεύματος.
of Lord of spirit.

4 Διὰ τοῦτο, ἔχοντες τὴν διακονίαν
Through this, having the service

ταύτην καθὼς ἠλεήθημεν,
this according as we were shown mercy,

οὐκ ἐγκακοῦμεν, 2 ἀλλὰ
not we are behaving badly, but

ἀπειπάμεθα τὰ κρυπτὰ τῆς
we said away from selves the hidden (things) of the

αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ
shame, not (ones) walking about in all-working

μηδὲ δολοῦντες τὸν λόγον
neither (ones) handling deceitfully the word

τοῦ θεοῦ, ἀλλὰ τῇ φανερώσει τῆς
of the God, but to the manifestation of the

ἀληθείας συνιστάνοντες ἑαυτοὺς πρὸς
truth making stand together selves toward

πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ
every conscience of men in sight of the

θεοῦ. 3 εἰ δὲ καὶ ἔστιν κεκαλυμμένον
God. If but also is having been covered

τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς
the good news of us, in the (ones)

ἀπολλυμένοις ἐστὶν κεκαλυμμένον,
destroying themselves is having been covered,

4 ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου
in which ones the god of the age this

ἐτύφλωσεν τὰ νοήματα τῶν
blinded the mental powers of the

ἀπίστων εἰς τὸ μὴ αὐγάσαι τὸν
unbelievers into the not to beam forth the

φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ
lighting of the good news of the glory of the

χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ θεοῦ. 5 οὐ
Christ, who is image of the God. Not

γὰρ ἑαυτοὺς κηρύσσομεν ἀλλὰ Χριστὸν
for selves we are preaching but Christ

Ἰησοῦν κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν
Jesus Lord, selves but slaves of YOU

διὰ Ἰησοῦν. 6 ὅτι ὁ θεὸς ὁ
through Jesus. Because the God the (one)

εἰπών Ἐκ σκότους φῶς λάμψει, ὃς
having said Out of darkness light will gleam, who

ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν πρὸς
gleamed in the hearts of us toward

glory, exactly as done
by Jehovah* [the]
Spirit.
4 That is why, since
we have this
ministry according
to the mercy that
was shown us, we do
not give up; 2 but
we have renounced
the underhanded
things of which to be
ashamed, not walking
with cunning, neither
adulterating the word
of God, but by making
the truth manifest
recommending
ourselves to every
human conscience
in the sight of God.
3 If, now, the good
news we declare is in
fact veiled, it is veiled
among those who are
perishing, 4 among
whom the god of this
system of things has
blinded the minds
of the unbelievers,
that the illumination
of the glorious good
news about the Christ,
who is the image of
God, might not shine
through. 5 For we
are preaching, not
ourselves, but Christ
Jesus as Lord, and
ourselves as YOUR
slaves for Jesus'
sake. 6 For God
is he who said: "Let
the light shine out of
darkness," and he has
shone on our hearts to

18* Jehovah, $J^{7,8,13,14,16,22,24}$; Lord, ℵAB.

φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ
lighting of the knowledge of the glory of the
θεοῦ ἐν προσώπῳ Χριστοῦ.
God in face of Christ.
7 Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν
We have but the treasure this in
ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ
baked clay vessels, in order that the over-cast
τῆς δυνάμεως ᾖ τοῦ θεοῦ καὶ μὴ
of the power may be of the God and not
ἐξ ἡμῶν· 8 ἐν παντὶ θλιβόμενοι
out of us; in every [way] being pressed
ἀλλ' οὐ στενοχωρούμενοι,
but not being put in narrow place,
ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι,
knowing no way out but not being utterly wayless,
9 διωκόμενοι ἀλλ' οὐκ ἐγκαταλειπόμενοι,
being persecuted but not being left down in,
καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι,
being thrown down but not being destroyed,
10 πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ
always the deadening of the Jesus
ἐν τῷ σώματι περιφέροντες, ἵνα
in the body bearing about, in order that
καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι
also the life of the Jesus in the body
ἡμῶν φανερωθῇ· 11 ἀεὶ γὰρ ἡμεῖς
of us might be manifested; ever for we
οἱ ζῶντες εἰς θάνατον
the (ones) living into death
παραδιδόμεθα διὰ Ἰησοῦν,
we are being given beside through Jesus,
ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ
in order that also the life of the Jesus
φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν.
might be manifested in the mortal flesh of us.
12 ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται,
As-and the death in us is working within,
ἡ δὲ ζωὴ ἐν ὑμῖν.
the but life in you.
13 ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς
Having but the very spirit of the
πίστεως, κατὰ τὸ
faith, according to the (thing)
γεγραμμένον Ἐπίστευσα, διὸ
having been written I believed, through which
ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ
I spoke, also we are believing, through which
καὶ λαλοῦμεν, 14 εἰδότες ὅτι
also we are speaking, having known that

illuminate [them]
with the glorious
knowledge of God by
the face of Christ.
7 However, we have
this treasure in earth-
en vessels, that the
power beyond what is
normal may be God's
and not that out of
ourselves. 8 We
are pressed in every
way, but not cramped
beyond movement;
we are perplexed, but
not absolutely with
no way out; 9 we
are persecuted, but
not left in the lurch;
we are thrown down,
but not destroyed.
10 Always we endure
everywhere in our
body the death-
dealing treatment
given to Jesus, that
the life of Jesus may
also be made manifest
in our body. 11 For
we who live are ever
being brought face to
face with death for
Jesus' sake, that the
life of Jesus may also
be made manifest
in our mortal flesh.
12 Consequently
death is at work in us,
but life in YOU.
13 Now because we
have the same spirit
of faith as that of
which it is written:
"I exercised faith,
therefore I spoke," we
too exercise faith and
therefore we speak,
14 knowing that

ὁ ἐγείρας τὸν κύριον Ἰησοῦν
the (one) having raised up the Lord Jesus
καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ καὶ
also us together with Jesus will raise up and
παραστήσει σὺν ὑμῖν. 15 τὰ
will stand alongside together with you. The
γὰρ πάντα δι' ὑμᾶς, ἵνα
for all (things) through you, in order that
ἡ χάρις πλεονάσασα
the undeserved kindness having become more
διὰ τῶν πλειόνων τὴν εὐχαριστίαν
through the more (ones) the thanksgiving
περισσεύσῃ εἰς τὴν δόξαν τοῦ θεοῦ.
might abound into the glory of the God.
16 Διὸ οὐκ ἐγκακοῦμεν,
Through which not we are behaving badly,
ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος
but if also the outside of us man
διαφθείρεται, ἀλλ' ὁ ἔσω ἡμῶν
is wasting away, but the (one) inside of us
ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ. 17 τὸ γὰρ
is being renewed to day and to day. The for
παραυτίκα ἐλαφρὸν τῆς θλίψεως
momentary light(ness) of the tribulation
καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον
according to over-cast into over-cast everlasting
βάρος δόξης κατεργάζεται ἡμῖν, 18 μὴ
weight of glory is working down to us, not
σκοπούντων ἡμῶν τὰ βλεπόμενα
looking at of us the (things) being seen
ἀλλὰ τὰ μὴ βλεπόμενα, τὰ
but the (things) not being seen, the (things)
γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ
for being seen temporary, the (things) but
μὴ βλεπόμενα αἰώνια.
not being seen everlasting.
5 οἴδαμεν γὰρ ὅτι ἐὰν ἡ ἐπίγειος
We have known for that if ever the earthly
ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ,
of us house of the tent should be loosed down,
οἰκοδομὴν ἐκ θεοῦ ἔχομεν οἰκίαν
building out of God we are having house
ἀχειροποίητον αἰώνιον ἐν τοῖς οὐρανοῖς.
not handmade everlasting in the heavens.
2 καὶ γὰρ ἐν τούτῳ στενάζομεν, τὸ
And for in this we are groaning, the
οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ
dwelling house of us the (one) out of heaven

he who raised Jesus
up will raise us up
also together with
Jesus and will present
us together with YOU.
15 For all things are
for YOUR sakes, in
order that the unde-
served kindness which
was multiplied should
abound because of the
thanksgiving of many
more to the glory of
God.
16 Therefore we
do not give up, but
even if the man we
are outside is wasting
away, certainly the
man we are inside is
being renewed from
day to day. 17 For
though the tribulation
is momentary and
light, it works out for
us a glory that is of
more and more sur-
passing weight and is
everlasting; 18 while
we keep our eyes, not
on the things seen,
but on the things
unseen. For the things
seen are temporary,
but the things unseen
are everlasting.
5 For we know that
if our earthly
house, this tent,
should be dissolved,
we are to have a
building from God, a
house not made with
hands, everlasting in
the heavens. 2 For
in this dwelling house
we do indeed groan,

ἐπενδύσασθαι ἐπιποθοῦντες, 3 εἴ γε καὶ
to put upon selves longing, if in fact also

ἐνδυσάμενοι οὐ γυμνοὶ
having put on selves not naked (ones)

εὑρεθησόμεθα. 4 καὶ γὰρ οἱ ὄντες
we shall be found. And for the (ones) being

ἐν τῷ σκήνει στενάζομεν βαρούμενοι
in the tent we are groaning being weighed down

ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι
upon which not we are willing to put off selves

ἀλλ' ἐπενδύσασθαι, ἵνα
but to put upon selves, in order that

καταποθῇ τὸ θνητὸν ὑπὸ τῆς
might be drunk down the mortal (thing) by the

ζωῆς. 5 ὁ δὲ κατεργασάμενος ἡμᾶς
life. The but (one) having worked down us

εἰς αὐτὸ τοῦτο θεός, ὁ
into very this (thing) God, the (one)

δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ
having given to us the token of the

πνεύματος.
spirit.

6 Θαρροῦντες οὖν πάντοτε καὶ
Being of good courage therefore always and

εἰδότες ὅτι ἐνδημοῦντες ἐν
having known that being among (own) people in

τῷ σώματι ἐκδημοῦμεν ἀπὸ
the body we are being out of (own) people from

τοῦ κυρίου, 7 διὰ πίστεως γὰρ
the Lord, through faith for

περιπατοῦμεν οὐ διὰ εἴδους, —
we are walking about not through appearance, —

8 θαρροῦμεν δὲ καὶ
we are being of good courage but also

εὐδοκοῦμεν μᾶλλον
we are thinking well rather

ἐκδημῆσαι ἐκ τοῦ σώματος καὶ
to be out of (own) people out of the body and

ἐνδημῆσαι πρὸς τὸν κύριον·
to be among (own) people toward the Lord;

9 διὸ καὶ φιλοτιμούμεθα,
through which also we are fond of honor for selves,

εἴτε ἐνδημοῦντες εἴτε
whether being among (own) people or

ἐκδημοῦντες, εὐάρεστοι
being out of (own) people, (ones) well pleasing

αὐτῷ εἶναι. 10 τοὺς γὰρ πάντας ἡμᾶς
to him to be. The for all us

φανερωθῆναι δεῖ ἔμπροσθεν τοῦ
to be manifested it is necessary in front of the

earnestly desiring to
put on the one for us
from heaven, 3 so
that, having really
put it on, we shall
not be found naked.
4 In fact, we who are
in this tent groan,
being weighed down;
because we want, not
to put it off, but to
put on the other, that
what is mortal may
be swallowed up by
life. 5 Now he that
produced us for this
very thing is God,
who gave us the token
of what is to come,
that is, the spirit.
6 We are therefore
always of good
courage and know
that, while we have
our home in the
body, we are absent
from the Lord, 7 for
we are walking by
faith, not by sight.
8 But we are of good
courage and are well
pleased rather to
become absent from
the body and to make
our home with the
Lord. 9 Therefore
we are also making it
our aim that, whether
having our home
with him or being
absent from him, we
may be acceptable
to him. 10 For we
must all be made
manifest before the

βήματος τοῦ χριστοῦ, ἵνα
step of the Christ, in order that

κομίσηται ἕκαστος τὰ
might carry off for self each (one) the (things)

διὰ τοῦ σώματος πρὸς ἃ
through the body toward which (things)

ἔπραξεν, εἴτε ἀγαθὸν εἴτε
he performed, whether good (thing) or

φαῦλον.
vile (thing).

11 Εἰδότες οὖν τὸν φόβον τοῦ
Having known therefore the fear of the

κυρίου ἀνθρώπους πείθομεν, θεῷ δὲ
Lord men we are persuading, to God but

πεφανερώμεθα· ἐλπίζω δὲ καὶ ἐν
we have been manifested; I am hoping but also in

ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.
the consciences of YOU to have been manifested.

12 οὐ πάλιν ἑαυτοὺς
Not again selves

συνιστάνομεν ὑμῖν, ἀλλὰ
we are putting in standing together to YOU, but

ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ
onrush from giving to YOU of boasting over

ἡμῶν, ἵνα ἔχητε πρὸς
us, in order that YOU may be having toward

τοὺς ἐν προσώπῳ καυχωμένους καὶ μὴ
the (ones) in face (ones) boasting and not

ἐν καρδίᾳ. 13 εἴτε γὰρ
in heart. Whether for

ἐξέστημεν, θεῷ· εἴτε
we stood out of (selves), to God; or

σωφρονοῦμεν, ὑμῖν. 14 ἡ γὰρ ἀγάπη
we are sound in mind, to YOU. The for love

τοῦ χριστοῦ συνέχει ἡμᾶς,
of the Christ is holding together us,

κρίναντας τοῦτο ὅτι εἷς ὑπὲρ πάντων
having judged this that one over all (ones)

ἀπέθανεν· ἄρα οἱ πάντες ἀπέθανον· 15 καὶ
he died; really the all they died; and

ὑπὲρ πάντων ἀπέθανεν ἵνα οἱ
over all (ones) he died in order that the

ζῶντες μηκέτι ἑαυτοῖς ζῶσιν
(ones) living not yet to selves they might live

ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι
but to the (one) over them to (one) having died

καὶ ἐγερθέντι.
and to (one) having been raised up.

judgment seat of the
Christ, that each one
may get his award
for the things done
through the body, ac-
cording to the things
he has practiced,
whether it is good
or vile.
11 Knowing,
therefore, the fear of
the Lord, we keep
persuading men, but
we have been made
manifest to God.
However, I hope that
we have been made
manifest also to YOUR
consciences. 12 We
are not again recom-
mending ourselves to
YOU, but giving YOU
an inducement for
boasting in respect to
us, that YOU may have
[an answer] for those
who boast over the
outward appearance
but not over the
heart. 13 For if we
were out of our mind,
it was for God; if we
are sound in mind, it
is for YOU. 14 For
the love the Christ
has compels us,
because this is what
we have judged, that
one man died for all;
so, then, all had died;
15 and he died for all
that those who live
might live no longer
for themselves, but
for him who died
for them and was
raised up.

16 Ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα
As-and we from the now no one
οἴδαμεν κατὰ σάρκα· εἰ καὶ
we have known according to flesh; if and
ἐγνώκαμεν κατὰ σάρκα Χριστόν,
we have known according to flesh Christ,
ἀλλὰ νῦν οὐκέτι γινώσκομεν. 17 ὥστε
but now not yet we are knowing. As-and
εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ
if anyone in Christ, new creation; the
ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν
archaic (things) went alongside, look! it has become
καινά· 18 τὰ δὲ πάντα ἐκ τοῦ
new (things); the but all (things) out of the
θεοῦ τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ
God the (one) having reconciled us to himself
διὰ Χριστοῦ καὶ δόντος ἡμῖν τὴν
through Christ and having given to us the
διακονίαν τῆς καταλλαγῆς, 19 ὡς ὅτι θεὸς
service of the reconciliation, as that God
ἦν ἐν Χριστῷ κόσμον καταλλάσσων ἑαυτῷ,
was in Christ world reconciling to himself,
μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα
not reckoning to them the falls beside
αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς
of them, and having put in us the word of the
καταλλαγῆς.
reconciliation.
20 Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν
Over Christ therefore we are ambassadors
ὡς τοῦ θεοῦ παρακαλοῦντος δι' ἡμῶν·
as of the God entreating through us;
δεόμεθα ὑπὲρ Χριστοῦ,
we are supplicating over Christ,
καταλλάγητε τῷ θεῷ. 21 τὸν μὴ
be YOU reconciled to the God. The (one) not
γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν
having known sin over us sin
ἐποίησεν, ἵνα ἡμεῖς γενώμεθα
he made, in order that we might become
δικαιοσύνη θεοῦ ἐν αὐτῷ.
righteousness of God in him.

6 Συνεργοῦντες δὲ καὶ παρακαλοῦμεν
Working together but also we are entreating
μὴ εἰς κενὸν τὴν χάριν
not into empti(ness) the undeserved kindness
τοῦ θεοῦ δέξασθαι ὑμᾶς· 2 λέγει γάρ
of the God to accept YOU; he is saying for
Καιρῷ δεκτῷ ἐπήκουσά σου
To appointed time acceptable I heard upon of you

16 Consequently
from now on we know
no man according to
the flesh. Even if we
have known Christ
according to the flesh,
certainly we now
know him so no more.
17 Consequently if
anyone is in union
with Christ, he is a
new creation; the old
things passed away,
look! new things have
come into existence.
18 But all things are
from God, who rec-
onciled us to himself
through Christ and
gave us the ministry
of the reconciliation,
19 namely, that God
was by means of
Christ reconciling a
world to himself, not
reckoning to them
their trespasses, and
he committed the
word of the reconcilia-
tion to us.
20 We are therefore
ambassadors sub-
stituting for Christ,
as though God were
making entreaty
through us. As
substitutes for Christ
we beg: "Become
reconciled to God."
21 The one who did
not know sin he made
to be sin for us, that
we might become
God's righteousness
by means of him.

6 Working together
with him, we also
entreat YOU not to
accept the undeserved
kindness of God and
miss its purpose.
2 For he says:
"In an acceptable
time I heard you,

καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι·
and in day of salvation I gave help to you;
ἰδοὺ νῦν καιρὸς εὐπρόσδεκτος,
look! now appointed time well acceptable toward,
ἰδοὺ νῦν ἡμέρα σωτηρίας·
look! now day of salvation;
3 μηδεμίαν ἐν μηδενὶ
not one in nothing
διδόντες προσκοπήν, ἵνα
giving striking toward, in order that
μὴ μωμηθῇ ἡ διακονία, 4 ἀλλ'
not might be found spotted the service, but
ἐν παντὶ συνιστάνοντες ἑαυτοὺς
in everything putting in standing with selves
ὡς θεοῦ διάκονοι· ἐν ὑπομονῇ πολλῇ, ἐν
as of God servants; in endurance much, in
θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις,
tribulations, in necessities, in straits,
5 ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις,
in blows, in prisons, in unsettled states,
ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις,
in labors, in abstinences from sleep, in fastings,
6 ἐν ἁγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ,
in purity, in knowledge, in longness of spirit,
ἐν χρηστότητι, ἐν πνεύματι ἁγίῳ, ἐν ἀγάπῃ
in kindness, in spirit holy, in love
ἀνυποκρίτῳ, 7 ἐν λόγῳ ἀληθείας, ἐν δυνάμει
unhypocritical, in word of truth, in power
θεοῦ· διὰ τῶν ὅπλων τῆς δικαιοσύνης
of God; through the weapons of the righteousness
τῶν δεξιῶν καὶ
of the (ones) of the right [parts] and
ἀριστερῶν, 8 διὰ δόξης καὶ ἀτιμίας,
of the left [parts], through glory and dishonor,
διὰ δυσφημίας καὶ εὐφημίας· ὡς πλάνοι
through bad fame and good fame; as errants
καὶ ἀληθεῖς, 9 ὡς ἀγνοούμενοι
and truthful (ones), as (ones) being unknown
καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες
and (ones) being recognized, as (ones) dying
καὶ ἰδοὺ ζῶμεν, ὡς παιδευόμενοι
and look! we are living, as (ones) being disciplined
καὶ μὴ θανατούμενοι, 10 ὡς
and not (ones) being put to death, as
λυπούμενοι ἀεὶ δὲ χαίροντες, ὡς
(ones) being saddened ever but (ones) rejoicing, as
πτωχοὶ πολλοὺς δὲ πλουτίζοντες, ὡς
(ones) poor many but (ones) enriching, as

and in a day of
salvation I helped
you." Look! Now is the
especially acceptable
time. Look! Now is the
day of salvation.
3 In no way are we
giving any cause for
stumbling, that our
ministry might not
be found fault with;
4 but in every way we
recommend ourselves
as God's ministers,
by the endurance of
much, by tribulations,
by cases of need, by
difficulties, 5 by
beatings, by prisons,
by disorders, by
labors, by sleepless
nights, by times
without food, 6 by
purity, by knowledge,
by long-suffering,
by kindness, by holy
spirit, by love free
from hypocrisy, 7 by
truthful speech, by
God's power; through
the weapons of righ-
teousness on the right
hand and on the left,
8 through glory and
dishonor, through bad
report and good re-
port; as deceivers and
yet truthful, 9 as
being unknown and
yet being recognized,
as dying and yet, look!
we live, as disciplined
and yet not delivered
to death, 10 as
sorrowing but ever
rejoicing, as poor but
making many rich, as

μηδὲν ἔχοντες καὶ πάντα
nothing (ones) having and all (things)
κατέχοντες.
holding down.
11 Τὸ στόμα ἡμῶν ἀνέῳγεν πρὸς
The mouth of us has stood opened up toward
ὑμᾶς, Κορίνθιοι, ἡ καρδία
YOU, Corinthians, the heart
ἡμῶν πεπλάτυνται· 12 οὐ
of us has been broadened; not
στενοχωρεῖσθε ἐν ἡμῖν,
YOU are being put in narrow place in us,
στενοχωρεῖσθε δὲ ἐν τοῖς
YOU are being put in narrow place but in the
σπλάγχνοις ὑμῶν· 13 τὴν δὲ αὐτὴν
bowels of YOU; the but very
ἀντιμισθίαν, ὡς τέκνοις λέγω,
return reward, as to children I am saying,
πλατύνθητε καὶ ὑμεῖς.
be YOU broadened also YOU.
14 Μὴ γίνεσθε ἑτεροζυγοῦντες
Not be YOU becoming being differently yoked
ἀπίστοις· τίς γὰρ μετοχὴ
to unbelievers; what for holding with
δικαιοσύνῃ καὶ ἀνομίᾳ, ἢ τίς
to righteousness and to lawlessness, or what
κοινωνία φωτὶ πρὸς σκότος; 15 τίς δὲ
sharing to light toward darkness? What but
συμφώνησις Χριστοῦ πρὸς Βελίαρ, ἢ τίς
harmony of Christ toward Beliar, or what
μερὶς πιστῷ μετὰ ἀπίστου;
portion to faithful (one) with unbeliever?
16 τίς δὲ συνκατάθεσις
What but putting down together
ναῷ θεοῦ μετὰ εἰδώλων; ἡμεῖς
to divine habitation of God with idols? We
γὰρ ναὸς θεοῦ ἐσμὲν ζῶντος·
for divine habitation of God we are of (one) living;
καθὼς εἶπεν ὁ θεὸς ὅτι Ἐνοικήσω
according as said the God that I shall indwell
ἐν αὐτοῖς καὶ ἐνπεριπατήσω, καὶ ἔσομαι
in them and I shall walk among, and I shall be
αὐτῶν θεός, καὶ αὐτοὶ ἔσονταί μου λαός.
of them God, and they will be of me people.
17 διὸ ἐξέλθατε ἐκ μέσου
Through which come out YOU out of midst
αὐτῶν, καὶ ἀφορίσθητε, λέγει Κύριος,
of them, and YOU be defined off, is saying Lord,

having nothing and yet possessing all things.
11 Our mouth has been opened to YOU, Corinthians, our heart has widened
out. 12 You are not cramped for room within us, but YOU are cramped for room in YOUR own tender affections. 13 So,
as a recompense in return—I speak as to children—YOU, too, widen out.
14 Do not become unevenly yoked with unbelievers. For what fellowship do righteousness and lawlessness have? Or what sharing does light have with darkness? 15 Further,
what harmony is there between Christ and Be'li·al?* Or what portion does a faithful person have with an unbeliever? 16 And
what agreement does God's temple have with idols? For we are a temple of a living God; just as God said: "I shall reside among them and walk among [them], and I shall be their God, and they will be my people."
17 "'Therefore get out from among them, and separate yourselves,' says Jehovah,*

15* Satan, Sy[p]. 17* Jehovah, J[7,8,11-14,16-18,22-24]; Lord, ℵBVg.

καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ
and of unclean (thing) not be YOU touching; and I
εἰσδέξομαι ὑμᾶς· 18 καὶ ἔσομαι ὑμῖν
shall take into YOU; and I shall be to YOU
εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς
into father, and YOU will be to me into sons
καὶ θυγατέρας, λέγει Κύριος Παντοκράτωρ.
and daughters, is saying Lord Almighty.
7 ταύτας οὖν ἔχοντες τὰς
These therefore (ones) having the
ἐπαγγελίας, ἀγαπητοί, καθαρίσωμεν
promises, loved (ones), we should cleanse
ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ
selves from every pollution of flesh and
πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ
spirit, putting end upon holiness in fear
θεοῦ.
of God.
2 Χωρήσατε ἡμᾶς· οὐδένα
Allow YOU space for us; no one
ἠδικήσαμεν, οὐδένα ἐφθείραμεν,
we treated unrighteously, no one we corrupted,
οὐδένα ἐπλεονεκτήσαμεν. 3 πρὸς
no one we took advantage of. Toward
κατάκρισιν οὐ λέγω, προείρηκα
judging down not I am saying, I have said before
γὰρ ὅτι ἐν ταῖς καρδίαις ἡμῶν ἐστὲ εἰς
for that in the hearts of us YOU are into
τὸ συναποθανεῖν καὶ
the to die together with and
συνζῆν. 4 πολλή μοι
to be living together with. Much to me
παρρησία πρὸς ὑμᾶς, πολλή μοι
outspokenness toward YOU, much to me
καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ
boasting over YOU; I have been filled to the
παρακλήσει, ὑπερπερισσεύομαι τῇ χαρᾷ
comfort, I am superabounding to the joy
ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.
upon all the tribulation of us.
5 Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν
And for having come of us into Macedonia
οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν,
not one it has had letting go up the flesh of us,
ἀλλ' ἐν παντὶ θλιβόμενοι —
but in everything (ones) being under tribulation —
ἔξωθεν μάχαι, ἔσωθεν φόβοι —. 6 ἀλλ'
outside fights, inside fears —. But

'and quit touching the unclean thing'"; "'and I will take YOU
in.'" 18 "'And I shall be a father to YOU, and YOU will be sons and daughters to me,' says Jehovah* the Almighty."
7 Therefore, since we have these promises, beloved ones, let us cleanse ourselves of every defilement of flesh and spirit, perfecting holiness in God's fear.
2 ALLOW room for us. We have wronged no one, we have corrupted no one, we have taken advantage of no one.
3 I do not say this to condemn YOU. For I have said before that YOU are in our hearts to die and to live with us.
4 I have great freeness of speech* toward YOU. I have great boasting in regard to YOU. I am filled with comfort, I am overflowing with joy in all our affliction.
5 In fact, when we arrived in Mac·e·do'ni·a, our flesh got no relief, but we continued to be afflicted in every manner —there were fights without, fears within.
6 Nevertheless

18* Jehovah, J[7,8,11-14,16-18,22-24]; Lord, ℵBVg. 4* Or, "great boldness."

ὁ παρακαλῶν τοὺς ταπεινοὺς
the (one) comforting the lowly (ones)
παρεκάλεσεν ἡμᾶς ὁ θεὸς ἐν τῇ παρουσίᾳ
comforted us the God in the presence
Τίτου· 7 οὐ μόνον δὲ ἐν τῇ παρουσίᾳ
of Titus; not only but in the presence
αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ᾗ
of him, but also in the comfort to which
παρεκλήθη ἐφ' ὑμῖν, ἀναγγέλλων ἡμῖν
he was comforted upon YOU, reporting back to us
τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμόν,
the of YOU longing, the of YOU wailing,
τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ, ὥστε με
the of YOU zeal over me, as-and me
μᾶλλον χαρῆναι.
rather to rejoice.

8 ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ
Because if and I saddened YOU in the
ἐπιστολῇ, οὐ μεταμέλομαι· εἰ καὶ μετεμελόμην,
letter, not I am regretting; if and I regretted,
βλέπω ὅτι ἡ ἐπιστολὴ ἐκείνη εἰ καὶ
I look at that the letter that if and
πρὸς ὥραν ἐλύπησεν ὑμᾶς, 9 νῦν
toward hour saddened YOU, now
χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ'
I am rejoicing, not that YOU were saddened, but
ὅτι ἐλυπήθητε εἰς μετάνοιαν,
that YOU were saddened into repentance,
ἐλυπήθητε γὰρ κατὰ θεόν,
YOU were saddened for according to God,
ἵνα ἐν μηδενὶ ζημιωθῆτε
in order that in nothing YOU might suffer damage
ἐξ ἡμῶν. 10 ἡ γὰρ κατὰ θεὸν
out of us. The for according to God
λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον
sadness repentance into salvation unregrettable
ἐργάζεται· ἡ δὲ τοῦ κόσμου λύπη
is working; the but of the world sadness
θάνατον κατεργάζεται. 11 ἰδοὺ γὰρ αὐτὸ
death is working down. Look! For very
τοῦτο τὸ κατὰ θεὸν λυπηθῆναι
this (thing) the according to God to be saddened
πόσην κατειργάσατο ὑμῖν σπουδήν, ἀλλὰ
how much it worked down to YOU speed up, but
ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον,
defense, but indignation, but fear,
ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν·
but longing, but zeal, but vengeance;

God, who comforts
those laid low,
comforted us by the
presence of Titus;
7 yet not alone by
his presence, but also
by the comfort with
which he had been
comforted over YOU,
as he brought us word
again of YOUR longing,
YOUR mourning, YOUR
zeal for me; so that I
rejoiced yet more.
8 Hence even if
I saddened YOU by
my letter, I do not
regret it. Even if I
did at first regret it,
(I see that that letter
saddened YOU, though
but for a little while,)
9 now I rejoice, not
because YOU were just
saddened, but because
YOU were saddened
into repenting; for
YOU were saddened in
a godly way, that YOU
might suffer no dam-
age in anything due to
us. 10 For sadness
in a godly way makes
for repentance to
salvation that is not
to be regretted; but
the sadness of the
world produces death.
11 For, look! this very
thing, YOUR being
saddened in a godly
way, what a great ear-
nestness it produced
in YOU, yes, clearing of
yourselves, yes, indig-
nation, yes, fear, yes,
longing, yes, zeal, yes,
righting of the wrong!

ἐν παντὶ συνεστήσατε ἑαυτοὺς
in everything YOU put in standing with selves
ἁγνοὺς εἶναι τῷ πράγματι. 12 ἄρα εἰ
chaste to be to the matter. Really if
καὶ ἔγραψα ὑμῖν, οὐχ ἕνεκεν
and I wrote to YOU, not on account
τοῦ ἀδικήσαντος, ἀλλ'
of the (one) having acted unrighteously, but
οὐδὲ ἕνεκεν τοῦ
neither on account of the (one)
ἀδικηθέντος, ἀλλ'
having been treated unrighteously, but
ἕνεκεν τοῦ φανερωθῆναι τὴν
on account of the to be manifested the
σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς
speed up of YOU the (one) over us toward
ὑμᾶς ἐνώπιον τοῦ θεοῦ. 13 διὰ
YOU in sight of the God. Through
τοῦτο παρακεκλήμεθα.
this we have been comforted.

Ἐπὶ δὲ τῇ παρακλήσει ἡμῶν
Upon but the comfort of us
περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ
more abundantly rather we rejoiced upon the
χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ
joy of Titus, because has been rested up the
πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν· 14 ὅτι
spirit of him from all of YOU; because
εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι,
if anything to him over YOU I have boasted,
οὐ κατῃσχύνθην, ἀλλ' ὡς πάντα ἐν
not I was shamed down, but as all (things) in
ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτως καὶ ἡ
truth we spoke to YOU, thus also the
καύχησις ἡμῶν ἐπὶ Τίτου ἀλήθεια ἐγενήθη.
boasting of us upon Titus truth became.
15 καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως
And the bowels of him more abundantly
εἰς ὑμᾶς ἐστὶν ἀναμιμνησκομένου τὴν
into YOU is of (one) remembering the
πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ
of all of YOU obedience, as with fear and
τρόμου ἐδέξασθε αὐτόν. 16 Χαίρω
trembling YOU received him. I am rejoicing
ὅτι ἐν παντὶ θαρρῶ
because in everything I am having good courage
ἐν ὑμῖν.
in YOU.

In every respect
YOU demonstrated
yourselves to be
chaste in this matter.
12 Certainly, although
I wrote YOU, I did it,
neither for the one
who did the wrong,
nor for the one who
was wronged, but that
YOUR earnestness for
us might be made
manifest among YOU
in the sight of God.
13 That is why we
have been comforted.
However, in addi-
tion to our comfort
we rejoiced still more
abundantly due to the
joy of Titus, because
his spirit has been
refreshed by all of
YOU. 14 For if I
have made any boast
to him about YOU, I
have not been put to
shame; but as we have
spoken all things to
YOU in truth, so also
our boasting before
Titus has proved to
be true. 15 Also, his
tender affections are
more abundant toward
YOU, while he calls to
mind the obedience of
all of YOU, how YOU
received him with fear
and trembling. 16 I
rejoice that in every
way I may have good
courage by reason
of YOU.

8 Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί,
We are making known but to YOU, brothers,
τὴν χάριν τοῦ θεοῦ τὴν
the undeserved kindness of the God the (one)
δεδομένην ἐν ταῖς ἐκκλησίαις τῆς
having been given in the ecclesias of the
Μακεδονίας, 2 ὅτι ἐν πολλῇ δοκιμῇ
Macedonia, that in much proof
θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν
of tribulation the abundance of the joy of them
καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν
and the down depth poorness of them
ἐπερίσσευσεν εἰς τὸ πλοῦτος τῆς ἁπλότητος
abounded into the riches of the simplicity
αὐτῶν· 3 ὅτι κατὰ δύναμιν,
of them; because according to power,
μαρτυρῶ, καὶ παρὰ δύναμιν,
I am bearing witness, and beside power,
αὐθαίρετοι 4 μετὰ πολλῆς
self-undertaking (ones) with much
παρακλήσεως δεόμενοι ἡμῶν, τὴν
entreaty supplicating of us, the
χάριν καὶ τὴν κοινωνίαν τῆς
undeserved kindness and the sharing of the
διακονίας τῆς εἰς τοὺς ἁγίους, —
service the (one) into the holy (ones), —
5 καὶ οὐ καθὼς ἠλπίσαμεν ἀλλ'
and not according as we hoped but
ἑαυτοὺς ἔδωκαν πρῶτον τῷ κυρίῳ καὶ
themselves they gave first to the Lord and
ἡμῖν διὰ θελήματος θεοῦ, 6 εἰς τὸ
to us through will of God, into the
παρακαλέσαι ἡμᾶς Τίτον ἵνα
to encourage us Titus in order that
καθὼς προενήρξατο οὕτως καὶ
according as he made beginning before thus also
ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν
he should put end upon into YOU also the
χάριν ταύτην· 7 ἀλλ' ὥσπερ ἐν
undeserved kindness this; but as-even in
παντὶ περισσεύετε, πίστει καὶ λόγῳ
everything YOU are abounding, to faith and to word
καὶ γνώσει καὶ πάσῃ σπουδῇ καὶ τῇ
and to knowledge and to all speed up and to the
ἐξ ἡμῶν ἐν ὑμῖν ἀγάπῃ, ἵνα καὶ
out of us in YOU to love, in order that also
ἐν ταύτῃ τῇ χάριτι
in this the undeserved kindness
περισσεύητε.
YOU may be abounding.

8 Now we let YOU
know, brothers,
about the undeserved
kindness of God that
has been bestowed
upon the congrega-
tions of Mac·e·do'ni·a,
2 that during a great
test under affliction
their abundance of joy
and their deep poverty
made the riches
of their generosity
abound. 3 For
according to their
actual ability, yes, I
testify, beyond their
actual ability this
was, 4 while they of
their own accord kept
begging us with much
entreaty for the [privi-
lege of] kindly giving
and for a share in the
ministry destined for
the holy ones. 5 And
not merely as we
had hoped, but first
they gave themselves
to the Lord and to
us through God's
will. 6 This led us to
encourage Titus that,
just as he had been
the one to initiate it
among YOU, so too
he should complete
this same kind
giving on YOUR part.
7 Nevertheless, just
as YOU are abounding
in everything, in
faith and word and
knowledge and all ear-
nestness and in this
love of ours to YOU,
may YOU also abound
in this kind giving.

8 Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ
Not according to enjoinder I am saying, but
διὰ τῆς ἑτέρων σπουδῆς καὶ τὸ
through the of different (ones) speed up and the
τῆς ὑμετέρας ἀγάπης γνήσιον
of the YOUR love genuine(ness)
δοκιμάζων· 9 γινώσκετε γὰρ τὴν
[I] proving; YOU are knowing for the
χάριν τοῦ κυρίου ἡμῶν Ἰησοῦ
undeserved kindness of the Lord of us of Jesus
Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσεν
Christ, that through YOU he became poor
πλούσιος ὤν, ἵνα ὑμεῖς τῇ
rich being, in order that YOU to the
ἐκείνου πτωχείᾳ πλουτήσητε.
of that (one) poorness YOU might become rich.
10 καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο
And opinion in this I am giving; this
γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ
for to YOU is bearing with, who not only the
ποιῆσαι ἀλλὰ καὶ τὸ θέλειν
to do but also the to be willing
προενήρξασθε ἀπὸ πέρυσι· 11 νυνὶ
YOU made beginning before from last year; now
δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως
but and the to do YOU put end upon, so that
καθάπερ ἡ
according to which (things) even the
προθυμία τοῦ θέλειν οὕτως καὶ
fore-spiritedness of the to be willing thus also
τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν.
the to put end upon out of the to be having.
12 εἰ γὰρ ἡ προθυμία πρόκειται,
If for the fore-spiritedness is lying before,
καθὸ ἐὰν ἔχῃ
according to what if ever one may be having
εὐπρόσδεκτος, οὐ καθὸ οὐκ
well acceptable toward, not according to what not
ἔχει. 13 οὐ γὰρ ἵνα ἄλλοις
one is having. Not for in order that to others
ἄνεσις, ὑμῖν θλῖψις· 14 ἀλλ' ἐξ
letting off up, to YOU tribulation; but out of
ἰσότητος ἐν τῷ νῦν καιρῷ τὸ ὑμῶν
equality in the now appointed time the of YOU
περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα,
abundancy into the of those coming behind,
ἵνα καὶ τὸ ἐκείνων περίσσευμα
in order that also the of those abundancy
γένηται εἰς τὸ ὑμῶν ὑστέρημα,
might become into the of YOU coming behind,

8 It is not in the
way of commanding
YOU, but in view
of the earnestness
of others and to
make a test of the
genuineness of YOUR
love, that I am
speaking. 9 For YOU
know the undeserved
kindness of our Lord
Jesus Christ, that
though he was rich he
became poor for YOUR
sakes, that YOU might
become rich through
his poverty.
10 And in this I
render an opinion:
for this matter is of
benefit to YOU, seeing
that already a year
ago YOU initiated not
only the doing but
also the wanting [to
do]; 11 now, then,
finish up also the
doing of it, in order
that, just as there was
a readiness to want
to do, so also there
should be a finishing
up of it out of what
YOU have. 12 For if
the readiness is there
first, it is especially
acceptable according
to what a person has,
not according to what
a person does not
have. 13 For I do
not mean for it to be
easy for others, but
hard on YOU; 14 but
that by means of
an equalizing YOUR
surplus just now
might offset their
deficiency, in order
that their surplus
might also come to
offset YOUR deficiency,

ὅπως γένηται ἰσότης· 15 καθὼς
so that might become equality; according as

γέγραπται Ὁ τὸ πολὺ οὐκ
it has been written The (one) the much not

ἐπλεόνασεν, καὶ ὁ τὸ
he had more (than enough), and the (one) the

ὀλίγον οὐκ ἠλαττόνησεν.
little not he had less.

16 Χάρις δὲ τῷ θεῷ τῷ διδόντι
Thanks but to the God the (one) giving

τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ
the very speedup over YOU in the heart

Τίτου, 17 ὅτι τὴν μὲν παράκλησιν
of Titus, because the indeed encouragement

ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων
he accepted, (one) more speedy but being

αὐθαίρετος ἐξῆλθεν πρὸς ὑμᾶς.
self-undertaking (one) he came out toward YOU.

18 συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν
We sent together with but with him the

ἀδελφὸν οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ
brother of whom the praise in the good news

διὰ πασῶν τῶν ἐκκλησιῶν, — 19 οὐ
through all the ecclesias, — not

μόνον δὲ ἀλλὰ καὶ
only but but also

χειροτονηθεὶς ὑπὸ τῶν
having been put by outstretched hands by the

ἐκκλησιῶν συνέκδημος
ecclesias (one) out of (own) people together

ἡμῶν ἐν τῇ χάριτι ταύτῃ τῇ
of us in the undeserved kindness this the (one)

διακονουμένῃ ὑφ' ἡμῶν πρὸς τὴν τοῦ κυρίου
being served by us toward the of the Lord

δόξαν καὶ προθυμίαν ἡμῶν, —
glory and fore-spiritedness of us, —

20 στελλόμενοι τοῦτο μή τις ἡμᾶς
arranging for selves this not anyone us

μωμήσηται ἐν τῇ ἁδρότητι ταύτῃ
should make spotted in the liberality this

τῇ διακονουμένῃ ὑφ' ἡμῶν,
the (one) been served by us,

21 προνοοῦμεν γὰρ καλὰ
we are minding beforehand for fine (things)

οὐ μόνον ἐνώπιον Κυρίου ἀλλὰ καὶ ἐνώπιον
not only in sight of Lord but also in sight

ἀνθρώπων.
of men.

that an equalizing
might take place.
15 Just as it is written: "The person with much did not have too much, and the person with little did not have too little."
16 Now thanks be to God for putting the same earnestness for YOU in the heart of Titus,
17 because he has indeed responded to the encouragement, but, being very earnest, he is going forth of his own accord to YOU.
18 But we are sending along with him the brother whose praise in connection with the good news has spread through all the congregations.
19 Not only that, but he was also appointed by the congregations to be our traveling companion in connection with this kind gift to be administered by us for the glory of the Lord and in proof of our ready mind.
20 Thus we are avoiding having any man find fault with us in connection with this liberal contribution to be administered by us.
21 For we "make honest provision, not only in the sight of Jehovah,* but also in the sight of men."

21* Jehovah, J7,8,24; Lord, ℵB; God, P46VgSyp.

22 συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν
We sent with but to them the brother

ἡμῶν ὃν ἐδοκιμάσαμεν ἐν πολλοῖς
of us whom we proved in many (things)

πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ
many (times) speedy being, now but much

σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς
more speedy to confidence much the (one) into

ὑμᾶς. 23 εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς
YOU. Whether over Titus, sharer my

καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν,
and into YOU co-worker; or brothers of us,

ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ.
apostles of ecclesias, glory of Christ.

24 Τὴν οὖν ἔνδειξιν τῆς ἀγάπης
The therefore demonstration of the love

ὑμῶν καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν εἰς
of YOU and of us of boasting over YOU into

αὐτοὺς ἐνδείξασθε εἰς πρόσωπον τῶν
them demonstrate YOU into face of the

ἐκκλησιῶν.
ecclesias.

9 Περὶ μὲν γὰρ τῆς διακονίας τῆς
About indeed for of the service of the one

εἰς τοὺς ἁγίους περισσόν μοί ἐστιν τὸ
into the holy (ones) abundant to me it is the

γράφειν ὑμῖν, 2 οἶδα γὰρ τὴν
to be writing to YOU, I have known for the

προθυμίαν ὑμῶν ἣν ὑπὲρ ὑμῶν
fore-spiritedness of YOU which over YOU

καυχῶμαι Μακεδόσιν ὅτι Ἀχαία
I am boasting to Macedonians that Achaia

παρεσκεύασται ἀπὸ πέρυσι, καὶ τὸ ὑμῶν
has been prepared from last year, and the of YOU

ζῆλος ἠρέθισε τοὺς πλείονας. 3 ἔπεμψα δὲ
zeal excited the more (ones). I sent but

τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα
the brothers, in order that not the boasting

ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ
of us the (one) over YOU might be made empty

ἐν τῷ μέρει τούτῳ, ἵνα καθὼς
in the part this, in order that according as

ἔλεγον παρεσκευασμένοι
I was saying (ones) having been prepared

ἦτε, 4 μή πως ἐὰν
YOU may be, not somehow if ever

ἔλθωσιν σὺν ἐμοὶ Μακεδόνες καὶ
should come together with me Macedonians and

εὕρωσιν ὑμᾶς ἀπαρασκευάστους
they should find YOU unprepared

22 Moreover, we are sending with them our brother whom we have often proved in many things to be earnest, but now much more earnest due to his great confidence in YOU.
23 If, though, there is any question about Titus, he is a sharer with me and a fellow worker for YOUR interests; or if about our brothers, they are apostles of congregations and a glory of Christ.
24 Therefore demonstrate to them the proof of YOUR love and of what we boasted about YOU, before the face of the congregations.

9 Now concerning the ministry that is for the holy ones, it is superfluous for me to write YOU,
2 for I know YOUR readiness of mind of which I am boasting to the Mac·e·do'ni·ans about YOU, that A·cha'ia has stood ready now for a year, and YOUR zeal has stirred up the majority of them.
3 But I am sending the brothers, that our boasting about YOU might not prove empty in this respect, but that YOU may really be ready, just as I used to say YOU would be.
4 Otherwise, in some way, if Mac·e·do'ni·ans should come with me and find YOU not ready,

καταισχυνθῶμεν ἡμεῖς, ἵνα μὴ
we should be shamed down we, in order that not
λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ.
we may be saying YOU, in the sub-standing this.
5 ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι
Necessary therefore I considered to encourage
τοὺς ἀδελφοὺς ἵνα προέλθωσιν
the brothers in order that they should go before
εἰς ὑμᾶς καὶ προκαταρτίσωσιν τὴν
into YOU and they should get adjusted before the
προεπηγγελμένην εὐλογίαν ὑμῶν,
previously having been promised blessing of YOU,
ταύτην ἑτοίμην εἶναι οὕτως ὡς εὐλογίαν καὶ
this ready to be thus as blessing and
μὴ ὡς πλεονεξίαν.
not as covetousness.
6 Τοῦτο δέ, ὁ σπείρων φειδομένως
This but, the (one) sowing sparingly
φειδομένως καὶ θερίσει, καὶ ὁ
sparingly also he will reap, and the (one)
σπείρων ἐπ' εὐλογίαις ἐπ' εὐλογίαις καὶ
sowing upon blessings upon blessings also
θερίσει. 7 ἕκαστος καθὼς
he will reap. Each (one) according as
προῄρηται τῇ καρδίᾳ, μὴ ἐκ
he has chosen before to the heart, not out of
λύπης ἢ ἐξ ἀνάγκης, ἱλαρὸν γὰρ δότην
sadness or out of necessity, cheerful for giver
ἀγαπᾷ ὁ θεός.
is loving the God.
8 δυνατεῖ δὲ ὁ θεὸς πᾶσαν
Is able but the God all
χάριν περισσεῦσαι εἰς ὑμᾶς,
undeserved kindness to abound into YOU,
ἵνα ἐν παντὶ πάντοτε πᾶσαν
in order that in everything always all
αὐτάρκειαν ἔχοντες περισσεύητε εἰς
self-sufficiency having YOU may be abounding into
πᾶν ἔργον ἀγαθόν· 9 καθὼς
every work good; according as
γέγραπται Ἐσκόρπισεν, ἔδωκεν τοῖς
it has been written He scattered, he gave to the
πένησιν, ἡ δικαιοσύνη αὐτοῦ
poor-off (ones), the righteousness of him
μένει εἰς τὸν αἰῶνα· 10 ὁ δὲ
is remaining into the age; the but
ἐπιχορηγῶν σπέρμα τῷ σπείροντι
(one) supplying upon seed to the (one) sowing
καὶ ἄρτον εἰς βρῶσιν χορηγήσει καὶ
and bread into eating will supply and

we—not to say
YOU—should be
put to shame in
this assurance of
ours. 5 Therefore I
thought it necessary
to encourage the
brothers to come to
YOU in advance and to
get ready in advance
YOUR bountiful gift
previously promised,
that thus this might
be ready as a boun-
tiful gift and not as
something extorted.
6 But as to this, he
that sows sparingly
will also reap
sparingly; and he that
sows bountifully will
also reap bountifully.
7 Let each one do just
as he has resolved
in his heart, not
grudgingly or under
compulsion, for God
loves a cheerful giver.
8 God, moreover, is
able to make all his
undeserved kindness
abound toward YOU,
that, while YOU
always have full
self-sufficiency in
everything, YOU may
have plenty for every
good work. 9 (Just
as it is written: "He
has distributed widely,
he has given to the
poor ones, his righ-
teousness continues
forever." 10 Now
he that abundantly
supplies seed to the
sower and bread for
eating will supply and

πληθυνεῖ τὸν σπόρον ὑμῶν καὶ
he will multiply the seed of YOU and
αὐξήσει τὰ γενήματα τῆς δικαιοσύνης
he will increase the products of the righteousness
ὑμῶν· 11 ἐν παντὶ πλουτιζόμενοι
of YOU; in everything (ones) being enriched
εἰς πᾶσαν ἁπλότητα, ἥτις κατεργάζεται
into every simplicity, which is working down
δι' ἡμῶν εὐχαριστίαν τῷ θεῷ, —
through us thanksgiving to the God, —
12 ὅτι ἡ διακονία τῆς λειτουργίας
because the service of the public work
ταύτης οὐ μόνον ἐστὶν προσαναπληροῦσα τὰ
this not only is filling up toward the
ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ
things lacking of the holy (ones), but also
περισσεύουσα διὰ πολλῶν εὐχαριστιῶν
abounding through many thanksgivings
τῷ θεῷ, — 13 διὰ τῆς δοκιμῆς τῆς
to the God, — through the proof of the
διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ
service this (ones) glorifying the God upon
τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς
the subjection of the confession of YOU into
τὸ εὐαγγέλιον τοῦ χριστοῦ καὶ ἁπλότητι
the good news of the Christ and simplicity
τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας,
of the sharing into them and into all (ones),
14 καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν
and of them to supplication over YOU
ἐπιποθούντων ὑμᾶς διὰ τὴν
of (ones) longing for YOU through the
ὑπερβάλλουσαν χάριν τοῦ θεοῦ
surpassing undeserved kindness of the God
ἐφ' ὑμῖν.
upon YOU.
15 Χάρις τῷ θεῷ ἐπὶ τῇ
Thanks to the God upon the
ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.
indescribable of him free gift.
10 Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ
Very (one) but I Paul I am entreating
ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπιεικίας
YOU through the mildness and yieldingness
τοῦ χριστοῦ, ὃς κατὰ πρόσωπον
of the Christ, who according to face
μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ
indeed lowly in YOU, being absent but
θαρρῶ εἰς ὑμᾶς· 2 δέομαι
I am of good courage into YOU; I am supplicating

multiply the seed
for YOU to sow and
will increase the
products of YOUR
righteousness.) 11 In
everything YOU are
being enriched for
every sort of generos-
ity, which produces
through us an ex-
pression of thanks to
God; 12 because the
ministry of this public
service is not only to
supply abundantly
the wants of the
holy ones but also to
be rich with many
expressions of thanks
to God. 13 Through
the proof that this
ministry gives, they
glorify God because
YOU are submissive to
the good news about
the Christ, as YOU
publicly declare YOU
are, and because YOU
are generous in YOUR
contribution to them
and to all; 14 and
with supplication
for YOU they long for
YOU because of the
surpassing undeserved
kindness of God
upon YOU.
15 Thanks be to
God for his indescrib-
able free gift.
10 Now I myself,
Paul, entreat
YOU by the mildness
and kindness of the
Christ, lowly though
I am in appearance
among YOU, whereas
when absent I am
bold toward YOU.
2 Indeed I beg

δὲ τὸ μὴ παρὼν θαρρῆσαι
but the not being alongside to be of good courage
τῇ πεποιθήσει ᾗ λογίζομαι
to the confidence to which I am reckoning
τολμῆσαι ἐπί τινας τοὺς λογιζομένους
to be daring upon some the (ones) reckoning
ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας.
us as according to flesh walking about.
3 Ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ
In flesh for walking not according to
σάρκα στρατευόμεθα, — 4 τὰ
flesh we are doing military service, — the
γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ
for weapons of the military service of us not
σαρκικὰ ἀλλὰ δυνατὰ τῷ θεῷ πρὸς
fleshly but powerful to the God toward
καθαίρεσιν ὀχυρωμάτων, — 5 λογισμοὺς
taking down of strongholds, — reckonings
καθαιροῦντες καὶ πᾶν ὕψωμα
(ones) taking down and every lofty (thing)
ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ
lifting self up upon down on the knowledge of the
θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς
God, and (ones) taking captive every thought into
τὴν ὑπακοὴν τοῦ χριστοῦ, 6 καὶ ἐν ἑτοίμῳ
the obedience of the Christ, and in readiness
ἔχοντες ἐκδικῆσαι πᾶσαν παρακοήν, ὅταν
having to avenge every disobedience, whenever
πληρωθῇ ὑμῶν ἡ ὑπακοή.
might be fulfilled of YOU the obedience.
7 Τὰ κατὰ πρόσωπον
The (things) according to face
βλέπετε. εἴ τις πέποιθεν ἑαυτῷ
YOU are looking at. If anyone has trusted to himself
Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν
of Christ to be, this let him be reckoning again
ἐφ' ἑαυτοῦ ὅτι καθὼς αὐτὸς Χριστοῦ
upon himself that according as he of Christ
οὕτως καὶ ἡμεῖς. 8 ἐάν τε γὰρ
thus also we. If ever and for
περισσότερόν τι καυχήσωμαι περὶ
more abundant somewhat I should be boasting about
τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ κύριος
the authority of us, of which gave the Lord
εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν,
into upbuilding and not into taking down of YOU,
οὐκ αἰσχυνθήσομαι, 9 ἵνα μὴ
not I shall be shamed, in order that not
δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς
I should seem as likely to be terrifying YOU

that, when present, I
may not use boldness
with that confidence
with which I am
counting on taking
bold measures against
some who appraise
us as if we walked
according to [what
we are in the] flesh.
3 For though we
walk in the flesh, we
do not wage warfare
according to [what
we are in the] flesh.
4 For the weapons
of our warfare are
not fleshly, but
powerful by God for
overturning strongly
entrenched things.
5 For we are over-
turning reasonings
and every lofty thing
raised up against the
knowledge of God;
and we are bringing
every thought into
captivity to make it
obedient to the Christ;
6 and we are holding
ourselves in readiness
to inflict punishment
for every disobedience,
as soon as YOUR own
obedience has been
fully carried out.
7 You look at
things according
to their face value.
If anyone trusts
in himself that he
belongs to Christ, let
him again take this
fact into account for
himself, that, just as
he belongs to Christ,
so do we also. 8 For
even if I should boast
a bit too much about
the authority that
the Lord gave us to
build YOU up and not
to tear YOU down,
I would not be put
to shame, 9 that
I may not seem to
want to terrify YOU

διὰ τῶν ἐπιστολῶν· 10 ὅτι Αἱ
through the letters; because The
ἐπιστολαὶ μέν, φησίν, βαρεῖαι καὶ ἰσχυραί,
letters indeed, say they, weighty and strong,
ἡ δὲ παρουσία τοῦ σώματος ἀσθενὴς καὶ
the but presence of the body weak and
ὁ λόγος ἐξουθενημένος.
the word having been treated as utterly nothing.
11 τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι
This let be reckoning the such (one), that
οἷοί ἐσμεν τῷ λόγῳ δι'
of what sort we are to the word through
ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ
letters being absent, such (ones) also
παρόντες τῷ ἔργῳ. 12 Οὐ γὰρ
being alongside to the work. Not for
τολμῶμεν ἐνκρῖναι ἢ συνκρῖναι
we are daring to judge among or to judge with
ἑαυτούς τισιν τῶν ἑαυτοὺς
selves to some of the (ones) selves
συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς
putting in standing with; but they in selves
ἑαυτοὺς μετροῦντες καὶ συνκρίνοντες
selves measuring and judging with
ἑαυτοὺς ἑαυτοῖς οὐ συνιᾶσιν.
selves to selves not they are comprehending.
13 ἡμεῖς δὲ οὐκ εἰς τὰ
We but not into the (things)
ἄμετρα καυχησόμεθα, ἀλλὰ
unmeasured we shall boast, but
κατὰ τὸ μέτρον τοῦ κανόνος
according to the measure of the (measuring) reed
οὗ ἐμέρισεν ἡμῖν ὁ θεὸς μέτρου,
of which gave as part to us the God of measure,
ἐφικέσθαι ἄχρι καὶ ὑμῶν· — 14 οὐ γὰρ
to come upon until also of YOU; — not for
ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς
as not (ones) coming upon into YOU
ὑπερεκτείνομεν ἑαυτούς, ἄχρι γὰρ
we are overstretching out selves, until for
καὶ ὑμῶν ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ
also of YOU we came ahead in the good news of the
χριστοῦ· — 15 οὐκ εἰς τὰ ἄμετρα
Christ; — not into the (things) unmeasured
καυχώμενοι ἐν ἀλλοτρίοις κόποις,
(ones) boasting in belonging to another labors,
ἐλπίδα δὲ ἔχοντες αὐξανομένης
hope but (ones) having of (one) increasing
τῆς πίστεως ὑμῶν ἐν ὑμῖν μεγαλυνθῆναι
of the faith of YOU in YOU to be made great

by [my] letters.
10 For, say they:
"[His] letters are
weighty and forceful,
but [his] presence in
person is weak and
[his] speech contempt-
ible." 11 Let such
a man take this into
account, that what
we are in our word by
letters when absent,
such we shall also
be in action when
present. 12 For we
do not dare to class
ourselves among some
or compare ourselves
with some who rec-
ommend themselves.
Certainly they in
measuring themselves
by themselves and
comparing themselves
with themselves have
no understanding.
13 For our part we
will boast, not outside
our assigned bound-
aries, but according
to the boundary of
the territory that God
apportioned to us by
measure, making it
reach even as far as
YOU. 14 Really we
are not overstretching
ourselves as if we
did not reach to YOU,
for we were the first
to come even as far
as YOU in declaring
the good news about
the Christ. 15 No,
we are not boasting
outside our assigned
boundaries in the la-
bors of someone else,
but we entertain hope
that, as YOUR faith
is being increased,
we may be made
great among YOU

κατὰ τὸν κανόνα ἡμῶν εἰς
according to the (measuring) reed of us into
περισσείαν, 16 εἰς τὰ
abundance, into the [regions]
ὑπερέκεινα ὑμῶν εὐαγγελίσασθαι,
beyond those [parts] of YOU to declare good news,
οὐκ ἐν ἀλλοτρίῳ κανόνι
not in belonging to another (measuring) reed
εἰς τὰ ἕτοιμα καυχήσασθαι. 17 Ὁ
into the (things) ready to boast. The
δὲ καυχώμενος ἐν Κυρίῳ καυχάσθω·
but (one) boasting in Lord let him be boasting;
18 οὐ γὰρ ὁ ἑαυτὸν
not for the (one) himself
συνιστάνων, ἐκεῖνός ἐστιν δόκιμος,
putting in standing with, that (one) is approved,
ἀλλὰ ὃν ὁ κύριος συνίστησιν.
but whom the Lord is putting in standing with.

11 Ὄφελον ἀνείχεσθέ μου
I owed YOU were putting up with of me
μικρόν τι ἀφροσύνης· ἀλλὰ καὶ
little something of senselessness; but and
ἀνέχεσθέ μου. 2 ζηλῶ
YOU are putting up with of me. I am jealous of
γὰρ ὑμᾶς θεοῦ ζήλῳ, ἡρμοσάμην
for YOU of God to jealousy, I joined together
γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον ἁγνὴν
for YOU to one male person virgin chaste
παραστῆσαι τῷ χριστῷ·
to make stand alongside to the Christ;
3 φοβοῦμαι δὲ μή πως, ὡς ὁ ὄφις
I am fearing but not somehow, as the serpent
ἐξηπάτησεν Εὕαν ἐν τῇ πανουργίᾳ αὐτοῦ,
seduced Eve in the all-working of it,
φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς
it might be corrupted the minds of YOU from the
ἁπλότητος καὶ τῆς ἁγνότητος τῆς εἰς τὸν
simplicity and of the chastity of the in the
χριστόν. 4 εἰ μὲν γὰρ ὁ ἐρχόμενος
Christ. If indeed for the (one) coming
ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ
another Jesus is preaching whom not
ἐκηρύξαμεν, ἢ πνεῦμα ἕτερον λαμβάνετε
we preached, or spirit different YOU are receiving
ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον
which not YOU received, or good news different
ὃ οὐκ ἐδέξασθε, καλῶς ἀνέχεσθε.
which not YOU accepted, finely YOU are putting up.

with reference to our
territory. Then we will
abound still more,
16 to declare the good
news to the countries
beyond YOU, so as not
to boast in someone
else's territory where
things are already
prepared. 17 "But he
that boasts, let him
boast in Jehovah."*
18 For not the one
who recommends
himself is approved,
but the man whom
Jehovah* recommends.

11 I wish YOU would
put up with me
in some little unrea-
sonableness. But, in
fact, YOU are putting
up with me! 2 For I
am jealous over YOU
with a godly jealousy,
for I personally prom-
ised YOU in marriage
to one husband that I
might present YOU as
a chaste virgin to the
Christ. 3 But I am
afraid that somehow,
as the serpent seduced
Eve by its cunning,
YOUR minds might be
corrupted away from
the sincerity and the
chastity that are due
the Christ. 4 For,
as it is, if someone
comes and preaches a
Jesus other than the
one we preached, or
YOU receive a spirit
other than what YOU
received, or good news
other than what YOU
accepted, YOU easily
put up [with him].

17*, 18* Jehovah, J7,8,13,14,16-18,22,23,(24); (the) Lord, אBVgSyp.

5 λογίζομαι γὰρ μηδὲν ὑστερηκέναι
I am reckoning for nothing to have come behind
τῶν ὑπερλίαν ἀποστόλων· 6 εἰ δὲ καὶ
of the over-exceedingly apostles; if but also
ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει,
ordinary to the word, but not to the knowledge,
ἀλλ' ἐν παντὶ φανερώσαντες ἐν
but in every (thing) (ones) having manifested in
πᾶσιν εἰς ὑμᾶς.
all (things) into YOU.
7 Ἢ ἁμαρτίαν ἐποίησα ἐμαυτὸν
Or sin I did myself
ταπεινῶν ἵνα ὑμεῖς
making lowly in order that YOU
ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ
might be put high up, because free gift the of the
θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν;
God good news I declared as good news to YOU?
8 ἄλλας ἐκκλησίας ἐσύλησα λαβὼν
Other ecclesias I robbed having received
ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν, 9 καὶ
provision toward the of YOU service, and
παρὼν πρὸς ὑμᾶς καὶ
being alongside toward YOU and
ὑστερηθεὶς οὐ κατενάρκησα
having been put behind not I lay torpid down on
οὐθενός· τὸ γὰρ ὑστέρημά μου
of no one; the for being behind of me
προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες
filled up toward the brothers having come
ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῆ
from Macedonia; and in everything weight-free
ἐμαυτὸν ὑμῖν ἐτήρησα καὶ τηρήσω.
myself to YOU I kept and I shall be keeping.
10 ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοὶ ὅτι ἡ
It is truth of Christ in me that the
καύχησις αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν
boasting this not will be fenced in into me in
τοῖς κλίμασι τῆς Ἀχαίας. 11 διὰ τί;
the slopes of the Achaia. Through what?
ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ θεὸς
Because not I am loving YOU? The God
οἶδεν.
has known.
12 Ὃ δὲ ποιῶ καὶ ποιήσω,
What but I am doing and I shall do,
ἵνα ἐκκόψω τὴν ἀφορμὴν
in order that I might cut off the onrush-from
τῶν θελόντων ἀφορμήν, ἵνα
of the (ones) willing onrush-from, in order that

5 For I consider that
I have not in a single
thing proved inferior
to YOUR superfine
apostles. 6 But even
if I am unskilled in
speech, I certainly
am not in knowledge;
but in every way we
manifested [it] to YOU
in all things.
7 Or did I commit
a sin by humbling
myself that YOU might
be exalted, because
without cost I gladly
declared the good
news of God to YOU?
8 Other congregations
I robbed by accepting
provisions in order
to minister to YOU;
9 and yet when I was
present with YOU and
I fell in need, I did
not become a burden
to a single one, for the
brothers that came
from Mac·e·do′ni·a
abundantly supplied
my deficiency. Yes,
in every way I kept
myself unburdensome
to YOU and will keep
myself so. 10 It is
a truth of Christ in
my case that no stop
shall be put to this
boasting of mine in
the regions of A·cha′ia.
11 For what reason?
Because I do not
love YOU? God knows
[I do].
12 Now what
I am doing I will
still do, that I may
cut off the pretext
from those who are
wanting a pretext for

ἐν ᾧ καυχῶνται εὑρεθῶσιν
in which they are boasting they might be found
καθὼς καὶ ἡμεῖς. 13 οἱ γὰρ τοιοῦτοι
according as also we. The for such (ones)
ψευδαπόστολοι, ἐργάται δόλιοι,
pseudo-apostles, workers deceitful,
μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ·
refashioning selves into apostles of Christ;
14 καὶ οὐ θαῦμα, αὐτὸς γὰρ ὁ Σατανᾶς
and not wonder, very (one) for the Satan
μετασχηματίζεται εἰς ἄγγελον φωτός· 15 οὐ
is transforming self into angel of light; not
μέγα οὖν εἰ καὶ οἱ διάκονοι αὐτοῦ
great (thing) therefore if also the servants of him
μετασχηματίζονται ὡς διάκονοι
are refashioning themselves as servants
δικαιοσύνης, ὧν τὸ τέλος ἔσται
of righteousness, of whom the end will be
κατὰ τὰ ἔργα αὐτῶν.
according to the works of them.

16 Πάλιν λέγω, μή τίς με
Again I am saying, not anyone me
δόξῃ ἄφρονα εἶναι· — εἰ δὲ μήγε,
might think senseless to be; — if but not in fact,
κἂν ὡς ἄφρονα δέξασθέ με,
and likely as senseless (one) accept YOU me,
ἵνα κἀγὼ μικρόν τι καυχήσωμαι·
in order that also I little somewhat I might boast;
17 ὃ λαλῶ οὐ κατὰ κύριον
what I am speaking not according to Lord
λαλῶ, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ
I am speaking, but as in senselessness, in this
τῇ ὑποστάσει τῆς καυχήσεως. 18 ἐπεὶ
the sub-standing of the boasting. Since
πολλοὶ καυχῶνται κατὰ τὴν σάρκα, κἀγὼ
many are boasting according to the flesh, also I
καυχήσωμαι. 19 ἡδέως γὰρ
should boast. Gladly for
ἀνέχεσθε τῶν ἀφρόνων
YOU are putting up with of the senseless (ones)
φρόνιμοι ὄντες· 20 ἀνέχεσθε γὰρ
sensible being; YOU are putting up with for
εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις
if anyone YOU is enslaving, if anyone
κατεσθίει, εἴ τις λαμβάνει, εἴ τις
is eating down, if anyone is receiving, if anyone
ἐπαίρεται, εἴ τις εἰς πρόσωπον
is lifting up himself upon, if anyone into face
ὑμᾶς δέρει.
YOU is flaying.

being found equal
to us in the office
of which they boast.
13 For such men
are false apostles,
deceitful workers,
transforming them-
selves into apostles
of Christ. 14 And
no wonder, for
Satan himself keeps
transforming himself
into an angel of light.
15 It is therefore
nothing great if his
ministers also keep
transforming them-
selves into ministers
of righteousness. But
their end shall be
according to their
works.

16 I say again,
Let no man think
I am unreasonable.
Still, if YOU really
do, accept me even
if as unreasonable,
that I too may do
some little boasting.
17 What I speak I
speak, not after the
Lord's example, but as
in unreasonableness,
in this cocksureness
peculiar to boasting.
18 Since many are
boasting according to
the flesh, I too will
boast. 19 For YOU
gladly put up with
the unreasonable
persons, seeing YOU
are reasonable. 20 In
fact, YOU put up with
whoever enslaves
YOU, whoever devours
[what YOU have],
whoever grabs [what
YOU have], whoever
exalts himself over
[YOU], whoever strikes
YOU in the face.

21 κατὰ ἀτιμίαν λέγω, ὡς ὅτι
According to dishonor I am saying, as that
ἡμεῖς ἠσθενήκαμεν·
we have been weak;
ἐν ᾧ δ' ἄν τις τολμᾷ, ἐν
in what but likely anyone is daring, in
ἀφροσύνῃ λέγω, τολμῶ κἀγώ.
senselessness I am saying, am daring also I.
22 Ἑβραῖοί εἰσιν; κἀγώ. Ἰσραηλεῖταί
Hebrews are they? also I. Israelites
εἰσιν; κἀγώ. σπέρμα Ἀβραάμ εἰσιν;
are they? also I. Seed of Abraham are they?
κἀγώ. 23 διάκονοι Χριστοῦ εἰσίν;
also I. Servants of Christ are they?
παραφρονῶν λαλῶ, ὑπὲρ ἐγώ·
Being beside one's mind I am speaking, over I;
ἐν κόποις περισσοτέρως, ἐν φυλακαῖς
in labors more abundantly, in prisons
περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν
more abundantly, in blows surpassingly, in
θανάτοις πολλάκις· 24 ὑπὸ Ἰουδαίων
deaths many times; by Jews
πεντάκις τεσσεράκοντα παρὰ μίαν ἔλαβον,
five times forty beside one I received,
25 τρὶς ἐραβδίσθην, ἅπαξ
three times I was beaten with staves, once
ἐλιθάσθην, τρὶς ἐναυάγησα,
I was stoned, three times I was shipwrecked,
νυχθήμερον ἐν τῷ βυθῷ πεποίηκα·
night (and) day in the deep I have done;
26 ὁδοιπορίαις πολλάκις, κινδύνοις
to wayfarings many times, to dangers
ποταμῶν, κινδύνοις λῃστῶν, κινδύνοις
of rivers, to dangers of plunderers, to dangers
ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις
out of race, to dangers out of nations, to dangers
ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις
in city, to dangers in desolate place to dangers
ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις,
in sea, to dangers in pseudo-brothers,
27 κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις
to labor and to toil, in abstinences from sleep
πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις
many [times], in hunger and to thirst, in fastings
πολλάκις, ἐν ψύχει καὶ γυμνότητι.
many times, in cold and to nakedness.
28 χωρὶς τῶν παρεκτὸς ἡ
Apart from the (things) beside outside the
ἐπίστασίς μοι ἡ καθ' ἡμέραν, ἡ
standing upon to me the according to day, the

21 I say this to
[our] dishonor, as
though our position
had been weak.
But if anyone else
acts bold in some-
thing—I am talking
unreasonably—I too
am acting bold in it.
22 Are they Hebrews?
I am one also. Are
they Israelites? I am
one also. Are they
Abraham's seed? I am
also. 23 Are they
ministers of Christ? I
reply like a madman,
I am more outstand-
ingly one: in labors
more plentifully, in
prisons more plenti-
fully, in blows to an
excess, in near-deaths
often. 24 By Jews
I five times received
forty strokes less one,
25 three times I was
beaten with rods, once
I was stoned, three
times I experienced
shipwreck, a night
and a day I have
spent in the deep;
26 in journeys often,
in dangers from
rivers, in dangers
from highwaymen,
in dangers from [my
own] race, in dangers
from the nations, in
dangers in the city,
in dangers in the
wilderness, in dangers
at sea, in dangers
among false brothers,
27 in labor and toil,
in sleepless nights
often, in hunger and
thirst, in abstinence
from food many times,
in cold and nakedness.
28 Besides those
things of an external
kind, there is what
rushes in on me
from day to day, the

μέριμνα πασῶν τῶν ἐκκλησιῶν. 29 τίς
anxiety of all the ecclesias. Who
ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; τίς
is weak, and not I am weak? Who
σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι;
is being caused to fall, and not I am on fire?
30 εἰ καυχᾶσθαι δεῖ, τὰ
If to boast it is binding, the (things)
τῆς ἀσθενείας μου καυχήσομαι. 31 ὁ θεὸς
of the weakness of me I shall boast. The God
καὶ πατὴρ τοῦ κυρίου Ἰησοῦ οἶδεν,
and Father of the Lord Jesus has known,
ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας,
the (one) being blessed into the ages,
ὅτι οὐ ψεύδομαι. 32 ἐν Δαμασκῷ ὁ
that not I am lying. In Damascus the
ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει
ethnarch of Aretas the king was guarding
τὴν πόλιν Δαμασκηνῶν πιάσαι με, 33 καὶ
the city of Damascenes to seize me, and
διὰ θυρίδος ἐν σαργάνῃ ἐχαλάσθην
through window in plaited basket I was lowered
διὰ τοῦ τείχους καὶ ἐξέφυγον τὰς χεῖρας
through the wall and I fled out of the hands
αὐτοῦ.
of him.

12 Καυχᾶσθαι δεῖ· οὐ συμφέρον
To be boasting it is binding; not bearing with
μέν, ἐλεύσομαι δὲ εἰς ὀπτασίας καὶ
indeed, I shall come but into sights and
ἀποκαλύψεις Κυρίου. 2 οἶδα
revelations of Lord. I have known
ἄνθρωπον ἐν Χριστῷ πρὸ ἐτῶν
man in Christ before years
δεκατεσσάρων, — εἴτε ἐν σώματι οὐκ
fourteen, — whether in body not
οἶδα, εἴτε ἐκτὸς τοῦ σώματος οὐκ
I have known, or outside of the body not
οἶδα, ὁ θεὸς οἶδεν, —
I have known, the God has known, —
ἁρπαγέντα τὸν τοιοῦτον ἕως
having been snatched away the such (one) until
τρίτου οὐρανοῦ. 3 καὶ οἶδα τὸν
third heaven. And I have known the
τοιοῦτον ἄνθρωπον, — εἴτε ἐν σώματι εἴτε
such man, — whether in body or
χωρὶς τοῦ σώματος οὐκ οἶδα, ὁ
apart from the body not I have known, the
θεὸς οἶδεν, — 4 ὅτι ἡρπάγη
God has known, — that he was snatched away

anxiety for all the
congregations.
29 Who is weak, and
I am not weak? Who
is stumbled, and I am
not incensed?
30 If boasting
there must be, I will
boast of the things
having to do with my
weakness. 31 The
God and Father of
the Lord Jesus, even
the One who is to
be praised forever,
knows I am not lying.
32 In Damascus
the governor under
A·re'tas the king was
guarding the city of
the Dam·a·scenes' to
seize me, 33 but
through a window in
the wall I was lowered
in a wicker basket and
escaped his hands.

12 I have to boast.
It is not benefi-
cial; but I shall pass
on to supernatural
visions and revela-
tions of [the] Lord.
2 I know a man in
union with Christ
who, fourteen years
ago—whether in the
body I do not know,
or out of the body
I do not know; God
knows—was caught
away as such to the
third heaven. 3 Yes,
I know such a man
—whether in the body
or apart from the
body, I do not know,
God knows— 4 that
he was caught away

εἰς τὸν παράδεισον καὶ ἤκουσεν ἄρρητα
into the paradise and he heard unsayable
ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ
sayings which not lawful (thing) to man
λαλῆσαι. 5 ὑπὲρ τοῦ τοιούτου καυχήσομαι,
to speak. Over the such (one) I shall boast,
ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι εἰ μὴ ἐν ταῖς
over but myself not I shall boast if not in the
ἀσθενείαις. 6 ἐὰν γὰρ θελήσω
weaknesses. If ever for I should be willing
καυχήσασθαι, οὐκ ἔσομαι ἄφρων, ἀλήθειαν
to boast, not I shall be senseless, truth
γὰρ ἐρῶ· φείδομαι δέ, μή τις εἰς
for I shall say; I am sparing but, not anyone into
ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με ἢ
me should reckon over what he is seeing me or
ἀκούει ἐξ ἐμοῦ, 7 καὶ τῇ ὑπερβολῇ
he is hearing out of me, and to the over-cast
τῶν ἀποκαλύψεων.
of the revelations.
διὸ ἵνα μὴ
Through which in order that not
ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ
I may be overly lifted up, was given to me thorn
τῇ σαρκί, ἄγγελος Σατανᾶ, ἵνα με
to the flesh, angel of Satan, in order that me
κολαφίζῃ, ἵνα μὴ
he may be slapping, in order that not
ὑπεραίρωμαι. 8 ὑπὲρ τούτου
I may be overly lifted up. Over this
τρὶς τὸν κύριον παρεκάλεσα ἵνα
three times the Lord I entreated in order that
ἀποστῇ ἀπ' ἐμοῦ· 9 καὶ εἴρηκέν
it might stand off from me; and he has said
μοι Ἀρκεῖ σοι ἡ χάρις
to me Is sufficient to you the undeserved kindness
μου· ἡ γὰρ δύναμις ἐν ἀσθενείᾳ
of me; the for power in weakness
τελεῖται. Ἥδιστα οὖν μᾶλλον
is being finished. Most gladly therefore rather
καυχήσομαι ἐν ταῖς ἀσθενείαις, ἵνα
I shall be boasting in the weaknesses, in order that
ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ
might pitch tent upon me the power of the
χριστοῦ. 10 διὸ εὐδοκῶ ἐν
Christ. Through which I am thinking well in
ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν
weaknesses, in insults, in necessities, in

into paradise* and
heard unutterable
words which it is not
lawful for a man to
speak. 5 Over such
a man I will boast,
but I will not boast
over myself, except
as respects [my]
weaknesses. 6 For
if I ever do want to
boast, I shall not be
unreasonable, for I
shall say the truth.
But I abstain, in order
that no one should
put to my credit more
than what he sees I
am or he hears from
me, 7 just because
of the excess of the
revelations.
Therefore, that I
might not feel overly
exalted, there was
given me a thorn in
the flesh, an angel
of Satan, to keep
slapping me, that I
might not be overly
exalted. 8 In this
behalf I three times
entreated the Lord
that it might depart
from me; 9 and
yet he really said to
me: "My undeserved
kindness is sufficient
for you; for [my]
power is being made
perfect in weakness."
Most gladly, therefore,
will I rather boast as
respects my weakness-
es, that the power of
the Christ may like
a tent remain over
me. 10 Therefore
I take pleasure in
weaknesses, in insults,
in cases of need, in

4* Paradise, P^{46}אBVgSy^{p}J^{11,17,18}; garden of Eden, J^{22}.

διωγμοῖς καὶ στενοχωρίαις, ὑπὲρ Χριστοῦ·
persecutions and to straits, over Christ;
ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι.
whenever for I am weak, then powerful I am.
11 Γέγονα ἄφρων· ὑμεῖς με
I have become senseless; you me
ἠναγκάσατε· ἐγὼ γὰρ ὤφειλον ὑφ'
put under necessity; I for I was owing by
ὑμῶν συνίστασθαι. οὐδὲν γὰρ
you to be put in standing with. Nothing for
ὑστέρησα τῶν ὑπερλίαν ἀποστόλων,
I came behind of the over-exceedingly apostles,
εἰ καὶ οὐδέν εἰμι· 12 τὰ μὲν σημεῖα τοῦ
if and nothing I am; the indeed signs of the
ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ
apostle was worked down in you in all
ὑπομονῇ, σημείοις τε καὶ τέρασιν καὶ
endurance, to signs and and portents and
δυνάμεσιν. 13 τί γάρ ἐστιν ὃ
powers. What for is it which
ἡσσώθητε ὑπὲρ τὰς λοιπὰς
you were made less over the leftover
ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ
ecclesias, if not that very I not
κατενάρκησα ὑμῶν; χαρίσασθέ
I lay torpid down on of you? Graciously forgive you
μοι τὴν ἀδικίαν ταύτην.
to me the unrighteousness this.
14 Ἰδοὺ τρίτον τοῦτο ἑτοίμως
Look! Third [time] this in readiness
ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ
I am having to come toward you, and not
καταναρκήσω· οὐ γὰρ ζητῶ
I will lie torpid down on; not for I am seeking
τὰ ὑμῶν ἀλλὰ ὑμᾶς, οὐ γὰρ ὀφείλει
the (things) of you but you, not for is owing
τὰ τέκνα τοῖς γονεῦσιν
the children to the parents
θησαυρίζειν, ἀλλὰ οἱ γονεῖς τοῖς
to be laying up treasure, but the parents to the
τέκνοις. 15 ἐγὼ δὲ ἥδιστα δαπανήσω καὶ
children. I but most gladly I shall spend and
ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν.
I shall be completely spent over the souls of you.
εἰ περισσοτέρως ὑμᾶς ἀγαπῶ, ἧσσον
If more abundantly you I am loving, less
ἀγαπῶμαι; 16 Ἔστω δέ, ἐγὼ οὐ
am I being loved? Let it be but, I not

persecutions and
difficulties, for Christ.
For when I am weak,
then I am powerful.
11 I have become
unreasonable. YOU
compelled me to,
for I ought to have
been recommended
by YOU. For I did not
prove to be inferior
to [YOUR] superfine
apostles in a single
thing, even if I am
nothing. 12 Indeed,
the signs of an apostle
were produced among
YOU by all endurance,
and by signs and
portents and powerful
works. 13 For in
what respect is it
that YOU became less
than the rest of the
congregations, except
that I myself did not
become a burden to
YOU? Kindly forgive
me this wrong.
14 Look! This is
the third time I am
ready to come to
YOU, and yet I will
not become a burden.
For I am seeking, not
YOUR possessions, but
YOU; for the children
ought not to lay up
for [their] parents, but
the parents for [their]
children. 15 For my
part I will most gladly
spend and be com-
pletely spent for YOUR
souls. If I love YOU
the more abundantly,
am I to be loved the
less? 16 But be that
as it may, I did not

κατεβάρησα ὑμᾶς· ἀλλὰ ὑπάρχων
I pressed weight down on you; but being
πανοῦργος δόλῳ ὑμᾶς ἔλαβον. 17 μή
all-working to deceit you I took. Not
τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς,
anyone of whom I have sent off toward you,
δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς;
through him I took advantage of you?
18 παρεκάλεσα Τίτον καὶ συναπέστειλα τὸν
I encouraged Titus and I sent off together the
ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς
brother; not what took advantage of you
Τίτος; οὐ τῷ αὐτῷ πνεύματι
Titus? Not to the very spirit
περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσιν;
we walked about? Not to the very footsteps?
19 Πάλαι δοκεῖτε ὅτι ὑμῖν
Long ago you are thinking that to you
ἀπολογούμεθα; κατέναντι θεοῦ ἐν
we are making defense? Down in front of God in
Χριστῷ λαλοῦμεν. τὰ δὲ πάντα,
Christ we are speaking. The for all (things),
ἀγαπητοί, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς.
loved (ones), over the of you upbuilding.
20 φοβοῦμαι γὰρ μή πως ἐλθὼν
I am fearing for not somehow having come
οὐχ οἵους θέλω εὕρω ὑμᾶς,
not of what sort I am willing I should find you,
κἀγὼ εὑρεθῶ ὑμῖν οἷον
and I should be found to you (one) of what sort
οὐ θέλετε, μή πως ἔρις, ζῆλος,
not you are willing, not somehow strife, jealousy,
θυμοί, ἐριθίαι καταλαλιαί, ψιθυρισμοί,
fits of anger, contentions, backbitings, whisperings,
φυσιώσεις, ἀκαταστασίαι· 21 μὴ πάλιν
puffings up, disorders; not again
ἐλθόντος μου ταπεινώσῃ με ὁ θεός
having come of me might make lowly me the God
μου πρὸς ὑμᾶς, καὶ πενθήσω
of me toward you, and I might mourn over
πολλοὺς τῶν προημαρτηκότων καὶ
many of the (ones) having sinned formerly and
μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ
not having repented upon the uncleanness and
πορνείᾳ καὶ ἀσελγείᾳ ᾗ
to fornication and to loose conduct to which
ἔπραξαν.
they performed.

burden YOU down.
Nevertheless, YOU
say, I was "crafty"
and I caught YOU "by
trickery." 17 As for
any one of those I
have dispatched to
YOU, I did not take
advantage of YOU
through him, did I?
18 I urged Titus and I
dispatched the broth-
er with him. Titus did
not take advantage of
YOU at all, did he? We
walked in the same
spirit, did we not? In
the same footsteps,
did we not?
19 Have YOU been
thinking all this while
that we have been
making our defense to
YOU? It is before God
that we are speaking
in connection with
Christ. But, beloved
ones, all things are
for YOUR upbuilding.
20 For I am afraid
that somehow, when
I arrive, I may find
YOU not as I could
wish and I may prove
to be to YOU not as
YOU could wish, but,
instead, there should
somehow be strife,
jealousy, cases of
anger, contentions,
backbitings, whisper-
ings, cases of being
puffed up, disorders.
21 Perhaps, when I
come again, my God
might humiliate me
among YOU, and I
might mourn over
many of those who
formerly sinned but
have not repented
over their uncleanness
and fornication and
loose conduct that
they have practiced.

13 Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς·
Third time this I am coming toward you;
ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν
upon mouth of two witnesses and of three
σταθήσεται πᾶν ῥῆμα.
will be made to stand every saying.
2 προείρηκα καὶ προλέγω
I have said before and I am saying beforehand
ὡς παρὼν τὸ δεύτερον καὶ
as being alongside the second [time] and
ἀπὼν νῦν τοῖς προημαρτηκόσιν
being absent now to the (ones) having sinned before
καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν
and to the leftover (ones) all, that if ever
ἔλθω εἰς τὸ πάλιν οὐ φείσομαι,
I should come into the again not I shall spare,
3 ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ
since proof you are seeking of the in me
λαλοῦντος χριστοῦ· ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ
speaking Christ; who into you not is weak
ἀλλὰ δυνατεῖ ἐν ὑμῖν, 4 καὶ γὰρ
but is powerful in you, and for
ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ
he was put on stake out of weakness, but
ζῇ ἐκ δυνάμεως θεοῦ. καὶ γὰρ ἡμεῖς
he is living out of power of God. And for we
ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν
are weak in him, but we shall live
σὺν αὐτῷ ἐκ δυνάμεως θεοῦ εἰς
together with him out of power of God into
ὑμᾶς.
you.

5 Ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ
Selves be you testing if you are in the
πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ
faith, selves be you proving; or not
ἐπιγινώσκετε ἑαυτοὺς ὅτι Ἰησοῦς Χριστὸς
you are recognizing selves that Jesus Christ
ἐν ὑμῖν; εἰ μήτι ἀδόκιμοί ἐστε.
in you? if not what disapproved you are.
6 ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς
I am hoping but that you will know that we
οὐκ ἐσμὲν ἀδόκιμοι.
not we are disapproved.
7 εὐχόμεθα δὲ πρὸς τὸν θεὸν μὴ
We are praying but toward the God not
ποιῆσαι ὑμᾶς κακὸν μηδέν, οὐχ ἵνα
to do you bad nothing, not in order that
ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα
we approved we might appear, but in order that

13 This is the
third time I am
coming to YOU. "At
the mouth of two
witnesses or of three
every matter must
be established." 2 I
have said previously
and, as if present the
second time and yet
absent now, I say
in advance to those
who have sinned
before and to all the
rest, that if ever I
come again I will not
spare, 3 since YOU
are seeking a proof
of Christ speaking in
me, [Christ] who is
not weak toward YOU
but is powerful among
YOU. 4 True, indeed,
he was impaled owing
to weakness, but he is
alive owing to God's
power. True, also, we
are weak with him,
but we shall live
together with him
owing to God's power
toward YOU.
5 Keep testing
whether YOU are
in the faith, keep
proving what YOU
yourselves are. Or
do YOU not recognize
that Jesus Christ
is in union with
YOU? Unless YOU are
disapproved. 6 I
truly hope YOU will
come to know we are
not disapproved.
7 Now we pray
to God that YOU
may do nothing
wrong, not that we
ourselves may appear
approved, but that

ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ
you the fine (thing) you may be doing, we but
ὡς ἀδόκιμοι ὦμεν. 8 οὐ γὰρ δυνάμεθά
as disapproved we may be. Not for we are able
τι κατὰ τῆς ἀληθείας, ἀλλὰ ὑπὲρ τῆς
anything down on the truth, but over the
ἀληθείας. 9 χαίρομεν γὰρ ὅταν
truth. We are rejoicing for whenever
ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ
we may be weak, you but powerful
ἦτε· τοῦτο καὶ εὐχόμεθα, τὴν ὑμῶν
you may be; this also we are praying, the of you
κατάρτισιν. 10 Διὰ τοῦτο ταῦτα
adjustment down. Through this these (things)
ἀπὼν γράφω, ἵνα
being absent I am writing, in order that
παρὼν μὴ ἀποτόμως χρήσωμαι
being alongside not in cutting-off way I might behave
κατὰ τὴν ἐξουσίαν ἣν ὁ κύριος
according to the authority which the Lord
ἔδωκέν μοι, εἰς οἰκοδομὴν καὶ οὐκ εἰς
gave to me, into upbuilding and not into
καθαίρεσιν.
taking down.

11 Λοιπόν, ἀδελφοί, χαίρετε,
Leftover (thing), brothers, be you rejoicing,
καταρτίζεσθε, παρακαλεῖσθε, τὸ
be you being adjusted down, be you comforted, the
αὐτὸ φρονεῖτε, εἰρηνεύετε, καὶ
very (thing) be you minding, be you at peace, and
ὁ θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ'
the God of the love and of peace will be with
ὑμῶν. 12 Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ
you. Greet you one another in holy
φιλήματι. 13 Ἀσπάζονται ὑμᾶς οἱ ἅγιοι
kiss. Are greeting you the holy (ones)
πάντες.
all.
14 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
Ἰησοῦ Χριστοῦ καὶ ἡ ἀγάπη τοῦ θεοῦ καὶ
Jesus Christ and the love of the God and
ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ
the sharing of the holy spirit with
πάντων ὑμῶν.
all of you.

YOU may be doing
what is fine, though
we ourselves may
appear disapproved.
8 For we can do
nothing against the
truth, but only for the
truth. 9 We certainly
rejoice whenever we
are weak but YOU
are powerful; and for
this we are praying,
YOUR being readjusted.
10 That is why I write
these things while
absent, that, when
I am present, I may
not act with severity
according to the au-
thority that the Lord
gave me, to build up
and not to tear down.
11 Finally, brothers,
continue to rejoice, to
be readjusted, to be
comforted, to think
in agreement, to live
peaceably; and the
God of love and of
peace will be with
YOU. 12 Greet one
another with a holy
kiss. 13 All the holy
ones send YOU their
greetings.
14 The undeserved
kindness of the Lord
Jesus Christ and the
love of God and the
sharing in the holy
spirit be with all
of YOU.

ΠΡΟΣ ΓΑΛΑΤΑΣ

TOWARD GALATIANS

1 Παῦλος ἀπόστολος, οὐκ ἀπ' ἀνθρώπων
Paul apostle, not from men
οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ
nor through man but through Jesus
Χριστοῦ καὶ θεοῦ πατρὸς τοῦ ἐγείραντος
Christ and God Father the (one) having raised
αὐτὸν ἐκ νεκρῶν, 2 καὶ οἱ σὺν
him out of dead (ones), and the together with
ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς
me all brothers, to the ecclesias of the
Γαλατίας·
Galatia;
3 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to YOU and peace
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
from God Father of us and of Lord Jesus
Χριστοῦ, 4 τοῦ δόντος ἑαυτὸν ὑπὲρ
Christ, the (one) having given himself over
τῶν ἁμαρτιῶν ἡμῶν ὅπως ἐξέληται
the sins of us so that he might take out
ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος
us out of the age the having stood in
πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ
wicked according to the will of the God
καὶ πατρὸς ἡμῶν, 5 ᾧ ἡ δόξα εἰς
and Father of us, to whom the glory into
τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
the ages of the ages; amen.
6 Θαυμάζω ὅτι οὕτως ταχέως
I am wondering that thus quickly
μετατίθεσθε ἀπὸ τοῦ
YOU are being transferred from the (one)
καλέσαντος ὑμᾶς ἐν χάριτι
having called YOU in undeserved kindness
Χριστοῦ εἰς ἕτερον εὐαγγέλιον, 7 ὃ οὐκ
of Christ into different good news, which not
ἔστιν ἄλλο· εἰ μή τινές εἰσιν οἱ
is another; if not some are the (ones)
ταράσσοντες ὑμᾶς καὶ θέλοντες
agitating YOU and willing
μεταστρέψαι τὸ εὐαγγέλιον τοῦ
to turn onto other side the good news of the
χριστοῦ. 8 ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος
Christ. But also if ever we or angel

1 Paul, an apostle,
neither from men
nor through a man,
but through Jesus
Christ and God the
Father, who raised
him up from the
dead, 2 and all the
brothers with me, to
the congregations of
Ga·la'ti·a:
3 May YOU have
undeserved kindness
and peace from God
our Father and [the]
Lord Jesus Christ.
4 He gave himself for
our sins that he might
deliver us from the
present wicked system
of things according
to the will of our God
and Father, 5 to
whom be the glory
forever and ever.
Amen.
6 I marvel that YOU
are being so quickly
removed from the One
who called YOU with
Christ's undeserved
kindness over to
another sort of good
news. 7 But it is
not another; only
there are certain ones
who are causing YOU
trouble and wanting
to pervert the good
news about the
Christ. 8 However,
even if we or an angel

ἐξ οὐρανοῦ εὐαγγελίσηται ὑμῖν
out of heaven should declare as good news to YOU
παρ' ὃ εὐηγγελισάμεθα ὑμῖν,
beside which we declared as good news to YOU,
ἀνάθεμα ἔστω. 9 ὡς
anathema let him be. As
προειρήκαμεν, καὶ ἄρτι πάλιν
we have said before, also right now again
λέγω, εἴ τις ὑμᾶς
I am saying, if anyone YOU
εὐαγγελίζεται παρ' ὃ
is declaring good news to beside which
παρελάβετε, ἀνάθεμα ἔστω.
YOU received alongside, anathema let him be.
10 Ἄρτι γὰρ ἀνθρώπους πείθω
Right now for men am I persuading
ἢ τὸν θεόν; ἢ ζητῶ ἀνθρώποις
or the God? Or am I seeking to men
ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον,
to be pleasing? If yet to men I was pleasing,
Χριστοῦ δοῦλος οὐκ ἂν ἤμην.
of Christ slave not likely I was.
11 γνωρίζω γὰρ ὑμῖν, ἀδελφοί,
I am making known for to YOU, brothers,
τὸ εὐαγγέλιον τὸ
the good news the (one)
εὐαγγελισθὲν ὑπ' ἐμοῦ ὅτι
having been declared as good news by me that
οὐκ ἔστιν κατὰ ἄνθρωπον· 12 οὐδὲ
not it is according to man; neither
γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον
for I beside of man I received alongside
αὐτό, οὔτε ἐδιδάχθην, ἀλλὰ δι'
it, nor I was taught, but through
ἀποκαλύψεως Ἰησοῦ Χριστοῦ.
revelation of Jesus Christ.
13 Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφήν
You heard for the my conduct
ποτε ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ'
sometime in the Judaism, that according to
ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν
over-cast I was persecuting the ecclesia
τοῦ θεοῦ καὶ ἐπόρθουν αὐτήν, 14 καὶ
of the God and I was laying waste it, and
προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ
I was striking before in the Judaism over
πολλοὺς συνηλικιώτας ἐν τῷ γένει
many of (same) age with in the race
μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν
of me, more abundantly zealous being of the

out of heaven were
to declare to YOU as
good news something
beyond what we
declared to YOU as
good news, let him
be accursed. 9 As
we have said above,
I also now say again,
Whoever it is that is
declaring to YOU as
good news something
beyond what YOU
accepted, let him be
accursed.
10 Is it, in fact,
men I am now trying
to persuade or God?
Or am I seeking to
please men? If I were
yet pleasing men, I
would not be Christ's
slave. 11 For I put
YOU on notice, broth-
ers, that the good
news which was de-
clared by me as good
news is not something
human; 12 for
neither did I receive
it from man, nor was
I taught [it], except
through revelation by
Jesus Christ.
13 YOU, of course,
heard about my
conduct formerly in
Ju'da·ism, that to the
point of excess I kept
on persecuting the
congregation of God
and devastating it,
14 and I was making
greater progress in
Ju'da·ism than many
of my own age in
my race, as I was far
more zealous for the

πατρικῶν μου παραδόσεων. 15 Ὅτε δὲ
paternal of me traditions. When but
εὐδόκησεν ὁ θεὸς ὁ ἀφορίσας
thought well the God the (one) having defined off
με ἐκ κοιλίας μητρός μου καὶ
me out of cavity of mother of me and
καλέσας διὰ τῆς χάριτος
having called through the undeserved kindness
αὐτοῦ 16 ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοὶ
of him to reveal the Son of him in me
ἵνα εὐαγγελίζωμαι αὐτὸν ἐν
in order that I may declare as good news him in
τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην
the nations, immediately not I put self up toward
σαρκὶ καὶ αἵματι, 17 οὐδὲ ἀνῆλθον εἰς
to flesh and to blood, neither I went up into
Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ
Jerusalem toward the before me
ἀποστόλους, ἀλλὰ ἀπῆλθον εἰς Ἀραβίαν,
apostles, but I went off into Arabia,
καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.
and again I turned under into Damascus.
18 Ἔπειτα μετὰ τρία ἔτη ἀνῆλθον εἰς
Thereupon after three years I went up into
Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν, καὶ
Jerusalem to visit for inquiry Cephas, and
ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε·
I remained upon toward him days fifteen;
19 ἕτερον δὲ τῶν ἀποστόλων οὐκ
different (one) but of the apostles not
εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ
I saw, if not James the brother of the
κυρίου. 20 ἃ δὲ γράφω ὑμῖν,
Lord. What (things) but I am writing to YOU,
ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι.
look in sight of the God that not I am lying.
21 ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς
Thereupon I came into the slopes of the
Συρίας καὶ τῆς Κιλικίας. 22 ἤμην δὲ
Syria and of the Cilicia. I was but
ἀγνοούμενος τῷ προσώπῳ ταῖς
being unknown of the face to the
ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν
ecclesias of the Judea the (ones) in
Χριστῷ, 23 μόνον δὲ ἀκούοντες ἦσαν
Christ, only but hearing they were
ὅτι Ὁ διώκων ἡμᾶς ποτὲ νῦν
that The (one) persecuting us sometime now
εὐαγγελίζεται τὴν πίστιν ἥν
is declaring as good news the faith which

traditions of my fathers. 15 But when God, who separated me from my mother's womb and called [me] through his undeserved kindness, thought good 16 to reveal his Son in connection with me, that I might declare the good news about him to the nations, I did not go at once into conference with flesh and blood. 17 Neither did I go up to Jerusalem to those who were apostles previous to me, but I went off into Arabia, and I came back again to Damascus.

18 Then three years later I went up to Jerusalem to visit Ce'phas, and I stayed with him for fifteen days. 19 But I saw no one else of the apostles, only James the brother of the Lord. 20 Now as to the things I am writing YOU, look! in the sight of God, I am not lying.

21 After that I went into the regions of Syria and of Ci·li'cia. 22 But I was unknown by face to the congregations of Ju·de'a that were in union with Christ; 23 they only used to hear: "The man that formerly persecuted us is now declaring the good news about the faith which

ποτε ἐπόρθει, 24 καὶ
sometime he was laying waste, and
ἐδόξαζον ἐν ἐμοὶ τὸν θεόν.
they were glorifying in me the God.

2 Ἔπειτα διὰ δεκατεσσάρων ἐτῶν
Thereupon through fourteen years
πάλιν ἀνέβην εἰς Ἱεροσόλυμα μετὰ
again I stepped up into Jerusalem with
Βαρνάβα, συνπαραλαβὼν καὶ Τίτον·
Barnabas, having taken along with also Titus;
2 ἀνέβην δὲ κατὰ ἀποκάλυψιν· καὶ
I stepped up but according to revelation; and
ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ
I put up to them the good news which
κηρύσσω ἐν τοῖς ἔθνεσιν, κατ'
I am preaching in the nations, according to
ἰδίαν δὲ τοῖς δοκοῦσιν, μή
own [place] but to the (ones) seeming, not
πως εἰς κενὸν τρέχω ἢ
somehow into empti(ness) I may be running or
ἔδραμον. 3 ἀλλ' οὐδὲ Τίτος ὁ
I ran. But not-but Titus the (one)
σὺν ἐμοί, Ἕλλην ὤν,
together with me, Greek being,
ἠναγκάσθη περιτμηθῆναι·
was put under necessity to be circumcised;
4 διὰ δὲ τοὺς παρεισάκτους
through but the led into alongside
ψευδαδέλφους, οἵτινες παρεισῆλθον
false brothers, who came into alongside
κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν
to look down at the freedom of us which
ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα
we are having in Christ Jesus, in order that
ἡμᾶς καταδουλώσουσιν, — 5 οἷς
us they will enslave down, — to whom
οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ,
not-but toward hour we yielded to the subjection,
ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου
in order that the truth of the good news
διαμείνῃ πρὸς ὑμᾶς.
might remain through toward YOU.
6 ἀπὸ δὲ τῶν δοκούντων εἶναί
From but the (ones) seeming to be
τι — ὁποῖοί ποτε ἦσαν
something — of what sort sometime they were
οὐδέν μοι διαφέρει — πρόσωπον ὁ θεὸς
nothing to me it is differing — face the God

he formerly devastated." 24 So they began glorifying God because of me.

2 Then after fourteen years I again went up to Jerusalem with Bar'na·bas, taking also Titus along with me. 2 But I went up as a result of a revelation. And I laid before them the good news which I am preaching* among the nations, privately, however, before those who were outstanding men, for fear that somehow I was running or had run in vain. 3 Nevertheless, not even Titus, who was with me, was compelled to be circumcised, although he was a Greek. 4 But because of the false brothers brought in quietly, who sneaked in to spy upon our freedom which we have in union with Christ Jesus, that they might completely enslave us— 5 to these we did not yield by way of submission, no, not for an hour, in order that the truth of the good news might continue with YOU.

6 But on the part of those who seemed to be something—whatever sort of men they formerly were makes no difference to me—God*

2* Or, "I am heralding." 6* God, P^{46}אABCD; Jehovah, $J^{7,8}$.

ἀνθρώπου οὐ λαμβάνει — ἐμοὶ γὰρ οἱ
of man not is receiving — to me for the (ones)
δοκοῦντες οὐδὲν προσανέθεντο, 7 ἀλλὰ
seeming nothing they put up toward, but
τοὐναντίον ἰδόντες ὅτι
the (thing) in against (ones) having seen that
πεπίστευμαι τὸ εὐαγγέλιον τῆς
I have been entrusted with the good news of the
ἀκροβυστίας καθὼς Πέτρος τῆς
uncircumcision according as Peter of the
περιτομῆς, 8 ὁ γὰρ ἐνεργήσας
circumcision, the (one) for having worked within
Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς
to Peter into apostleship of the circumcision
ἐνήργησεν καὶ ἐμοὶ εἰς τὰ ἔθνη,
he worked in also to me into the nations,
9 καὶ γνόντες τὴν χάριν
and having known the undeserved kindness
τὴν δοθεῖσάν μοι, Ἰάκωβος καὶ
the (one) given to me, James and
Κηφᾶς καὶ Ἰωάνης, οἱ δοκοῦντες
Cephas and John, the (ones) seeming
στύλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ
pillars to be, right [hands] they gave to me
καὶ Βαρνάβᾳ κοινωνίας, ἵνα ἡμεῖς
and to Barnabas of sharing, in order that we
εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν·
into the nations, they but into the circumcision;
10 μόνον τῶν πτωχῶν ἵνα
only of the poor (ones) in order that
μνημονεύωμεν, ὃ καὶ ἐσπούδασα
we may remember, which also I speeded up
αὐτὸ τοῦτο ποιῆσαι.
very this (thing) to do.
11 Ὅτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν,
When but came Cephas into Antioch,
κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι
down on face to him I stood against, because
κατεγνωσμένος ἦν· 12 πρὸ
having been known down on he was; before
τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου
the for to come some (ones) from James
μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε
with the nations he was eating together; when
δὲ ἦλθον, ὑπέστελλεν καὶ
but they came, he was withdrawing and
ἀφώριζεν ἑαυτόν, φοβούμενος
was defining off himself, fearing
τοὺς ἐκ περιτομῆς. 13 καὶ
the (ones) out of circumcision. And

does not go by a
man's outward
appearance—to me, in
fact, those outstand-
ing men imparted
nothing new. 7 But,
on the contrary, when
they saw that I had
entrusted to me the
good news for those
who are uncircum-
cised, just as Peter
[had it] for those who
are circumcised—
8 for He who
gave Peter powers
necessary for an
apostleship to those
who are circumcised
gave powers also to
me for those who are
of the nations; 9 yes,
when they came to
know the undeserved
kindness that was
given me, James and
Ce'phas and John,
the ones who seemed
to be pillars, gave
me and Bar'na·bas
the right hand of
sharing together,
that we should go
to the nations, but
they to those who are
circumcised. 10 Only
we should keep the
poor in mind. This
very thing I have also
earnestly endeavored
to do.
11 However, when
Ce'phas came to An-
tioch, I resisted him
face to face, because
he stood condemned.
12 For before the
arrival of certain men
from James, he used
to eat with people
of the nations; but
when they arrived, he
went withdrawing and
separating himself,
in fear of those of
the circumcised
class. 13 The

συνυπεκρίθησαν αὐτῷ καὶ οἱ
they made pretense together to him also the
λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας
leftover Jews, as-and also Barnabas
συναπήχθη αὐτῶν τῇ ὑποκρίσει.
was led off together of them to the hypocrisy.
14 ἀλλ' ὅτε εἶδον ὅτι οὐκ
But when I saw that not
ὀρθοποδοῦσιν πρὸς τὴν ἀλήθειαν
they are walking straight toward the truth
τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ
of the good news, I said to the Cephas
ἔμπροσθεν πάντων Εἰ σὺ Ἰουδαῖος
in front of all (ones) If you Jew
ὑπάρχων ἐθνικῶς καὶ οὐκ Ἰουδαϊκῶς
being nation-like and not Jewish-like
ζῇς, πῶς τὰ ἔθνη
are living, how the nations
ἀναγκάζεις Ἰουδαΐζειν;
are you putting under necessity to be Judaizing?
15 Ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ
We to nature Jews and not out of
ἐθνῶν ἁμαρτωλοί, 16 εἰδότες δὲ ὅτι
nations sinners, having known but that
οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων
not is being justified man out of works
νόμου ἐὰν μὴ διὰ πίστεως Χριστοῦ
of law if ever not through faith of Christ
Ἰησοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν
Jesus, also we into Christ Jesus
ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν
we believed, in order that we might be justified
ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων
out of faith of Christ and not out of works
νόμου, ὅτι ἐξ ἔργων νόμου οὐ
of law, because out of works of law not
δικαιωθήσεται πᾶσα σάρξ. 17 εἰ δὲ
will be justified every flesh. If but
ζητοῦντες δικαιωθῆναι ἐν Χριστῷ
(ones) seeking to be justified in Christ
εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἄρα
we were found also very sinners, really
Χριστὸς ἁμαρτίας διάκονος; μὴ γένοιτο·
Christ of sin servant? Not may it occur;
18 εἰ γὰρ ἃ κατέλυσα
if for what (things) I loosed down
ταῦτα πάλιν οἰκοδομῶ, παραβάτην
these (things) again I am building up, transgressor
ἐμαυτὸν συνιστάνω. 19 ἐγὼ γὰρ διὰ
myself I am constituting. I for through

rest of the Jews also
joined him in putting
on this pretense, so
that even Bar'na·bas
was led along
with them in their
pretense. 14 But
when I saw they were
not walking straight
according to the truth
of the good news, I
said to Ce'phas before
them all: "If you,
though you are a Jew,
live as the nations
do, and not as Jews
do, how is it that you
are compelling people
of the nations to live
according to Jewish
practice?"
15 We who are
Jews by nature, and
not sinners from the
nations, 16 knowing
as we do that a man
is declared righteous,
not due to works of
law, but only through
faith toward Christ
Jesus, even we have
put our faith in Christ
Jesus, that we may
be declared righteous
due to faith toward
Christ, and not due
to works of law,
because due to works
of law no flesh will
be declared righteous.
17 Now if we, in
seeking to be declared
righteous by means
of Christ, have also
ourselves been found
sinners, is Christ in
reality sin's minister?
May that never
happen! 18 For if
the very things that
I once threw down
I build up again, I
demonstrate myself
to be a transgressor.
19 As for me, through

νόμου νόμῳ ἀπέθανον ἵνα
law to law I died in order that
θεῷ ζήσω· 20 Χριστῷ
to God I might live; to Christ
συνεσταύρωμαι. ζῶ δὲ
I have been put on stake together. I am living but
οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός·
not yet I, is living but in me Christ;
ὃ δὲ νῦν ζῶ ἐν σαρκί, ἐν πίστει
which but now I am living in flesh, in faith
ζῶ τῇ τοῦ υἱοῦ τοῦ θεοῦ
I am living to the (one) of the Son of the God
τοῦ ἀγαπήσαντός με καὶ
of the (one) having loved me and
παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ.
having given beside himself over me.
21 Οὐκ ἀθετῶ τὴν χάριν
Not I am putting aside the undeserved kindness
τοῦ θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη,
of the God; if for through law righteousness,
ἄρα Χριστὸς δωρεὰν ἀπέθανεν.
really Christ [as] free gift he died.
3 Ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν,
O senseless Galatians, who YOU bewitched,
οἷς κατ' ὀφθαλμοὺς
to whom according to eyes
Ἰησοῦς Χριστὸς προεγράφη
Jesus Christ was written before
ἐσταυρωμένος; 2 τοῦτο μόνον
having been put on stake? This only
θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων
I am willing to learn from YOU, out of works
νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς
of law the spirit YOU received or out of hearing
πίστεως; 3 οὕτως ἀνόητοί ἐστε;
of faith? Thus senseless (ones) YOU are?
ἐναρξάμενοι πνεύματι νῦν
Having begun in to spirit now
σαρκὶ ἐπιτελεῖσθε;
to flesh are YOU being brought to end upon?
4 τοσαῦτα ἐπάθετε εἰκῇ; εἴ
So many (things) YOU suffered in vain? If
γε καὶ εἰκῇ. 5 ὁ οὖν
in fact also in vain. The (one) therefore
ἐπιχορηγῶν ὑμῖν τὸ πνεῦμα καὶ
supplying upon to YOU the spirit and
ἐνεργῶν δυνάμεις ἐν ὑμῖν ἐξ ἔργων
working within powers in YOU out of works
νόμου ἢ ἐξ ἀκοῆς πίστεως; 6 καθὼς
of law or out of hearing of faith? According as

law I died toward law,
that I might become
alive toward God.
20 I am impaled
along with Christ. It
is no longer I that
live, but it is Christ
that is living in union
with me. Indeed, the
life that I now live
in flesh I live by the
faith that is toward
the Son of God, who
loved me and handed
himself over for me.
21 I do not shove
aside the undeserved
kindness of God; for
if righteousness is
through law, Christ
actually died for
nothing.
3 O senseless Ga-
la'tians, who is it
that brought YOU un-
der evil influence, YOU
before whose eyes Je-
sus Christ was openly
portrayed impaled?
2 This alone I want to
learn from YOU: Did
YOU receive the spirit
due to works of law
or due to a hearing
by faith? 3 Are YOU
so senseless? After
starting in spirit
are YOU now being
completed in flesh?
4 Did YOU undergo so
many sufferings to no
purpose? If it really
was to no purpose.
5 He, therefore, who
supplies YOU the spirit
and performs powerful
works among YOU,
does he do it owing
to works of law or
owing to a hearing
by faith? 6 Just as

Ἀβραὰμ ἐπίστευσεν τῷ θεῷ, καὶ
Abraham believed to the God, and
ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.
it was reckoned to him into righteousness.
7 Γινώσκετε ἄρα ὅτι οἱ
Are YOU knowing really that the (ones)
ἐκ πίστεως, οὗτοι υἱοί εἰσιν Ἀβραάμ.
out of faith, these sons are of Abraham.
8 προϊδοῦσα δὲ ἡ γραφὴ ὅτι
Having seen before but the scripture that
ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ
out of faith is justifying the nations the
θεὸς προευηγγελίσατο τῷ
God declared beforehand as good news to the
Ἀβραὰμ ὅτι Ἐνευλογηθήσονται ἐν σοὶ
Abraham that Will be blessed within in you
πάντα τὰ ἔθνη. 9 ὥστε οἱ ἐκ
all the nations. As-and the (ones) out of
πίστεως εὐλογοῦνται σὺν τῷ
faith are being blessed together with the
πιστῷ Ἀβραάμ.
faithful Abraham.
10 Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν
As many as for out of works of law they are
ὑπὸ κατάραν εἰσίν, γέγραπται
under curse they are, it has been written
γὰρ ὅτι Ἐπικατάρατος πᾶς ὃς
for that Cursed upon every (one) who
οὐκ ἐμμένει πᾶσιν τοῖς
not is remaining in to all the (things)
γεγραμμένοις ἐν τῷ βιβλίῳ τοῦ
having been written in the little book of the
νόμου τοῦ ποιῆσαι αὐτά. 11 ὅτι δὲ
Law of the to do them. That but
ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ
in law no one is being justified beside the
θεῷ δῆλον, ὅτι Ὁ δίκαιος ἐκ
God evident, because The righteous (one) out of
πίστεως ζήσεται, 12 ὁ δὲ νόμος οὐκ
faith he will live, the but Law not
ἔστιν ἐκ πίστεως, ἀλλ' Ὁ
is out of faith, but The (one)
ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς.
having done them he will live in these.
13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς
Christ us bought out out of the
κατάρας τοῦ νόμου γενόμενος
curse of the Law [he] having become

Abraham "put faith
in Jehovah,* and it
was counted to him as
righteousness."
7 Surely YOU know
that those who adhere
to faith are the ones
who are sons of
Abraham. 8 Now
the Scripture, seeing
in advance that
God would declare
people of the nations
righteous due to faith,
declared the good
news beforehand to
Abraham, namely:
"By means of you
all the nations
will be blessed."
9 Consequently those
who adhere to faith
are being blessed
together with faithful
Abraham.
10 For all those
who depend upon
works of law are
under a curse; for it
is written: "Cursed is
every one that does
not continue in all
the things written
in the scroll of the
Law in order to do
them." 11 Moreover,
that by law no one
is declared righteous
with God is evident,
because "the righteous
one will live by reason
of faith." 12 Now
the Law does not
adhere to faith, but
"he that does them
shall live by means
of them." 13 Christ
by purchase released
us from the curse of
the Law by becoming

6* Jehovah, $J^{7,8}$ (compare Romans 4:3); God, P^{46}אAB$J^{17,18}$VgSy^{p}.

ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται
over us curse, because it has been written
Ἐπικατάρατος πᾶς ὁ κρεμάμενος
Cursed upon every (one) the hanging self
ἐπὶ ξύλου, 14 ἵνα εἰς τὰ ἔθνη
upon wood, in order that into the nations
ἡ εὐλογία τοῦ Ἀβραὰμ γένηται
the blessing of the Abraham might come to be
ἐν Ἰησοῦ Χριστῷ, ἵνα τὴν ἐπαγγελίαν
in Jesus Christ, in order that the promise
τοῦ πνεύματος λάβωμεν διὰ
of the spirit we might receive through
τῆς πίστεως.
the faith.
15 Ἀδελφοί, κατὰ ἄνθρωπον
Brothers, according to man
λέγω· ὅμως ἀνθρώπου
I am saying; though of man
κεκυρωμένην διαθήκην οὐδεὶς
having been made valid covenant no one
ἀθετεῖ ἢ ἐπιδιατάσσεται.
is putting aside or is setting orderly upon.
16 τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ
To the but Abraham were said the
ἐπαγγελίαι καὶ τῷ σπέρματι αὐτοῦ· οὐ
promises and to the seed of him; not
λέγει Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ
it is saying And to the seeds, as upon
πολλῶν, ἀλλ' ὡς ἐφ' ἑνός Καὶ τῷ
many, but as upon one And to the
σπέρματί σου, ὅς ἐστιν Χριστός.
seed of you, who is Christ.
17 τοῦτο δὲ λέγω· διαθήκην
This (thing) but I am saying; covenant
προκεκυρωμένην ὑπὸ τοῦ θεοῦ
having been made valid before by the God
ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη
the after four hundred and thirty years
γεγονὼς νόμος οὐκ ἀκυροῖ,
having come to be Law not is making invalid,
εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν.
into the to make ineffective the promise.
18 εἰ γὰρ ἐκ νόμου ἡ κληρονομία,
If for out of law the inheritance,
οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ
not yet out of promise; to the but Abraham
δι' ἐπαγγελίας κεχάρισται ὁ
through promise has graciously given the
θεός.
God.

a curse instead of us,
because it is written:
"Accursed is every
man hanged upon
a stake." 14 The
purpose was that the
blessing of Abraham
might come to be by
means of Jesus Christ
for the nations, that
we might receive
the promised spirit
through our faith.
15 Brothers, I
speak with a human
illustration: A
validated covenant,
though it is a man's,
no one sets aside or
attaches additions
to it. 16 Now the
promises were spoken
to Abraham and to
his seed. It says, not:
"And to seeds," as
in the case of many
such, but as in the
case of one: "And to
your seed," who is
Christ. 17 Further,
I say this: As to the
covenant previously
validated by God,
the Law that has
come into being four
hundred and thirty
years later does not
invalidate it, so as to
abolish the promise.
18 For if the inher-
itance is due to law,
it is no longer due to
promise; whereas God
has kindly given it to
Abraham through a
promise.

19 Τί οὖν ὁ νόμος; τῶν
Why therefore the Law? Of the
παραβάσεων χάριν προσετέθη, ἄχρις
transgressions thanks it was put toward, until
ἂν ἔλθῃ τὸ σπέρμα ᾧ
likely should come the seed to whom
ἐπήγγελται, διαταγεὶς
it has been promised, having been set through orderly
δι' ἀγγέλων ἐν χειρὶ μεσίτου· 20 ὁ
through angels in hand of mediator; the
δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς
but mediator of one not he is, the but God
εἷς ἐστίν. 21 ὁ οὖν νόμος κατὰ
one is. The therefore Law down on
τῶν ἐπαγγελιῶν τοῦ θεοῦ; μὴ γένοιτο·
the promises of the God? Not may it occur;
εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος
if for was given law the (one) being able
ζωοποιῆσαι, ὄντως ἐν νόμῳ ἂν
to make alive, essentially in law likely
ἦν ἡ δικαιοσύνη. 22 ἀλλὰ συνέκλεισεν
was the righteousness. But shut up together
ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν
the Scripture the all (things) under sin
ἵνα ἡ ἐπαγγελία ἐκ πίστεως
in order that the promise out of faith
Ἰησοῦ Χριστοῦ δοθῇ τοῖς
of Jesus Christ might be given to the (ones)
πιστεύουσιν.
believing.
23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν
Before the but to come the faith
ὑπὸ νόμον ἐφρουρούμεθα
under law we were being kept under watch
συνκλειόμενοι εἰς τὴν μέλλουσαν
being shut up together into the being about
πίστιν ἀποκαλυφθῆναι. 24 ὥστε ὁ νόμος
faith to be revealed. As-and the law
παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν,
pedagogue of us has become into Christ,
ἵνα ἐκ πίστεως δικαιωθῶμεν·
in order that out of faith we might be justified;
25 ἐλθούσης δὲ τῆς πίστεως οὐκέτι
having come but of the faith not yet
ὑπὸ παιδαγωγόν ἐσμεν.
under pedagogue we are.

19 Why, then, the
Law? It was added to
make transgressions
manifest, until the
seed should arrive to
whom the promise
had been made; and
it was transmitted
through angels by the
hand of a mediator.
20 Now there is
no mediator where
only one person is
concerned, but God*
is only one. 21 Is
the Law, therefore,
against the promises
of God? May that
never happen! For if
a law had been given
that was able to give
life, righteousness
would actually have
been by means of law.
22 But the Scripture
delivered up all
things together to the
custody of sin, that
the promise resulting
from faith toward
Jesus Christ might
be given to those
exercising faith.
23 However, before
the faith arrived, we
were being guarded
under law, being
delivered up together
into custody, looking
to the faith that
was destined to be
revealed. 24 Con-
sequently the Law
has become our tutor
leading to Christ, that
we might be declared
righteous due to faith.
25 But now that the
faith has arrived, we
are no longer under a
tutor.

20* God, P^{46}אABVgSy^{p}; Jehovah, $J^{7,8}$ (as at Deuteronomy 6:4).

26 Πάντες γὰρ υἱοὶ θεοῦ ἐστε
All for sons of God you are
διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ.
through the faith in Christ Jesus.
27 ὅσοι γὰρ εἰς Χριστὸν
As many as for into Christ
ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε·
you were baptized, Christ you put on selves;
28 οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ
not there is Jew not-but Greek, not
ἔνι δοῦλος οὐδὲ ἐλεύθερος, οὐκ ἔνι
there is slave nor freeman, not there is
ἄρσεν καὶ θῆλυ· πάντες
male (thing) and female (thing); all
γὰρ ὑμεῖς εἷς ἐστὲ ἐν Χριστῷ Ἰησοῦ.
for you one you are in Christ Jesus.
29 εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ
If but you of Christ, really of the Abraham
σπέρμα ἐστέ, κατ' ἐπαγγελίαν
seed you are, according to promise
κληρονόμοι.
heirs.

4 Λέγω δέ, ἐφ' ὅσον χρόνον
I am saying but, upon how much time
ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν
the heir babe he is, nothing
διαφέρει δούλου κύριος πάντων
he is differing of slave lord of all (things)
ὤν, 2 ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ
being, but under men in charge he is and
οἰκονόμους ἄχρι τῆς
house administrators until the
προθεσμίας τοῦ πατρός. 3 οὕτως
[day] before appointed of the father. Thus
καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ
also we, when we were babes, under
τὰ στοιχεῖα τοῦ κόσμου ἤμεθα
the elementary things of the world we were
δεδουλωμένοι· 4 ὅτε δὲ ἦλθεν τὸ
having been enslaved; when but came the
πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ θεὸς
fullness of the time, sent off out the God
τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ
the Son of him, having come to be out of
γυναικός, γενόμενον ὑπὸ νόμον,
woman, having come to be under law,
5 ἵνα τοὺς ὑπὸ νόμον
in order that the (ones) under law

26 You are all,
in fact, sons of God
through YOUR faith in
Christ Jesus. 27 For
all of YOU who were
baptized into Christ
have put on Christ.
28 There is neither
Jew nor Greek, there
is neither slave nor
freeman, there is
neither male nor
female; for YOU are all
one [person] in union
with Christ Jesus.
29 Moreover, if YOU
belong to Christ, YOU
are really Abraham's
seed, heirs with refer-
ence to a promise.

4 Now I say that as
long as the heir
is a babe he does
not differ at all from
a slave, lord of all
things though he
is, 2 but he is under
men in charge and
under stewards until
the day his father
appointed beforehand.
3 Likewise we also,
when we were babes,
continued enslaved
by the elementary
things belonging to
the world. 4 But
when the full limit
of the time arrived,
God sent forth his
Son, who came to
be out of a woman
and who came to be
under law, 5 that

ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν
he might buy out, in order that the placing as son
ἀπολάβωμεν.
we might receive from.
6 Ὅτι δέ ἐστε υἱοί, ἐξαπέστειλεν
Because but you are sons, sent off out
ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς
the God the spirit of the Son of him into
τὰς καρδίας ἡμῶν, κρᾶζον Ἀββά ὁ
the hearts of us, crying out Abba the
πατήρ. 7 ὥστε οὐκέτι εἶ δοῦλος ἀλλὰ
Father. As-and not yet you are slave but
υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.
son; if but son, also heir through God.
8 Ἀλλὰ τότε μὲν οὐκ εἰδότες θεὸν
But then indeed not having known God
ἐδουλεύσατε τοῖς φύσει μὴ
you slaved to the (ones) to nature not
οὖσι θεοῖς· 9 νῦν δὲ γνόντες
to (ones) being gods; now but having known
θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ,
God, rather but having been known by God,
πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ
how are you turning upon again upon the
ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς
weak and poor elementary things, to which
πάλιν ἄνωθεν δουλεῦσαι θέλετε;
again from up above to slave you are willing?
10 ἡμέρας παρατηρεῖσθε καὶ μῆνας
Days you are observing beside and months
καὶ καιροὺς καὶ ἐνιαυτούς.
and appointed times and years.
11 φοβοῦμαι ὑμᾶς μή πως εἰκῇ
I am fearing for you not somehow in vain
κεκοπίακα εἰς ὑμᾶς.
I have labored into you.
12 Γίνεσθε ὡς ἐγώ, ὅτι κἀγὼ ὡς
Be becoming as I, because I also as
ὑμεῖς, ἀδελφοί, δέομαι ὑμῶν. οὐδέν
you, brothers, I am supplicating of you. Nothing
με ἠδικήσατε· 13 οἴδατε
me you treated unrighteously; you have known
δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς
but that through weakness of the flesh
εὐηγγελισάμην ὑμῖν τὸ πρότερον,
I declared good news to you the (thing) former,
14 καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί
and the testing of you in the flesh
μου οὐκ ἐξουθενήσατε οὐδὲ
of me not you treated as nothing not-but

he might release by
purchase those under
law, that we, in turn,
might receive the
adoption as sons.
6 Now because YOU
are sons, God has
sent forth the spirit
of his Son into our
hearts and it cries
out: "*Abba*, Father!"
7 So, then, you are no
longer a slave but a
son; and if a son, also
an heir through God.
8 Nevertheless,
when YOU did not
know God, then it was
that YOU slaved for
those who by nature
are not gods. 9 But
now that YOU have
come to know God,
or rather now that
YOU have come to be
known by God, how
is it that YOU are
turning back again
to the weak and
beggarly elementary
things and want to
slave for them over
again? 10 YOU are
scrupulously observing
days and months and
seasons and years.
11 I fear for YOU,
that somehow I have
toiled to no purpose
respecting YOU.
12 Brothers, I beg
YOU, Become as I am,
because I used to be
also as YOU are. YOU
did me no wrong.
13 But YOU know
that it was through
a sickness of my
flesh I declared the
good news to YOU the
first time. 14 And
what was a trial to
YOU in my flesh,
YOU did not treat
with contempt or

ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον θεοῦ
you spit out, but as angel of God
ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.
you received me, as Christ Jesus.
15 ποῦ οὖν ὁ μακαρισμὸς ὑμῶν;
Where therefore the happiness of you?
μαρτυρῶ γὰρ ὑμῖν ὅτι εἰ δυνατὸν
I am bearing witness for to you that if possible
τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες
the eyes of you having gouged out
ἐδώκατέ μοι. 16 ὥστε ἐχθρὸς ὑμῶν
you gave to me. As-and enemy of you
γέγονα ἀληθεύων ὑμῖν;
I have become speaking truth to you?
17 ζηλοῦσιν ὑμᾶς οὐ καλῶς,
They are being zealous over you not finely,
ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν,
but to shut out you they are willing,
ἵνα αὐτοὺς ζηλοῦτε.
in order that them you are being zealous over.
18 καλὸν δὲ ζηλοῦσθαι ἐν καλῷ
Fine but to be zealously sought in fine (thing)
πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναί
always, and not only in the to be alongside
με πρὸς ὑμᾶς, 19 τεκνία μου, οὓς
me toward you, little children of me, whom
πάλιν ὠδίνω μέχρις
again I am in childbirth pains until
οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν·
which [time] should be formed Christ in you;
20 ἤθελον δὲ παρεῖναι πρὸς
I was willing but to be alongside toward
ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν
you right now, and to alter the voice
μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.
of me, because I am knowing no way out in you.
21 Λέγετέ μοι, οἱ ὑπὸ
Be you saying to me, the (ones) under
νόμον θέλοντες εἶναι, τὸν νόμον οὐκ
law willing to be, the Law not
ἀκούετε; 22 γέγραπται γὰρ ὅτι
are you hearing? It has been written for that
Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἕνα ἐκ τῆς
Abraham two sons had, one out of the
παιδίσκης καὶ ἕνα ἐκ τῆς ἐλευθέρας·
servant girl and one out of the free [woman];
23 ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης
but the (one) indeed out of the servant girl
κατὰ σάρκα γεγέννηται, ὁ
according to flesh has been generated, the (one)

spit at in disgust;
but YOU received me
like an angel of God,
like Christ Jesus.
15 Where, then, is
that happiness YOU
had? For I bear YOU
witness that, if it had
been possible, YOU
would have gouged
out YOUR eyes and
given them to me.
16 Well, then, have I
become YOUR enemy
because I tell YOU the
truth? 17 They zeal-
ously seek YOU, not in
a fine way, but they
want to shut YOU off
[from me], that YOU
may zealously seek
them. 18 However,
it is fine for YOU to be
zealously sought for
in a fine cause at all
times, and not only
when I am present
with YOU, 19 my
little children, with
whom I am again in
childbirth pains until
Christ is formed in
YOU. 20 But I could
wish to be present
with YOU just now and
to speak in a different
way, because I am
perplexed over YOU.
21 Tell me, YOU
who want to be
under law, Do YOU
not hear the Law?
22 For example, it is
written that Abraham
acquired two sons, one
by the servant girl
and one by the free
woman; 23 but the
one by the servant
girl was actually
born in the manner
of flesh, the other

δὲ ἐκ τῆς ἐλευθέρας δι'
but out of the free [woman] through
ἐπαγγελίας. 24 ἅτινά ἐστιν
promise. Which (things) is
ἀλληγορούμενα· αὗται γάρ
(things) being allegorized; these [women] for
εἰσιν δύο διαθῆκαι, μία μὲν ἀπὸ ὄρους
are two covenants, one indeed from mountain
Σινά, εἰς δουλείαν γεννῶσα, ἥτις
Sinai, into slavery becoming parent to, which
ἐστὶν Ἄγαρ, 25 τὸ δὲ Ἄγαρ Σινὰ
is Hagar, the but Hagar Sinai
ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ,
mountain is in the Arabia,
συνστοιχεῖ δὲ τῇ νῦν Ἰερουσαλήμ,
is keeping step with but to the now Jerusalem,
δουλεύει γὰρ μετὰ τῶν τέκνων
she is in slavery for with the children
αὐτῆς· 26 ἡ δὲ ἄνω Ἰερουσαλὴμ
of her; the but upward Jerusalem
ἐλευθέρα ἐστίν, ἥτις ἐστὶν μήτηρ ἡμῶν.
free is, who is mother of us.
27 γέγραπται γάρ Εὐφράνθητι,
It has been written for Be made well-minded,
στεῖρα ἡ οὐ τίκτουσα· ῥῆξον
barren the (one) not giving birth; break out
καὶ βόησον, ἡ οὐκ
and make loud cry, the (one) not
ὠδίνουσα· ὅτι πολλὰ τὰ
having childbirth pains; because many the
τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς
children of the desolate rather than of the
ἐχούσης τὸν ἄνδρα. 28 ἡμεῖς δέ,
(one) having the male person. We but,
ἀδελφοί, κατὰ Ἰσαὰκ ἐπαγγελίας
brothers, according to Isaac of promise
τέκνα ἐσμέν· 29 ἀλλ' ὥσπερ τότε ὁ
children we are; but as-even then the (one)
κατὰ σάρκα γεννηθεὶς
according to flesh having been generated
ἐδίωκε τὸν κατὰ πνεῦμα,
was persecuting the (one) according to spirit,
οὕτως καὶ νῦν. 30 ἀλλὰ τί λέγει ἡ
thus also now. But what is saying the
γραφή; Ἔκβαλε τὴν παιδίσκην καὶ τὸν
Scripture? Throw out the servant girl and the
υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσει ὁ
son of her, not for not will inherit the
υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς
son of the servant girl with the son of the

by the free woman
through a promise.
24 These things stand
as a symbolic drama;
for these [women]
mean two covenants,
the one from Mount
Si'nai, which brings
forth children for
slavery, and which
is Ha'gar. 25 Now
this Ha'gar means
Si'nai, a mountain
in Arabia, and she
corresponds with the
Jerusalem today, for
she is in slavery with
her children. 26 But
the Jerusalem above
is free, and she is our
mother.
27 For it is written:
"Be glad, you barren
woman who does not
give birth; break out
and cry aloud, you
woman who does not
have childbirth pains;
for the children of
the desolate woman
are more numerous
than [those] of her
who has the husband."
28 Now we, brothers,
are children belonging
to the promise the
same as Isaac was.
29 But just as then
the one born in the
manner of flesh began
persecuting the one
born in the manner
of spirit, so also now.
30 Nevertheless, what
does the Scripture
say? "Drive out the
servant girl and her
son, for by no means
shall the son of the
servant girl be an heir
with the son of the

ἐλευθέρας. 31 διό, ἀδελφοί, οὐκ
free [woman]. Through which, brothers, not
ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς
we are of servant girl children but of the
ἐλευθέρας.
free [woman].

5 Τῇ ἐλευθερίᾳ ἡμᾶς Χριστὸς
To the freedom us Christ
ἠλευθέρωσεν· στήκετε οὖν καὶ
made free; be you standing therefore and
μὴ πάλιν ζυγῷ δουλείας
not again to yoke of slavery
ἐνέχεσθε.
be you having selves in.

2 Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι
See! I Paul am saying to you that
ἐὰν περιτέμνησθε Χριστὸς
if ever you may be being circumcised Christ
ὑμᾶς οὐδὲν ὠφελήσει. 3 μαρτύρομαι δὲ
you nothing he will profit. I bear witness but
πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι
again to every man being circumcised that
ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι.
debtor he is whole the Law to do.
4 κατηργήθητε ἀπὸ Χριστοῦ οἵτινες ἐν νόμῳ
You were voided from Christ who in law
δικαιοῦσθε, τῆς χάριτος
you are being justified, of the undeserved kindness
ἐξεπέσατε. 5 ἡμεῖς γὰρ πνεύματι ἐκ
you fell out. We for to spirit out of
πίστεως ἐλπίδα δικαιοσύνης
faith hope of righteousness
ἀπεκδεχόμεθα. 6 ἐν γὰρ Χριστῷ Ἰησοῦ
we are eagerly awaiting. In for Christ Jesus
οὔτε περιτομή τι ἰσχύει
neither circumcision anything is having strength
οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης
nor uncircumcision, but faith through love
ἐνεργουμένη.
working in.

7 Ἐτρέχετε καλῶς· τίς ὑμᾶς
You were running finely; who you
ἐνέκοψεν ἀληθείᾳ μὴ
cut in to truth not
πείθεσθαι; 8 ἡ πεισμονὴ
to be yielding to persuasion of? The persuasion
οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς. 9 μικρὰ
not out of the (one) calling you. Little

free woman."
31 Wherefore, broth-
ers, we are children,
not of a servant girl,
but of the free woman.

5 For such freedom*
Christ set us
free. Therefore stand
fast, and do not let
yourselves be confined
again in a yoke of
slavery.
2 See! I, Paul, am
telling YOU that if YOU
become circumcised,
Christ will be of
no benefit to YOU.
3 Moreover, I bear
witness again to every
man getting circum-
cised that he is under
obligation to perform
the whole Law.
4 You are parted
from Christ, whoever
YOU are that try to
be declared righteous
by means of law;
YOU have fallen away
from his undeserved
kindness. 5 For our
part we by spirit are
eagerly waiting for
the hoped-for righ-
teousness as a result
of faith. 6 For as
regards Christ Jesus*
neither circumcision
is of any value nor
is uncircumcision,
but faith operating
through love [is].
7 You were running
well. Who hindered
YOU from keeping
on obeying the
truth? 8 This sort
of persuasion is not
from the One calling
YOU. 9 A little

1* Or, "With her freedom." 6* Jesus, omitted by B.

ζύμη ὅλον τὸ φύραμα ζυμοῖ. 10 ἐγὼ
leaven whole the lump is leavening. I
πέποιθα εἰς ὑμᾶς ἐν κυρίῳ ὅτι
have been confident into you in Lord that
οὐδὲν ἄλλο φρονήσετε· ὁ δὲ
nothing other you will mind; the (one) but
ταράσσων ὑμᾶς βαστάσει τὸ κρίμα, ὅστις
agitating you will carry the judgment, who
ἐὰν ᾖ. 11 Ἐγὼ δέ, ἀδελφοί, εἰ
if ever he may be. I but, brothers, if
περιτομὴν ἔτι κηρύσσω, τί ἔτι
circumcision yet am preaching, why yet
διώκομαι; ἄρα
am I being persecuted? Really
κατήργηται τὸ σκάνδαλον τοῦ
has been made ineffective the fall-causer of the
σταυροῦ. 12 Ὄφελον καὶ ἀποκόψονται
stake. I owed also will cut off themselves
οἱ ἀναστατοῦντες ὑμᾶς.
the (ones) stirring up you.

13 Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε,
You for upon freedom you were called,
ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς
brothers; only not the freedom into
ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς
onrush from to the flesh, but through the
ἀγάπης δουλεύετε ἀλλήλοις· 14 ὁ
love be you slaving to one another; the
γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πεπλήρωται,
for all Law in one word has been fulfilled,
ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς
in the You will love the neighbor of you as
σεαυτόν. 15 εἰ δὲ ἀλλήλους δάκνετε καὶ
yourself. If but one another you are biting and
κατεσθίετε, βλέπετε μὴ ὑπ'
you are eating down, be you looking not by
ἀλλήλων ἀναλωθῆτε.
one another you might be consumed up.

16 Λέγω δέ, πνεύματι περιπατεῖτε
I am saying but, to spirit be you walking
καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ
and desire of flesh not not
τελέσητε. 17 ἡ γὰρ σὰρξ
you might end up with. The for flesh
ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ
is desiring down on the spirit, the but

leaven ferments the
whole lump. 10 I am
confident about YOU
who are in union with
[the] Lord* that YOU
will not come to think
otherwise; but the
one who is causing
YOU trouble will bear
[his] judgment, no
matter who he may
be. 11 As for me,
brothers, if I am still
preaching circumci-
sion, why am I still
being persecuted?
Then, indeed, the
stumbling block of
the torture stake* has
been abolished. 12 I
wish the men who are
trying to overturn YOU
would even get them-
selves emasculated.*
13 You were, of
course, called for free-
dom, brothers; only do
not use this freedom
as an inducement for
the flesh, but through
love slave for one
another. 14 For the
entire Law stands
fulfilled in one saying,
namely: "You must
love your neighbor
as yourself." 15 If,
though, YOU keep on
biting and devouring
one another, look out
that YOU do not get
annihilated by one
another.
16 But I say, Keep
walking by spirit and
YOU will carry out
no fleshly desire at
all. 17 For the flesh
is against the spirit
in its desire, and the

10* I am confident in Jehovah concerning you, J7,8. 11* See App 3c. 12* Would even get themselves emasculated, P46אABD; would even be cut off from before the eyes of Jehovah, J7,8.

πνεῦμα κατὰ τῆς σαρκός, ταῦτα
spirit down on the flesh, these (things)
γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ
for to each other is lying against, in order that not
ἃ ἐὰν θέλητε ταῦτα
what (things) if ever you may be willing these
ποιῆτε. 18 εἰ δὲ πνεύματι
you may be doing. If but to spirit
ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.
you are being led, not you are under law.
19 φανερὰ δέ ἐστιν τὰ ἔργα τῆς
Manifest but is the works of the
σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία,
flesh, which is fornication, uncleanness,
ἀσέλγεια, 20 εἰδωλολατρία, φαρμακία,
loose conduct, idolatry, druggery,
ἔχθραι, ἔρις, ζῆλος, θυμοί, ἐριθίαι,
enmities, strife, jealousy, angers, contentions,
διχοστασίαι, αἱρέσεις, 21 φθόνοι,
divisions, sects, envies,
μέθαι, κῶμοι, καὶ τὰ ὅμοια
drunkennesses, revelries, and the (things) like
τούτοις, ἃ προλέγω ὑμῖν
to these, which (things) I am saying before to you
καθὼς προεῖπον ὅτι οἱ τὰ
according as I said before that the (ones) the
τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ
such (things) performing kingdom of God not
κληρονομήσουσιν.
they will inherit.
22 ὁ δὲ καρπὸς τοῦ πνεύματός ἐστιν
The but fruit of the spirit is
ἀγάπη, χαρά, εἰρήνη, μακροθυμία,
love, joy, peace, longness of spirit,
χρηστότης, ἀγαθωσύνη, πίστις, 23 πραΰτης,
kindness, goodness, faith, mildness,
ἐγκράτεια· κατὰ τῶν τοιούτων οὐκ
self-control; down on the such (things) not
ἔστιν νόμος. 24 οἱ δὲ τοῦ χριστοῦ
is law. The (ones) but of the Christ
Ἰησοῦ τὴν σάρκα ἐσταύρωσαν σὺν
Jesus the flesh they put on stake together with
τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίαις.
the passions and the desires.
25 Εἰ ζῶμεν πνεύματι, πνεύματι
If we are living to spirit, to spirit
καὶ στοιχῶμεν. 26 μὴ
also may we be orderly walking. Not
γινώμεθα κενόδοξοι, ἀλλήλους
may we be becoming vainglorious, one another

spirit against the flesh; for these are opposed to each other, so that the very things that YOU would like to do YOU do not
do. 18 Furthermore,
if YOU are being led by spirit, YOU are not under law.
19 Now the works of the flesh are manifest, and they are fornication, uncleanness, loose conduct,
20 idolatry, practice of spiritism, enmities, strife, jealousy, fits of anger, contentions, divisions, sects,
21 envies, drunken bouts, revelries, and things like these. As to these things I am forewarning YOU, the same way as I did forewarn YOU, that those who practice such things will not inherit God's kingdom.
22 On the other hand, the fruitage of the spirit is love, joy, peace, long-suffering, kindness, goodness,
faith, 23 mildness,
self-control. Against such things there is
no law. 24 Moreover,
those who belong to Christ Jesus impaled the flesh together with its passions and desires.
25 If we are living by spirit, let us go on walking orderly also by
spirit. 26 Let us not
become egotistical,

προκαλούμενοι, ἀλλήλους φθονοῦντες.
calling forth, one another envying.
6 Ἀδελφοί, ἐὰν καὶ προλημφθῇ
Brothers, if ever also should be overtaken
ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς οἱ
man in some falling beside, you the
πνευματικοὶ καταρτίζετε τὸν
spiritual (ones) be you adjusting down the
τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν
such (one) in spirit of mildness, looking at
σεαυτόν, μὴ καὶ σὺ πειρασθῇς.
yourself, not also you should be tempted.
2 Ἀλλήλων τὰ βάρη βαστάζετε,
Of one another the heavy things be you carrying,
καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ
and thus fulfill you the law of the
χριστοῦ. 3 εἰ γὰρ δοκεῖ τις εἶναί
Christ. If for is thinking anyone to be
τι μηδὲν ὤν, φρεναπατᾷ
something nothing being, he is mentally misleading
ἑαυτόν· 4 τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω
himself; the but work of himself let be proving
ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ
each (one), and then into himself alone the
καύχημα ἕξει καὶ οὐκ εἰς τὸν
boasting he will be having and not into the
ἕτερον, 5 ἕκαστος γὰρ τὸ ἴδιον
different (one), each (one) for the own
φορτίον βαστάσει.
load he will carry.
6 Κοινωνείτω δὲ ὁ
Let be sharing but the (one)
κατηχούμενος τὸν λόγον τῷ
being sounded down to the word to the (one)
κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς.
sounding down in all good (things).
7 Μὴ πλανᾶσθε, θεὸς οὐ
Not be you being made to err, God not
μυκτηρίζεται· ὃ γὰρ ἐὰν σπείρῃ
is being mocked; what for if ever may be sowing
ἄνθρωπος, τοῦτο καὶ θερίσει· 8 ὅτι
man, this also he will reap; because
ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ
the (one) sowing into the flesh of himself
ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ
out of the flesh will reap corruption, the (one)
δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ
but sowing into the spirit out of the
πνεύματος θερίσει ζωὴν αἰώνιον. 9 τὸ
spirit he will reap life everlasting. The

stirring up competition with one another, envying one another.
6 Brothers, even though a man takes some false step before he is aware of it, YOU who have spiritual qualifications try to readjust such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted.
2 Go on carrying the burdens of one another, and thus fulfill the law of the Christ.
3 For if anyone thinks he is something when he is nothing, he is deceiving his own
mind. 4 But let each
one prove what his own work is, and then he will have cause for exultation in regard to himself alone, and not in comparison with the other person.
5 For each one will carry his own load.
6 Moreover, let anyone who is being orally taught the word share in all good things with the one who gives such oral teaching.
7 Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap;
8 because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from
the spirit. 9 So

δὲ καλὸν ποιοῦντες μὴ
but fine (thing) doing not
ἐνκακῶμεν, καιρῷ γὰρ
may we be behaving badly in, to appointed time for
ἰδίῳ θερίσομεν μὴ ἐκλυόμενοι. 10 Ἄρα
own we shall reap not being loosed out. Really
οὖν ὡς καιρὸν ἔχωμεν,
therefore as appointed time we may be having,
ἐργαζώμεθα τὸ ἀγαθὸν πρὸς
may we be working the good (thing) toward
πάντας, μάλιστα δὲ πρὸς τοὺς
all (ones), mostly but toward the
οἰκείους τῆς πίστεως.
household [members] of the faith.

11 Ἴδετε πηλίκοις ὑμῖν γράμμασιν
See YOU to how large to YOU to writings
ἔγραψα τῇ ἐμῇ χειρί.
I wrote to the my hand.

12 Ὅσοι θέλουσιν
As many as are willing
εὐπροσωπῆσαι ἐν σαρκί, οὗτοι
to make fair face in flesh, these (ones)
ἀναγκάζουσιν ὑμᾶς
are putting under necessity YOU
περιτέμνεσθαι, μόνον ἵνα τῷ
to be being circumcised, only in order that to the
σταυρῷ τοῦ χριστοῦ Ἰησοῦ — μὴ
stake of the Christ Jesus — not
διώκωνται· 13 οὐδὲ γὰρ
they may be being persecuted; not-but for
οἱ περιτεμνόμενοι αὐτοὶ νόμον
the (ones) being circumcised they law
φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς
are guarding, but they are willing YOU
περιτέμνεσθαι ἵνα ἐν τῇ ὑμετέρᾳ
to be being circumcised in order that in the YOUR
σαρκὶ καυχήσωνται. 14 ἐμοὶ δὲ μὴ
flesh they might boast. To me but not
γένοιτο καυχᾶσθαι εἰ μὴ ἐν τῷ σταυρῷ
may it occur to be boasting if not in the stake
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι'
of the Lord of us Jesus Christ, through
οὗ ἐμοὶ κόσμος ἐσταύρωται κἀγὼ
whom to me world has been put on stake and I
κόσμῳ. 15 οὔτε γὰρ περιτομή τι
to world. Neither for circumcision anything
ἔστιν οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις.
is nor uncircumcision, but new creation.

let us not give up in
doing what is fine, for
in due season we shall
reap if we do not tire
out. 10 Really, then,
as long as we have
time favorable for it,
let us work what is
good toward all, but
especially toward
those related to [us]
in the faith.
11 SEE with what
large letters* I have
written YOU with my
own hand.
12 All those who
want to make a pleas-
ing appearance in the
flesh are the ones that
try to compel YOU
to get circumcised,
only that they may
not be persecuted for
the torture stake*
of the Christ, Jesus.
13 For not even do
those who are getting
circumcised keep the
Law themselves, but
they want YOU to
be circumcised that
they may have cause
for boasting in YOUR
flesh. 14 Never
may it occur that I
should boast, except
in the torture stake
of our Lord Jesus
Christ, through
whom the world has
been impaled to me
and I to the world.
15 For neither is
circumcision anything
nor is uncircumcision,
but a new creation
[is something].

11* Or, "with what a long letter." 12* See App 3c.

16 καὶ ὅσοι τῷ κανόνι τούτῳ
And as many as to the (measuring) reed this
στοιχήσουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ
they will walk orderly, peace upon them and
ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ θεοῦ.
mercy, and upon the Israel of the God.
17 Τοῦ λοιποῦ κόπους μοι μηδεὶς
Of the leftover (thing) labors to me no one
παρεχέτω, ἐγὼ γὰρ τὰ στίγματα
let him be having beside, I for the brand marks
τοῦ Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.
of the Jesus in the body of me I am carrying.
18 Ἡ χάρις τοῦ κυρίου ἡμῶν
The undeserved kindness of the Lord of us
Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν,
Jesus Christ with the spirit of YOU,
ἀδελφοί· ἀμήν.
brothers; amen.

16 And all those who
will walk orderly by
this rule of conduct,
upon them be peace
and mercy, even upon
the Israel of God.
17 Henceforth let
no one be making
trouble for me, for I
am carrying on my
body the brand marks
[of a slave] of Jesus.
18 The undeserved
kindness of our Lord
Jesus Christ [be] with
the spirit YOU [show],
brothers. Amen.

ΠΡΟΣ ΕΦΕΣΙΟΥΣ
TOWARD EPHESIANS

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul, apostle of Christ Jesus through
θελήματος θεοῦ τοῖς ἁγίοις τοῖς
will of God to the holy (ones) the
οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν
being in Ephesus and to faithful (ones) in
Χριστῷ Ἰησοῦ·
Christ Jesus;
2 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to YOU and peace
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
from God Father of us and of Lord Jesus
Χριστοῦ.
Christ.
3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ
Blessed the God and Father of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
Lord of us of Jesus Christ, the (one)
εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ
having blessed us in every blessing
πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,
spiritual in the heavenly [places] in Christ,

1 Paul, an apostle
of Christ Jesus
through God's will,
to the holy ones who
are [in Eph'e·sus] and
faithful ones in union
with Christ Jesus:
2 May YOU have
undeserved kindness
and peace from God
our Father and [the]
Lord Jesus Christ.
3 Blessed be the
God and Father
of our Lord Jesus
Christ, for he has
blessed us with every
spiritual blessing in
the heavenly places
in union with Christ,

4 καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ
according as he chose us in him before
καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους
throwing down of world, to be us holy
καὶ ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ,
and unblemished down in sight of him in love,
5 προορίσας ἡμᾶς εἰς υἱοθεσίαν
having defined before us into placing (as) son
διὰ Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ
through Jesus Christ into him, according to
τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ,
the thinking well of the will of him,
6 εἰς ἔπαινον δόξης τῆς χάριτος
into praise of glory of the undeserved kindness
αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ
of him of which he favored us in the (one)
ἠγαπημένῳ, 7 ἐν ᾧ ἔχομεν
having been loved, in whom we are having
τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος
the release by ransom through the blood
αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων,
of him, the letting go off of the falls beside,
κατὰ τὸ πλοῦτος τῆς
according to the riches of the
χάριτος αὐτοῦ
undeserved kindness of him
8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς
of which he caused to abound into us
ἐν πάσῃ σοφίᾳ καὶ φρονήσει,
in all wisdom and sensibleness,
9 γνωρίσας ἡμῖν τὸ μυστήριον τοῦ
having made known to us the mystery of the
θελήματος αὐτοῦ, κατὰ τὴν εὐδοκίαν
will of him, according to the thinking well
αὐτοῦ ἣν προέθετο ἐν αὐτῷ 10 εἰς
of him which he placed before self in him into
οἰκονομίαν τοῦ πληρώματος τῶν
house administration of the fullness of the
καιρῶν, ἀνακεφαλαιώσασθαι τὰ
appointed times, to head up the
πάντα ἐν τῷ χριστῷ, τὰ ἐπὶ
all (things) in the Christ, the (things) upon
τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς
the heavens and the (things) upon the
γῆς· ἐν αὐτῷ, 11 ἐν ᾧ καὶ
earth; in him, in whom also
ἐκληρώθημεν προορισθέντες
we were assigned by lot having been defined before
κατὰ πρόθεσιν τοῦ τὰ πάντα
according to purpose of the (one) the all (things)

4 just as he chose us
in union with him
before the founding
of the world, that
we should be holy
and without blemish
before him in love.
5 For he foreordained
us to the adoption
through Jesus Christ
as sons to himself,
according to the good
pleasure of his will,
6 in praise of his
glorious undeserved
kindness which he
kindly conferred upon
us by means of [his]
loved one. 7 By
means of him we have
the release by ransom
through the blood
of that one, yes, the
forgiveness of [our]
trespasses, according
to the riches of his
undeserved kindness.
8 This he caused to
abound toward us in
all wisdom and good
sense, 9 in that he
made known to us the
sacred secret of his
will. It is according
to his good pleasure
which he purposed
in himself 10 for an
administration at the
full limit of the ap-
pointed times, namely,
to gather all things
together again in the
Christ, the things in
the heavens and the
things on the earth.
[Yes,] in him, 11 in
union with whom we
were also assigned
as heirs, in that we
were foreordained
according to the
purpose of him who

ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ
working in according to the counsel of the
θελήματος αὐτοῦ, 12 εἰς τὸ εἶναι ἡμᾶς
will of him, into the to be us
εἰς ἔπαινον δόξης αὐτοῦ τοὺς
into praise of glory of him the (ones)
προηλπικότας ἐν τῷ χριστῷ· 13 ἐν
having hoped before in the Christ; in
ᾧ καὶ ὑμεῖς ἀκούσαντες τὸν λόγον
whom also YOU having heard the word
τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς
of the truth, the good news of the
σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες,
salvation of YOU, in whom also having believed,
ἐσφραγίσθητε τῷ πνεύματι τῆς
YOU were sealed to the spirit of the
ἐπαγγελίας τῷ ἁγίῳ, 14 ὅ ἐστιν
promise to the holy, which (thing) is
ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς
token of the inheritance of us, into
ἀπολύτρωσιν τῆς περιποιήσεως, εἰς
releasing by ransom of the thing preserved, into
ἔπαινον τῆς δόξης αὐτοῦ.
praise of the glory of him.
15 Διὰ τοῦτο κἀγώ, ἀκούσας
Through this also I, having heard
τὴν καθ' ὑμᾶς πίστιν ἐν τῷ κυρίῳ
the according to YOU faith in the Lord
Ἰησοῦ καὶ τὴν εἰς πάντας τοὺς
Jesus and the [faith] into all the
ἁγίους, 16 οὐ παύομαι εὐχαριστῶν
holy (ones), not I am ceasing thanking
ὑπὲρ ὑμῶν μνείαν ποιούμενος ἐπὶ τῶν
over YOU mention making upon the
προσευχῶν μου, 17 ἵνα ὁ θεὸς
prayers of me, in order that the God
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
of the Lord of us Jesus Christ, the
πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα
Father of the glory, would give to YOU spirit
σοφίας καὶ ἀποκαλύψεως ἐν
of wisdom and of revelation in
ἐπιγνώσει αὐτοῦ,
accurate knowledge of him,
18 πεφωτισμένους τοὺς ὀφθαλμοὺς
having been enlightened the eyes
τῆς καρδίας ὑμῶν εἰς τὸ εἰδέναι
of the heart of YOU into the to have known

operates all things
according to the way
his will counsels,
12 that we should
serve for the praise
of his glory, we who
have been first to
hope in the Christ.
13 But YOU also
hoped in him after
YOU heard the word of
truth, the good news
about YOUR salvation.
By means of him also,
after YOU believed,
YOU were sealed with
the promised holy
spirit, 14 which is
a token in advance
of our inheritance,
for the purpose of
releasing by a ransom
[God's] own posses-
sion, to his glorious
praise.
15 That is why
I also, since I have
heard of the faith YOU
have in the Lord Jesus
and toward all the
holy ones, 16 do not
cease giving thanks
for YOU. I continue
mentioning YOU in my
prayers, 17 that the
God of our Lord Jesus
Christ, the Father of
glory, may give YOU a
spirit of wisdom and
of revelation in the
accurate knowledge
of him; 18 the eyes
of YOUR heart having
been enlightened,
that YOU may know

ὑμᾶς τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως
YOU what is the hope of the calling
αὐτοῦ, τίς ὁ πλοῦτος τῆς δόξης
of him, what the riches of the glory
τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις,
of the inheritance of him in the holy (ones),
19 καὶ τί τὸ ὑπερβάλλον μέγεθος
and what the surpassing greatness
τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς
of the power of him into us the (ones)
πιστεύοντας κατὰ τὴν ἐνέργειαν
believing according to the operation within
τοῦ κράτους τῆς ἰσχύος αὐτοῦ
of the mightiness of the strength of him
20 ἣν ἐνήργηκεν ἐν τῷ χριστῷ
which he has worked in in the Christ
ἐγείρας αὐτὸν ἐκ νεκρῶν,
having raised up him out of dead (ones),
καὶ καθίσας ἐν δεξιᾷ αὐτοῦ ἐν
and having seated in right [hand] of him in
τοῖς ἐπουρανίοις 21 ὑπεράνω πάσης
the heavenly [places] over-upward of every
ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως
government and of authority and of power
καὶ κυριότητος καὶ παντὸς ὀνόματος
and of lordship and of every name
ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ
being named not only in the age this
ἀλλὰ καὶ ἐν τῷ μέλλοντι·
but also in the (one) being about (to be);
22 καὶ πάντα ὑπέταξεν ὑπὸ τοὺς
and all (things) he subjected under the
πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν
feet of him, and him he gave head
ὑπὲρ πάντα τῇ ἐκκλησίᾳ, 23 ἥτις
over all (things) to the ecclesia, which
ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα
is the body of him, the fullness
τοῦ τὰ πάντα ἐν πᾶσιν
of the (one) the all (things) in all (things)
πληρουμένου.
of (one) filling.

2 καὶ ὑμᾶς ὄντας νεκροὺς τοῖς
And YOU being dead (ones) to the
παραπτώμασιν καὶ ταῖς ἁμαρτίαις ὑμῶν,
falls beside and to the sins of YOU,
2 ἐν αἷς ποτὲ περιεπατήσατε
in which sometime YOU walked

what is the hope to
which he called YOU,
what the glorious
riches are which
he holds as an
inheritance for the
holy ones, 19 and
what the surpassing
greatness of his power
is toward us believers.
It is according to
the operation of the
mightiness of his
strength, 20 with
which he has operated
in the case of the
Christ when he raised
him up from the
dead and seated him
at his right hand in
the heavenly places,
21 far above every
government and
authority and power
and lordship and
every name named,
not only in this
system of things, but
also in that to come.
22 He also subjected
all things under his
feet, and made him
head over all things
to the congregation,
23 which is his body,
the fullness of him
who fills up all things
in all.

2 Furthermore,
[it is] YOU [God
made alive] though
YOU were dead in
YOUR trespasses and
sins, 2 in which YOU
at one time walked

κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου,
according to the age of the world this,
κατὰ τὸν ἄρχοντα τῆς ἐξουσίας
according to the ruler of the authority
τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν
of the air, of the spirit the now
ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς
operating within in the sons of the
ἀπειθίας· 3 ἐν οἷς καὶ ἡμεῖς πάντες
disobedience; in whom also we all
ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις
were turned up sometime in the desires
τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα
of the flesh of us, doing the wills
τῆς σαρκὸς καὶ τῶν διανοιῶν,
of the flesh and of the mental perceptions,
καὶ ἤμεθα τέκνα φύσει ὀργῆς ὡς
and we were children to nature of wrath as
καὶ οἱ λοιποί· — 4 ὁ δὲ θεὸς
also the leftover (ones); — the but God
πλούσιος ὢν ἐν ἐλέει, διὰ τὴν
rich being in mercy, through the
πολλὴν ἀγάπην αὐτοῦ ἣν ἠγάπησεν
much love of him which he loved
ἡμᾶς, 5 καὶ ὄντας ἡμᾶς νεκροὺς τοῖς
us, and being us dead (ones) in the
παραπτώμασιν συνεζωοποίησεν τῷ
falls beside he made alive with to the
χριστῷ, — χάριτί ἐστε
Christ, — to undeserved kindness YOU are
σεσωσμένοι, — 6 καὶ συνήγειρεν
having been saved, — and he raised up together
καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις
and he seated together in the heavenly [places]
ἐν Χριστῷ Ἰησοῦ, 7 ἵνα
in Christ Jesus, in order that
ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς
he might show within in the ages the (ones)
ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς
coming upon the surpassing riches of the
χάριτος αὐτοῦ ἐν χρηστότητι
undeserved kindness of him in kindness
ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ.
upon us in Christ Jesus.

according to the
system of things* of
this world,# according
to the ruler of the
authority of the air,
the spirit that now
operates in the sons of
disobedience. 3 Yes,
among them we all at
one time conducted
ourselves in harmony
with the desires of our
flesh, doing the things
willed by the flesh
and the thoughts, and
we were naturally
children of wrath even
as the rest. 4 But
God, who is rich in
mercy, for his great
love with which he
loved us, 5 made
us alive together
with the Christ, even
when we were dead
in trespasses—by
undeserved kindness
YOU have been
saved— 6 and he
raised us up together
and seated us together
in the heavenly places
in union with Christ
Jesus, 7 that in the
coming systems of
things* there might be
demonstrated the sur-
passing riches of his
undeserved kindness
in his graciousness
toward us in union
with Christ Jesus.

2* Or, "order of things" (αἰῶνα, ai·o'na), ℵAB; period, age, generation (דור, *dohr*), J^{17}; custom (מנהג, *min·hagh'*), J^{18}. 2# World (κόσμου, *ko'smou*), ℵAB; עולם, *'oh·lam'*, $J^{17,18,22}$. 7* Or, "orders of things."

8 τῇ γάρ χάριτί ἐστε
To the for undeserved kindness you are
σεσωσμένοι διὰ πίστεως· καὶ τοῦτο
having been saved through faith; and this
οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον· 9 οὐκ
not out of you, of God the gift; not
ἐξ ἔργων, ἵνα μή τις
out of works, in order that not someone
καυχήσηται. 10 αὐτοῦ γάρ ἐσμεν ποίημα,
should boast. Of him for we are thing made,
κτισθέντες ἐν Χριστῷ Ἰησοῦ
(ones) having been created in Christ Jesus
ἐπὶ ἔργοις ἀγαθοῖς οἷς
upon works good to which
προητοίμασεν ὁ θεὸς ἵνα ἐν
he prepared before the God in order that in
αὐτοῖς περιπατήσωμεν.
them we might walk.
11 Διὸ μνημονεύετε ὅτι
Through which be you remembering that
ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ
sometime you the nations in flesh, the (ones)
λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης
being said uncircumcision by the being said
περιτομῆς ἐν σαρκὶ χειροποιήτου, —
circumcision in flesh made by hand, —
12 ὅτι ἦτε τῷ καιρῷ ἐκείνῳ
that you were to the appointed time that
χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι
apart from Christ, having been alienated from
τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι
the citizenry of the Israel and strangers
τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα
of the covenants of the promise, hope
μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ.
not having and godless in the world.
13 νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς
Now but in Christ Jesus you
οἵ ποτε ὄντες μακρὰν ἐγενήθητε
the (ones) sometime being long [way] you became
ἐγγὺς ἐν τῷ αἵματι τοῦ χριστοῦ. 14 Αὐτὸς
near in the blood of the Christ. He
γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ
for is the peace of us, the (one)
ποιήσας τὰ ἀμφότερα ἓν καὶ τὸ
having made the (things) both one and the
μεσότοιχον τοῦ φραγμοῦ λύσας,
middle wall of the fence having loosed,

8 By this un-
deserved kindness,
indeed, YOU have been
saved through faith;
and this not owing to
YOU, it is God's gift.
9 No, it is not owing
to works, in order
that no man should
have ground for
boasting. 10 For we
are a product of his
work and were created
in union with Christ
Jesus for good works,
which God prepared
in advance for us to
walk in them.
11 Therefore keep
bearing in mind
that formerly YOU
were people of the
nations as to flesh;
"uncircumcision" YOU
were called by that
which is called "cir-
cumcision" made in
the flesh with hands—
12 that YOU were
at that particular time
without Christ, alien-
ated from the state of
Israel and strangers
to the covenants of
the promise, and YOU
had no hope and
were without God in
the world.* 13 But
now in union with
Christ Jesus YOU
who were once far off
have come to be near
by the blood of the
Christ. 14 For he
is our peace, he who
made the two parties
one and destroyed
the wall in between
that fenced them off.

12* World (κόσμῳ, ko'smoi), אAB; עולם, 'oh·lam', J[17,22].

15 τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν
the enmity in the flesh of him, the
νόμον τῶν ἐντολῶν ἐν δόγμασιν
Law of the commandments in decrees
καταργήσας, ἵνα τοὺς δύο
having made ineffective, in order that the two
κτίσῃ ἐν αὐτῷ εἰς ἕνα καινὸν
he might create in himself into one new
ἄνθρωπον ποιῶν εἰρήνην, 16 καὶ
man making peace, and
ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν
he might fully reconcile the both in
ἑνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ
one body to the God through the stake
ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ· 17 καὶ
having killed the enmity in him; and
ἐλθὼν εὐηγγελίσατο εἰρήνην
having come he declared as good news peace
ὑμῖν τοῖς μακρὰν καὶ εἰρήνην
to you the (ones) long [way] and peace
τοῖς ἐγγύς· 18 ὅτι δι' αὐτοῦ
to the (ones) near; because through him
ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι
we are having the leading toward the both
ἐν ἑνὶ πνεύματι πρὸς τὸν πατέρα.
in one spirit toward the Father.
19 Ἄρα οὖν οὐκέτι ἐστὲ ξένοι
Really therefore not yet you are strangers
καὶ πάροικοι, ἀλλὰ ἐστὲ συνπολῖται
and dwellers beside, but you are fellow citizens
τῶν ἁγίων καὶ οἰκεῖοι τοῦ
of the holy (ones) and household [members] of the
θεοῦ, 20 ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ
God, having been built up upon the foundation
τῶν ἀποστόλων καὶ προφητῶν, ὄντος
of the apostles and of prophets, being
ἀκρογωνιαίου αὐτοῦ Χριστοῦ Ἰησοῦ,
top corner (stone) of him of Christ Jesus,
21 ἐν ᾧ πᾶσα οἰκοδομὴ
in whom all building
συναρμολογουμένη αὔξει εἰς
being jointed together is growing into
ναὸν ἅγιον ἐν κυρίῳ, 22 ἐν ᾧ
divine habitation holy in Lord, in whom
καὶ ὑμεῖς συνοικοδομεῖσθε εἰς
also you are being built up together into
κατοικητήριον τοῦ θεοῦ ἐν πνεύματι.
dwelling place of the God in spirit.

15 By means of his
flesh he abolished
the enmity, the Law
of commandments
consisting in decrees,
that he might create
the two peoples in
union with himself
into one new man and
make peace; 16 and
that he might fully
reconcile both peoples
in one body to God
through the torture
stake,* because he had
killed off the enmity
by means of himself.
17 And he came and
declared the good
news of peace to YOU,
the ones far off, and
peace to those near,
18 because through
him we, both peoples,
have the approach to
the Father by* one
spirit.
19 Certainly,
therefore, YOU are no
longer strangers and
alien residents, but
YOU are fellow citizens
of the holy ones and
are members of the
household of God,
20 and YOU have
been built up upon
the foundation of the
apostles and prophets,
while Christ Jesus
himself is the foun-
dation cornerstone.
21 In union with him
the whole building,
being harmoniously
joined together, is
growing into a holy
temple for Jehovah.*
22 In union with him
YOU, too, are being
built up together into
a place for God to
inhabit by spirit.

16* See App 3c. 18* Or, "in." 21* Jehovah, J[7,8,13,16-18,22-24]; Lord, אAB.

3 Τούτου χάριν ἐγὼ Παῦλος ὁ
Of this (thing) thanks I Paul the
δέσμιος τοῦ χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν
bound one of the Christ Jesus over YOU
τῶν ἐθνῶν, — 2 εἴ γε ἠκούσατε τὴν
of the nations, — if in fact YOU heard the
οἰκονομίαν τῆς χάριτος
house administration of the undeserved kindness
τοῦ θεοῦ τῆς δοθείσης μοι
of the God of the having been given to me
εἰς ὑμᾶς, 3 ὅτι κατὰ ἀποκάλυψιν
into YOU, that according to revelation
ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς
was made known to me the mystery, according as
προέγραψα ἐν ὀλίγῳ, 4 πρὸς ὃ
I wrote before in little [space], toward which
δύνασθε ἀναγινώσκοντες νοῆσαι τὴν
YOU are able reading to see mentally the
σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ
comprehension of me in the mystery of the
χριστοῦ, 5 ὃ ἑτέραις γενεαῖς οὐκ
Christ, which to different generations not
ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων
it was made known to the sons of the men
ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις
as now it was revealed to the holy apostles
αὐτοῦ καὶ προφήταις ἐν πνεύματι, 6 εἶναι
of him and to prophets in spirit, to be
τὰ ἔθνη συνκληρονόμα καὶ σύνσωμα καὶ
the nations joint heirs and joint body and
συνμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ
joint partakers of the promise in Christ
Ἰησοῦ διὰ τοῦ εὐαγγελίου, 7 οὗ
Jesus through the good news, of which
ἐγενήθην διάκονος κατὰ τὴν δωρεὰν
I became servant according to the free gift
τῆς χάριτος τοῦ θεοῦ τῆς
of the undeserved kindness of the God of the
δοθείσης μοι κατὰ τὴν
having been given to me according to the
ἐνέργειαν τῆς δυνάμεως αὐτοῦ —
operation within of the power of him —
8 ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων
to me the (one) less than the least of all
ἁγίων ἐδόθη ἡ χάρις
holy (ones) was given the undeserved kindness
αὕτη — τοῖς ἔθνεσιν εὐαγγελίσασθαι
this — to the nations to declare as good news
τὸ ἀνεξιχνίαστον πλοῦτος τοῦ χριστοῦ,
the not to be traced out riches of the Christ,

3 On account of
this I, Paul, the
prisoner of Christ
Jesus in behalf of
YOU, the people of the
nations— 2 if, really,
YOU have heard about
the stewardship of the
undeserved kindness
of God that was given
me with YOU in view,
3 that by way of a
revelation the sacred
secret was made
known to me, just as
I wrote previously in
brief. 4 In the face
of this YOU, when YOU
read this, can realize
the comprehension
I have in the sacred
secret of the Christ.
5 In other generations
this [secret] was not
made known to the
sons of men as it has
now been revealed to
his holy apostles and
prophets by spirit,
6 namely, that people
of the nations should
be joint heirs and
fellow members of the
body and partakers
with us of the promise
in union with Christ
Jesus through the
good news. 7 I
became a minister
of this according to
the free gift of the
undeserved kindness
of God that was
given me according
to the way his power
operates.
8 To me, a man less
than the least of all
holy ones, this unde-
served kindness was
given, that I should
declare to the nations
the good news about
the unfathomable
riches of the Christ

9 καὶ φωτίσαι τίς ἡ
and to bring to light what the
οἰκονομία τοῦ μυστηρίου
house administration of the mystery
τοῦ ἀποκεκρυμμένου ἀπὸ τῶν
of the (one) having been hidden away from the
αἰώνων ἐν τῷ θεῷ τῷ τὰ
ages in the God the (one) the
πάντα κτίσαντι, 10 ἵνα
all (things) having created, in order that
γνωρισθῇ νῦν ταῖς ἀρχαῖς
it might be made known now to the governments
καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις
and to the authorities in the heavenly [places]
διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος
through the ecclesia the much diversified
σοφία τοῦ θεοῦ, 11 κατὰ πρόθεσιν
wisdom of the God, according to purpose
τῶν αἰώνων ἣν ἐποίησεν ἐν τῷ
of the ages which [purpose] he made in the
χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, 12 ἐν ᾧ
Christ Jesus the Lord of us, in whom
ἔχομεν τὴν παρρησίαν καὶ προσαγωγὴν
we are having the outspokenness and leading toward
ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.
in confidence through the faith of him.
13 Διὸ αἰτοῦμαι μὴ
Through which I am requesting not
ἐνκακεῖν ἐν ταῖς θλίψεσίν
to be behaving badly within in the tribulations
μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν.
of me over YOU, which is glory of YOU.
14 Τούτου χάριν κάμπτω τὰ γόνατά
Of this thanks I am bending the knees
μου πρὸς τὸν πατέρα, 15 ἐξ οὗ
of me toward the Father, out of whom
πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ
every lineage from father in heavens and upon
γῆς ὀνομάζεται, 16 ἵνα δῷ
earth is being named, in order that he might give
ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης
to YOU according to the riches of the glory
αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ
of him to power to be made mighty through the
πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον,
spirit of him into the inward man,
17 κατοικῆσαι τὸν χριστὸν διὰ τῆς
to dwell the Christ through the
πίστεως ἐν ταῖς καρδίαις ὑμῶν ἐν ἀγάπῃ·
faith in the hearts of YOU in love;

9 and should make
men see how the
sacred secret is ad-
ministered which has
from the indefinite
past been hidden in
God, who created all
things. 10 [This was]
to the end that now to
the governments and
the authorities in the
heavenly places there
might be made known
through the congre-
gation the greatly
diversified wisdom of
God, 11 according
to the eternal purpose
that he formed in
connection with the
Christ, Jesus our
Lord, 12 by means
of whom we have this
freeness of speech
and an approach with
confidence through
our faith in him.
13 Wherefore I ask
YOU not to give up
on account of these
tribulations of mine in
YOUR behalf, for these
mean glory for YOU.
14 On account of
this I bend my knees
to the Father, 15 to
whom every family in
heaven and on earth
owes its name, 16 to
the end that he may
grant YOU according
to the riches of his
glory to be made
mighty in the man
YOU are inside with
power through his
spirit, 17 to have the
Christ dwell through
[YOUR] faith in YOUR
hearts with love;

ἐρριζωμένοι καὶ τεθεμελιωμένοι,
having been rooted and having been founded,
18 ἵνα ἐξισχύσητε
in order that you might be strong enough
καταλαβέσθαι σὺν πᾶσιν τοῖς
to receive down together with all the
ἁγίοις τί τὸ πλάτος καὶ μῆκος καὶ
holy (ones) what the breadth and length and
ὕψος καὶ βάθος, 19 γνῶναί τε τὴν
height and depth, to know and the
ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ
surpassing of the knowledge love of the
χριστοῦ, ἵνα πληρωθῆτε εἰς
Christ, in order that you might be filled into
πᾶν τὸ πλήρωμα τοῦ θεοῦ.
all the fullness of the God.
20 Τῷ δὲ δυναμένῳ ὑπὲρ
To the (one) but being able over
πάντα ποιῆσαι ὑπερεκπερισσοῦ
all (things) to do over-beyond abundantly
ὧν αἰτούμεθα ἢ
of what (things) we are requesting or
νοοῦμεν κατὰ τὴν δύναμιν τὴν
we see mentally according to the power the
ἐνεργουμένην ἐν ἡμῖν, 21 αὐτῷ ἡ δόξα
operating within in us, to him the glory
ἐν τῇ ἐκκλησίᾳ καὶ ἐν Χριστῷ Ἰησοῦ
in the ecclesia and in Christ Jesus
εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος
into all the generations of the age
τῶν αἰώνων· ἀμήν.
of the ages; amen.

4 Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ
I am entreating therefore you I the
δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι
bound one in Lord worthily to walk
τῆς κλήσεως ἧς ἐκλήθητε,
of the calling of which you were called,
2 μετὰ πάσης ταπεινοφροσύνης καὶ
with all lowly-mindedness and
πραΰτητος, μετὰ μακροθυμίας,
mildness, with longness of spirit,
ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,
holding selves up of one another in love,
3 σπουδάζοντες τηρεῖν τὴν ἑνότητα
speeding up to be observing the unity
τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς
of the spirit in the joint-bond of the
εἰρήνης· 4 ἓν σῶμα καὶ ἓν πνεῦμα,
peace; one body and one spirit,

that YOU may be
rooted and established
on the foundation,
18 in order that YOU
may be thoroughly
able to grasp mentally
with all the holy ones
what is the breadth
and length and height
and depth, 19 and
to know the love
of the Christ which
surpasses knowledge,
that YOU may be filled
with all the fullness
that God gives.
20 Now to the one
who can, according to
his power which is op-
erating in us, do more
than superabundantly
beyond all the things
we ask or conceive,
21 to him be the
glory by means of the
congregation and by
means of Christ Jesus
to all generations for-
ever and ever. Amen.

4 I, therefore, the
prisoner in [the]
Lord, entreat YOU to
walk worthily of the
calling with which
YOU were called,
2 with complete
lowliness of mind
and mildness, with
long-suffering, putting
up with one another
in love, 3 earnestly
endeavoring to
observe the oneness
of the spirit in the
uniting bond of peace.
4 One body there
is, and one spirit,

καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι
according as also you were called in one hope
τῆς κλήσεως ὑμῶν· 5 εἷς κύριος, μία
of the calling of you; one Lord, one
πίστις, ἓν βάπτισμα· 6 εἷς θεὸς καὶ πατὴρ
faith, one baptism; one God and Father
πάντων, ὁ ἐπὶ πάντων καὶ διὰ
of all (ones), the (one) upon all and through
πάντων καὶ ἐν πᾶσιν.
all and in all.
7 Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ
To one but to each of us was given the
χάρις κατὰ τὸ μέτρον
undeserved kindness according to the measure
τῆς δωρεᾶς τοῦ χριστοῦ. 8 διὸ
of the free gift of the Christ. Through which
λέγει Ἀναβὰς εἰς ὕψος
he is saying Having stepped up into height
ᾐχμαλώτευσεν αἰχμαλωσίαν, καὶ ἔδωκεν δόματα
he led captive captivity, and he gave gifts
τοῖς ἀνθρώποις. 9 τὸ δέ Ἀνέβη
to the men. The but He stepped up
τί ἐστιν εἰ μὴ ὅτι καὶ κατέβη
what is it if not that also he stepped down
εἰς τὰ κατώτερα μέρη τῆς γῆς;
into the lower parts of the earth?
10 ὁ καταβὰς αὐτός ἐστιν
The (one) having stepped down this is
καὶ ὁ ἀναβὰς ὑπεράνω
also the (one) having stepped up over-upward
πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ
of all the heavens, in order that he might fill
τὰ πάντα.
the all (things).
11 καὶ αὐτὸς ἔδωκεν τοὺς μὲν
And he gave the (ones) indeed
ἀποστόλους, τοὺς δὲ προφήτας, τοὺς
apostles, the (ones) but prophets, the (ones)
δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας
but evangelizers, the (ones) but shepherds
καὶ διδασκάλους, 12 πρὸς τὸν καταρτισμὸν
and teachers, toward the adjusting down
τῶν ἁγίων εἰς ἔργον διακονίας, εἰς
of the holy (ones) into work of service, into
οἰκοδομὴν τοῦ σώματος τοῦ χριστοῦ,
building up of the body of the Christ,
13 μέχρι καταντήσωμεν οἱ πάντες εἰς
until we might attain down the all (ones) into
τὴν ἑνότητα τῆς πίστεως καὶ τῆς
the oneness of the faith and of the

even as YOU were
called in the one
hope to which YOU
were called; 5 one
Lord, one faith, one
baptism; 6 one God
and Father of all
[persons], who is over
all and through all
and in all.
7 Now to each
one of us undeserved
kindness was given
according to how
the Christ measured
out the free gift.
8 Wherefore he says:
"When he ascended on
high he carried away
captives; he gave gifts
[in] men." 9 Now
the expression "he
ascended," what does
it mean but that he
also descended into
the lower regions,
that is, the earth?
10 The very one that
descended is also the
one that ascended far
above all the heavens,
that he might give
fullness to all things.
11 And he gave
some as apostles, some
as prophets,
some as evangelizers,
some as shepherds
and teachers,
12 with a view to
the readjustment of
the holy ones, for
ministerial work, for
the building up of the
body of the Christ,
13 until we all attain
to the oneness in
the faith and in the

ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ, εἰς
accurate knowledge of the Son of the God, into
ἄνδρα τέλειον, εἰς μέτρον ἡλικίας
male person perfect, into measure of stature
τοῦ πληρώματος τοῦ χριστοῦ,
of the fullness of the Christ,
14 ἵνα μηκέτι ὦμεν νήπιοι,
in order that not yet we may be babes,
κλυδωνιζόμενοι καὶ περιφερόμενοι
being tossed about by waves and being borne around
παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ
to every wind of the teaching in the
κυβίᾳ τῶν ἀνθρώπων ἐν πανουργίᾳ
(dice) cube of the men in all-working
πρὸς τὴν μεθοδίαν τῆς πλάνης,
toward the craftiness of the error,
15 ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν
maintaining truth but in love we should grow
εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ
into him the all (things), who is the
κεφαλή, Χριστός, 16 ἐξ οὗ πᾶν τὸ
head, Christ, out of whom all the
σῶμα συναρμολογούμενον καὶ
body being jointed together and
συνβιβαζόμενον διὰ πάσης
being made to go together through every
ἁφῆς τῆς ἐπιχορηγίας κατ'
connection of the supply according to
ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους
operation within in measure of one of each part
τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς
the growth of the body it makes for self into
οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.
building up of itself in love.
17 Τοῦτο οὖν λέγω καὶ
This therefore I am saying and
μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς
I am bearing witness in Lord, not yet YOU
περιπατεῖν καθὼς καὶ τὰ ἔθνη
to be walking according as also the nations
περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν,
is walking in vanity of the mind of them,
18 ἐσκοτωμένοι τῇ διανοίᾳ
(ones) having been darkened to the perception
ὄντες, ἀπηλλοτριωμένοι τῆς
(ones) being, (ones) having been alienated of the
ζωῆς τοῦ θεοῦ, διὰ τὴν ἄγνοιαν τὴν
life of the God, through the ignorance the
οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς
being in them, through the dulling of the

accurate knowledge
of the Son of God, to
a full-grown man, to
the measure of stature
that belongs to the
fullness of the Christ;
14 in order that we
should no longer be
babes, tossed about as
by waves and carried
hither and thither by
every wind of teaching
by means of the trick-
ery of men, by means
of cunning in contriv-
ing error. 15 But
speaking the truth,
let us by love grow
up in all things into
him who is the head,
Christ. 16 From him
all the body, by being
harmoniously joined
together and being
made to cooperate
through every joint
that gives what is
needed, according to
the functioning of
each respective mem-
ber in due measure,
makes for the growth
of the body for the
building up of itself in
love.
17 This, therefore, I
say and bear witness
to in [the] Lord, that
YOU no longer go on
walking just as the
nations also walk in
the unprofitableness
of their minds,
18 while they are in
darkness mentally,
and alienated from
the life that belongs
to God, because of
the ignorance that is
in them, because of
the insensibility of

καρδίας αὐτῶν, 19 οἵτινες
heart of them, who
ἀπηλγηκότες ἑαυτοὺς παρέδωκαν
having ceased to feel pain themselves they gave over
τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας
to the loose conduct into working of uncleanness
πάσης ἐν πλεονεξίᾳ.
all in having more.
20 Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν
YOU but not thus YOU learned the
χριστόν, 21 εἴ γε αὐτὸν ἠκούσατε καὶ ἐν
Christ, if in fact him YOU heard and in
αὐτῷ ἐδιδάχθητε, καθώς ἔστιν ἀλήθεια
him YOU were taught, according as is truth
ἐν τῷ Ἰησοῦ, 22 ἀποθέσθαι ὑμᾶς
in the Jesus, to put off selves YOU
κατὰ τὴν προτέραν ἀναστροφὴν τὸν
according to the former course of conduct the
παλαιὸν ἄνθρωπον τὸν φθειρόμενον
old man the (one) being corrupted
κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,
according to the desires of the seduction,
23 ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ
to be renewed but to the spirit of the
νοὸς ὑμῶν, 24 καὶ ἐνδύσασθαι τὸν
mind of YOU, and to put on selves the
καινὸν ἄνθρωπον τὸν κατὰ θεὸν
new man the according to God
κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι
having been created in righteousness and loyalty
τῆς ἀληθείας.
of the truth.
25 Διὸ ἀποθέμενοι τὸ
Through which having put off the
ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος
falsehood be YOU speaking truth each (one)
μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμὲν
with the neighbor of him, because we are
ἀλλήλων μέλη.
of one another members.
26 ὀργίζεσθε καὶ μὴ
Be YOU being made wrathful and not
ἁμαρτάνετε· ὁ ἥλιος μὴ
be YOU sinning; the sun not
ἐπιδυέτω ἐπὶ παροργισμῷ
let it be going down upon upon provocation to wrath
ὑμῶν, 27 μηδὲ δίδοτε τόπον τῷ
of YOU, neither be YOU giving place to the
διαβόλῳ. 28 ὁ κλέπτων μηκέτι
Devil. The (one) stealing not yet

their hearts. 19 Hav-
ing come to be past
all moral sense, they
gave themselves over
to loose conduct to
work uncleanness
of every sort with
greediness.
20 But YOU did not
learn the Christ to
be so, 21 provided,
indeed, that YOU
heard him and were
taught by means of
him, just as truth is
in Jesus, 22 that
YOU should put away
the old personality
which conforms to
YOUR former course
of conduct and which
is being corrupted
according to his
deceptive desires;
23 but that YOU
should be made new
in the force actuating
YOUR mind, 24 and
should put on the
new personality which
was created according
to God's will in true
righteousness and
loyalty.
25 Wherefore, now
that YOU have put
away falsehood, speak
truth each one of YOU
with his neighbor,
because we are
members belonging to
one another. 26 Be
wrathful, and yet do
not sin; let the sun
not set with YOU in
a provoked state,
27 neither allow
place for the Devil.
28 Let the stealer

κλεπτέτω, μᾶλλον δὲ κοπιάτω
let him be stealing, rather but let him be laboring
ἐργαζόμενος ταῖς χερσὶν τὸ ἀγαθόν,
working to the hands the good (thing),
ἵνα ἔχῃ μεταδιδόναι
in order that he may be having to be giving share
τῷ χρείαν ἔχοντι. 29 πᾶς λόγος
to the (one) need having. Every word
σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ
rotten out of the mouth of YOU not
ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς
let it be proceeding out, but if any good (one)
πρὸς οἰκοδομὴν τῆς χρείας, ἵνα
toward building up of the need, in order that
δῷ χάριν τοῖς ἀκούουσιν.
he might give favor to the (ones) hearing.
30 καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ
And not be YOU saddening the spirit the
ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε
holy of the God, in which YOU were sealed
εἰς ἡμέραν ἀπολυτρώσεως.
into day of releasing by ransom.
31 πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ
Every bitterness and anger and wrath
καὶ κραυγὴ καὶ βλασφημία ἀρθήτω
and screaming and blasphemy let it be lifted up
ἀφ' ὑμῶν σὺν πάσῃ κακίᾳ.
from YOU together with all badness.
32 γίνεσθε δὲ εἰς ἀλλήλους χρηστοί,
Be YOU becoming but into one another kind,
εὔσπλαγχνοι, χαριζόμενοι ἑαυτοῖς
disposed well to pity, graciously forgiving to selves
καθὼς καὶ ὁ θεὸς ἐν Χριστῷ
according as also the God in Christ
ἐχαρίσατο ὑμῖν.
graciously forgave to YOU.

5 γίνεσθε οὖν μιμηταὶ τοῦ
Be YOU becoming therefore imitators of the
θεοῦ, ὡς τέκνα ἀγαπητά, 2 καὶ περιπατεῖτε
God, as children loved, and be YOU walking
ἐν ἀγάπῃ, καθὼς καὶ ὁ χριστὸς
in love, according as also the Christ
ἠγάπησεν ὑμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ
loved YOU and he gave beside himself over
ὑμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς
YOU offering and sacrifice to the God into
ὀσμὴν εὐωδίας.
odor of sweet smell.

steal no more, but
rather let him do hard
work, doing with his
hands what is good
work, that he may
have something to
distribute to someone
in need. 29 Let a
rotten saying not
proceed out of YOUR
mouth, but whatever
saying is good for
building up as the
need may be, that
it may impart what
is favorable to the
hearers. 30 Also, do
not be grieving God's
holy spirit, with which
YOU have been sealed
for a day of releasing
by ransom.
31 Let all malicious
bitterness and anger
and wrath and
screaming and abusive
speech be taken away
from YOU along with
all badness. 32 But
become kind to one
another, tenderly
compassionate,
freely forgiving one
another just as God
also by Christ freely
forgave YOU.

5 Therefore, become
imitators of God,
as beloved children,
2 and go on walking
in love, just as the
Christ also loved
YOU and delivered
himself up for YOU
as an offering and a
sacrifice to God for a
sweet-smelling odor.

3 Πορνεία δὲ καὶ ἀκαθαρσία πᾶσα ἢ
Fornication but and uncleanness all or
πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν,
having more not-but let it be being named in YOU,
καθὼς πρέπει ἁγίοις, 4 καὶ
according as it is befitting to holy (ones), and
αἰσχρότης καὶ μωρολογία ἢ
disgracefulness and foolish talking or
εὐτραπελία, ἃ οὐκ ἀνῆκεν,
obscene jesting, which (things) not it is becoming,
ἀλλὰ μᾶλλον εὐχαριστία. 5 τοῦτο γὰρ
but rather thanksgiving. This for
ἴστε γινώσκοντες ὅτι πᾶς
YOU are discerning knowing that every
πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης,
fornicator or unclean (one) or one having more,
ὅ ἐστιν εἰδωλολάτρης, οὐκ ἔχει
which is idolater, not he is having
κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ
inheritance in the kingdom of the Christ and
θεοῦ.
of God.
6 Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς
No one YOU let him be seducing to empty
λόγοις, διὰ ταῦτα γὰρ ἔρχεται ἡ
words, through these (things) for is coming the
ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς
wrath of the God upon the sons of the
ἀπειθίας. 7 μὴ οὖν γίνεσθε
disobedience. Not therefore be YOU becoming
συνμέτοχοι αὐτῶν· 8 ἦτε γάρ ποτε
joint partakers of them; YOU were for sometime
σκότος, νῦν δὲ φῶς ἐν κυρίῳ· ὡς τέκνα
darkness, now but light in Lord; as children
φωτὸς περιπατεῖτε, 9 ὁ γὰρ καρπὸς τοῦ
of light be YOU walking, the for fruit of the
φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ
light in all goodness and righteousness
καὶ ἀληθείᾳ, 10 δοκιμάζοντες τί ἐστιν
and truth, making proof of what is
εὐάρεστον τῷ κυρίῳ· 11 καὶ μὴ
well-pleasing to the Lord; and not
συνκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις
YOU be sharing with the works the unfruitful
τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε,
of the darkness, rather but also be YOU reproving,
12 τὰ γὰρ κρυφῇ γινόμενα ὑπ'
the (things) for hiddenly coming to be by
αὐτῶν αἰσχρόν ἐστιν καὶ λέγειν· 13 τὰ
them disgraceful it is also to be saying; the

3 Let fornication
and uncleanness
of every sort or
greediness not even
be mentioned among
YOU, just as it befits
holy people; 4 nei-
ther shameful conduct
nor foolish talking
nor obscene jesting,
things which are not
becoming, but rather
the giving of thanks.
5 For YOU know this,
recognizing it for
yourselves, that no
fornicator or unclean
person or greedy
person—which means
being an idolater—has
any inheritance in the
kingdom of the Christ
and of God.
6 Let no man de-
ceive YOU with empty
words, for because of
the aforesaid things
the wrath of God
is coming upon the
sons of disobedience.
7 Therefore do not
become partakers with
them; 8 for YOU were
once darkness, but
YOU are now light in
connection with [the]
Lord. Go on walking
as children of light,
9 for the fruitage of
the light consists of
every sort of goodness
and righteousness and
truth. 10 Keep on
making sure of what
is acceptable to the
Lord; 11 and quit
sharing with [them] in
the unfruitful works
that belong to the
darkness, but, rather,
even be reproving
[them], 12 for the
things that take place
in secret by them
it is shameful even
to relate. 13 Now

δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς
but all (things) being reproved by the light
φανεροῦται, πᾶν γὰρ τὸ
is being made manifest, everything for the
φανερούμενον φῶς ἐστιν. 14 διὸ
being made manifest light is. Through which
λέγει Ἔγειρε, ὁ καθεύδων, καὶ
he is saying Be awaking, the (one) sleeping, and
ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει
stand up out of the dead (ones), and will shine upon
σοι ὁ χριστός.
to you the Christ.
15 Βλέπετε οὖν ἀκριβῶς πῶς
Be you looking therefore accurately how
περιπατεῖτε, μὴ ὡς ἄσοφοι ἀλλ' ὡς
you are walking, not as unwise (ones) but as
σοφοί, 16 ἐξαγοραζόμενοι τὸν
wise (ones), buying out for selves the
καιρόν, ὅτι αἱ ἡμέραι πονηραί
appointed time, because the days wicked
εἰσιν. 17 διὰ τοῦτο μὴ γίνεσθε
are. Through this not be you becoming
ἄφρονες, ἀλλὰ συνίετε τί
senseless (ones), but be you comprehending what
τὸ θέλημα τοῦ κυρίου· 18 καὶ μὴ
the will of the Lord; and not
μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστιν
be you being made drunk to wine, in which is
ἀσωτία, ἀλλὰ πληροῦσθε ἐν
unsaving course, but be you being filled in
πνεύματι, 19 λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ
spirit, speaking to selves to psalms and
ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ
to hymns and to songs spiritual, singing and
ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ,
making melody to the heart of you to the Lord,
20 εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν
thanking always over all (things) in
ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
name of the Lord of us of Jesus Christ
τῷ θεῷ καὶ πατρί,
to the God and Father,
21 ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ
subjecting yourselves to one another in fear
Χριστοῦ. 22 Αἱ γυναῖκες τοῖς ἰδίοις
of Christ. The women to the own
ἀνδράσιν ὡς τῷ κυρίῳ, 23 ὅτι
male persons as to the Lord, because

all the things that are
being reproved are
made manifest by the
light, for everything
that is being made
manifest is light.
14 Wherefore he says:
"Awake, O sleeper,
and arise from the
dead, and the Christ
will shine upon you."
15 So keep strict
watch that how YOU
walk is not as unwise
but as wise [persons],
16 buying out the
opportune time for
yourselves, because
the days are wicked.
17 On this account
cease becoming
unreasonable, but go
on perceiving what
the will of Jehovah*
is. 18 Also, do not
be getting drunk
with wine, in which
there is debauchery,
but keep getting
filled with spirit,
19 speaking to your-
selves with psalms
and praises to God
and spiritual songs,
singing and accom-
panying yourselves
with music in YOUR
hearts to Jehovah,*
20 in the name of
our Lord Jesus Christ
giving thanks always
for all things to our
God and Father.
21 Be in subjection
to one another
in fear of Christ.
22 Let wives be in
subjection to their
husbands as to the
Lord, 23 because

17* Jehovah, J[7,8]; God, AVg[c]Sy[p]; the Lord, ℵD; our Lord, B; the Christ, P[46].
19* Jehovah, J[7,8,13,16,23]; the Lord, ℵABVgSy[p].

ἀνήρ ἐστιν κεφαλὴ τῆς γυναικὸς ὡς καὶ
male person is head of the woman as also
ὁ χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς
the Christ head of the ecclesia, he
σωτὴρ τοῦ σώματος. 24 ἀλλὰ ὡς ἡ
savior of the body. But as the
ἐκκλησία ὑποτάσσεται τῷ χριστῷ, οὕτως
ecclesia is subjecting self to the Christ, thus
καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν
also the women to the male persons in
παντί. 25 Οἱ ἄνδρες, ἀγαπᾶτε
everything. The male persons, be you loving
τὰς γυναῖκας, καθὼς καὶ ὁ χριστὸς
the women, according as also the Christ
ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν
loved the ecclesia and himself
παρέδωκεν ὑπὲρ αὐτῆς, 26 ἵνα αὐτὴν
he gave beside over it, in order that it
ἁγιάσῃ καθαρίσας τῷ λουτρῷ
he might sanctify having cleansed to the bath
τοῦ ὕδατος ἐν ῥήματι, 27 ἵνα
of the water in saying, in order that
παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον τὴν
he might present he to himself glorious the
ἐκκλησίαν, μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἤ
ecclesia, not having spot or wrinkle or
τι τῶν τοιούτων, ἀλλ' ἵνα
any of the such (things), but in order that
ᾖ ἁγία καὶ ἄμωμος.
it may be holy and unblemished.
28 οὕτως ὀφείλουσιν καὶ οἱ ἄνδρες
Thus are owing also the male persons
ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ
to be loving the of themselves women as the
ἑαυτῶν σώματα· ὁ ἀγαπῶν τὴν
of themselves bodies; the (one) loving the
ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ, 29 οὐδεὶς
of himself woman himself is loving, no one
γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν,
for sometime the of himself flesh he hated,
ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν,
but he nourishes out and he is cherishing it,
καθὼς καὶ ὁ χριστὸς τὴν ἐκκλησίαν,
according as also the Christ the ecclesia,
30 ὅτι μέλη ἐσμὲν τοῦ σώματος
because members we are of the body
αὐτοῦ. 31 ἀντὶ τούτου καταλείψει
of him. Instead of this will leave down
ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα καὶ
man the father and the mother and

a husband is head
of his wife as the
Christ also is head of
the congregation, he
being a savior of [this]
body. 24 In fact,
as the congregation
is in subjection to
the Christ, so let
wives also be to their
husbands in every-
thing. 25 Husbands,
continue loving YOUR
wives, just as the
Christ also loved the
congregation and de-
livered up himself for
it, 26 that he might
sanctify it, cleansing
it with the bath of
water by means of
the word, 27 that
he might present the
congregation to him-
self in its splendor,
not having a spot or
a wrinkle or any of
such things, but that
it should be holy and
without blemish.
28 In this way
husbands ought to
be loving their wives
as their own bodies.
He who loves his wife
loves himself, 29 for
no man ever hated
his own flesh; but he
feeds and cherishes
it, as the Christ also
does the congregation,
30 because we are
members of his
body. 31 "For this
reason a man will
leave [his] father
and [his] mother and

προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ,
he will be closely stuck toward the woman of him,
καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. 32 τὸ
and will be the two into flesh one. The
μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω
mystery this great it is, I but am saying
εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν.
into Christ and into the ecclesia.
33 πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα
Besides also YOU the according to one
ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως
each the of himself woman thus
ἀγαπάτω ὡς ἑαυτόν, ἡ δὲ γυνὴ
let him be loving as himself, the but woman
ἵνα φοβῆται τὸν ἄνδρα.
in order that she may be fearing the male person.

6 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν
The children, be YOU obeying to the parents
ὑμῶν ἐν κυρίῳ, τοῦτο γάρ ἐστιν δίκαιον·
of YOU in Lord, this for is righteous;
2 τίμα τὸν πατέρα σου καὶ τὴν μητέρα,
Be honoring the father of you and the mother,
ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ,
which is commandment first in promise,
3 ἵνα εὖ σοι γένηται καὶ
in order that well to you it might occur and
ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς. 4 Καὶ
you will be long-timed upon the earth. And
οἱ πατέρες, μὴ παροργίζετε τὰ
the fathers, not be YOU provoking to wrath the
τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ
children of YOU, but be YOU nourishing out them
ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου.
in discipline and putting mind in of Lord.

5 Οἱ δοῦλοι, ὑπακούετε τοῖς κατὰ
The slaves, be YOU obeying to the according to
σάρκα κυρίοις μετὰ φόβου καὶ τρόμου ἐν
flesh to lords with fear and trembling in
ἁπλότητι τῆς καρδίας ὑμῶν ὡς τῷ
simplicity of the heart of YOU as to the
χριστῷ, 6 μὴ κατ' ὀφθαλμοδουλίαν ὡς
Christ, not according to eye-slavery as
ἀνθρωπάρεσκοι ἀλλ' ὡς δοῦλοι Χριστοῦ
men pleasers but as slaves of Christ
ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς,
doing the will of the God out of soul,
7 μετ' εὐνοίας δουλεύοντες, ὡς τῷ
with well-mindedness slaving, as to the

he will stick to his
wife, and the two
will become one
flesh." 32 This
sacred secret is great.
Now I am speaking
with respect to Christ
and the congregation.
33 Nevertheless, also,
let each one of YOU
individually so love
his wife as he does
himself; on the other
hand, the wife should
have deep respect for
her husband.

6 Children, be
obedient to YOUR
parents in union with
[the] Lord, for this is
righteous: 2 "Honor
your father and [your]
mother"; which is the
first command with
a promise: 3 "That
it may go well with
you and you may
endure a long time on
the earth." 4 And
YOU, fathers, do not
be irritating YOUR
children, but go on
bringing them up in
the discipline and
mental-regulating of
Jehovah.*

5 YOU slaves, be
obedient to those who
are [YOUR] masters in
a fleshly sense, with
fear and trembling
in the sincerity of
YOUR hearts, as to
the Christ, 6 not
by way of eye-service
as men pleasers, but
as Christ's slaves,
doing the will of God
whole-souled. 7 Be
slaves with good
inclinations, as to

4* Jehovah, J[7,8,22,24]; Lord, ℵAB.

κυρίῳ καὶ οὐκ ἀνθρώποις, 8 εἰδότες ὅτι
Lord and not to men, having known that
ἕκαστος, ἐάν τι ποιήσῃ ἀγαθόν,
each (one), if ever anything he might do good,
τοῦτο κομίσεται παρὰ κυρίου,
this he will carry off for self beside of Lord,
εἴτε δοῦλος εἴτε ἐλεύθερος. 9 Καὶ οἱ
whether slave or freeman. And the
κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς
lords, the very (things) be YOU doing toward
αὐτούς, ἀνιέντες τὴν ἀπειλήν,
them, letting go up the threatening,
εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ
having known that also of them and of YOU the
κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωπολημψία
Lord is in heavens, and receiving of face
οὐκ ἔστιν παρ' αὐτῷ.
not is beside him.
10 Τοῦ λοιποῦ
Of the leftover (thing)
ἐνδυναμοῦσθε ἐν κυρίῳ καὶ ἐν τῷ
be YOU being empowered in Lord and in the
κράτει τῆς ἰσχύος αὐτοῦ.
mightiness of the strength him.
11 ἐνδύσασθε τὴν πανοπλίαν τοῦ
Put on yourselves the panoply of the
θεοῦ πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς
God toward the to be able YOU to stand toward
τὰς μεθοδίας τοῦ διαβόλου· 12 ὅτι οὐκ
the crafty acts of the Devil; because not
ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα,
is to us the wrestling toward blood and flesh,
ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς
but toward the governments, toward the
ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ
authorities, toward the world-mighty ones of the
σκότους τούτου, πρὸς τὰ πνευματικὰ
darkness this, toward the spiritual (things)
τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.
of the wickedness in the heavenly [places].
13 διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν
Through this take YOU up the panoply
τοῦ θεοῦ, ἵνα δυνηθῆτε
of the God, in order that YOU might be able
ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ
to stand against in the day the wicked and
ἅπαντα κατεργασάμενοι στῆναι.
all (things) having worked down to stand.

Jehovah,* and not
to men, 8 for YOU
know that each one,
whatever good he may
do, will receive this
back from Jehovah,*
whether he be slave
or freeman. 9 Also,
YOU masters, keep
doing the same things
to them, letting up
on the threatening,
for YOU know that
the Master of both
them and YOU is in
the heavens, and
there is no partiality
with him.
10 Finally, go on
acquiring power in
[the] Lord and in
the mightiness of his
strength. 11 Put on
the complete suit of
armor from God that
YOU may be able to
stand firm against the
machinations of the
Devil; 12 because
we have a wrestling,
not against blood
and flesh, but against
the governments,
against the author-
ities, against the
world rulers of this
darkness, against the
wicked spirit forces in
the heavenly places.
13 On this account
take up the complete
suit of armor from
God, that YOU may be
able to resist in the
wicked day and, after
YOU have done all
things thoroughly, to
stand firm.

7* Jehovah, J[7,8]; the Lord, ℵABVg. 8* Jehovah, J[22,24]; Lord, ℵABVg.

14 στῆτε οὖν
Stand YOU therefore

περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν
having girded selves about the loin of YOU in

ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα
truth, and having put on selves the breastplate

τῆς δικαιοσύνης, 15 καὶ
of the righteousness, and

ὑποδησάμενοι τοὺς πόδας ἐν
having bound under selves the feet in

ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης,
readiness of the good news of the peace,

16 ἐν πᾶσιν ἀναλαβόντες τὸν
in all (things) (ones) having taken up the

θυρεὸν τῆς πίστεως, ἐν ᾧ
large shield of the faith, in which

δυνήσεσθε πάντα τὰ βέλη τοῦ
YOU will be able all the missiles of the

πονηροῦ τὰ πεπυρωμένα
wicked (one) the (ones) having been set afire

σβέσαι· 17 καὶ τὴν περικεφαλαίαν τοῦ
to extinguish; and the helmet of the

σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ
salvation accept YOU, and the sword of the

πνεύματος, ὅ ἐστιν ῥῆμα θεοῦ, 18 διὰ
spirit, which is saying of God, through

πάσης προσευχῆς καὶ δεήσεως,
all prayer and of supplication,

προσευχόμενοι ἐν παντὶ καιρῷ ἐν
praying in every appointed time in

πνεύματι, καὶ εἰς αὐτὸ ἀγρυπνοῦντες
spirit, and into it abstaining from sleep

ἐν πάσῃ προσκαρτερήσει καὶ δεήσει
in all perseverance and to supplication

περὶ πάντων τῶν ἁγίων, 19 καὶ
about all the holy (ones), and

ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ
over me, in order that to me might be given

λόγος ἐν ἀνοίξει τοῦ στόματός μου,
word in opening up of the mouth of me,

ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον
in outspokenness to make known the mystery

τοῦ εὐαγγελίου 20 ὑπὲρ οὗ
of the good news over which

πρεσβεύω ἐν ἁλύσει, ἵνα ἐν αὐτῷ
I am ambassador in chain, in order that in it

παρρησιάσωμαι ὡς δεῖ με λαλῆσαι.
I might be outspoken as it is binding me to speak.

14 Stand firm,
therefore, with YOUR
loins girded about
with truth, and hav-
ing on the breastplate
of righteousness,
15 and with YOUR feet
shod with the equip-
ment of the good news
of peace. 16 Above
all things, take up the
large shield of faith,
with which YOU will
be able to quench
all the wicked one's
burning missiles.
17 Also, accept the
helmet of salvation,
and the sword of the
spirit, that is, God's
word, 18 while with
every form of prayer
and supplication
YOU carry on prayer
on every occasion in
spirit. And to that
end keep awake with
all constancy and
with supplication in
behalf of all the holy
ones, 19 also for me,
that ability to speak
may be given me with
the opening of my
mouth, with freeness
of speech to make
known the sacred
secret of the good
news, 20 for which
I am acting as an
ambassador in chains;
that I may speak in
connection with it
with boldness as I
ought to speak.

21 Ἵνα δὲ εἰδῆτε καὶ
In order that but you might discern also

ὑμεῖς τὰ κατ' ἐμέ, τί
YOU the (things) according to me, what

πράσσω, πάντα γνωρίσει
I am performing, all (things) will make known

ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ
to YOU Tychicus the loved brother and

πιστὸς διάκονος ἐν κυρίῳ, 22 ὃν ἔπεμψα
faithful servant in Lord, whom I sent

πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο ἵνα
toward YOU into very this (thing) in order that

γνῶτε τὰ περὶ ἡμῶν καὶ
YOU might know the (things) about us and

παρακαλέσῃ τὰς καρδίας ὑμῶν.
he might comfort the hearts of YOU.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ
Peace to the brothers and love with

πίστεως ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ
faith from God Father and Lord Jesus

Χριστοῦ. 24 Ἡ χάρις μετὰ
Christ. The undeserved kindness with

πάντων τῶν ἀγαπώντων τὸν κύριον ἡμῶν
all the (ones) loving the Lord of us

Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.
Jesus Christ in incorruptness.

21 Now in order
that YOU may also
know about my
affairs, as to how I
am doing, Tych'i·cus,
a beloved brother and
faithful minister in
[the] Lord, will make
everything known
to YOU. 22 I am
sending him to YOU
for this very purpose,
that YOU may know of
the things having to
do with us and that
he may comfort YOUR
hearts.
23 May the brothers
have peace and love
with faith from God
the Father and the
Lord Jesus Christ.
24 May the unde-
served kindness be
with all those loving
our Lord Jesus Christ
in incorruptness.

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ
TOWARD PHILIPPIANS

1 Παῦλος καὶ Τιμόθεος δοῦλοι Χριστοῦ
Paul and Timothy slaves of Christ
Ἰησοῦ πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ
Jesus to all the holy (ones) in Christ
Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις
Jesus to the (ones) being in Philippi
σὺν ἐπισκόποις καὶ διακόνοις·
together with overseers and servants;
2 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
undeserved kindness to YOU and peace from
θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.
God Father of us and of Lord Jesus Christ.
3 Εὐχαριστῶ τῷ θεῷ μου ἐπὶ πάσῃ
I am thanking the God of me upon every
τῇ μνείᾳ ὑμῶν 4 πάντοτε ἐν πάσῃ
the mention of YOU always in every
δεήσει μου ὑπὲρ πάντων ὑμῶν, μετὰ
supplication of me over all of YOU, with
χαρᾶς τὴν δέησιν ποιούμενος, 5 ἐπὶ τῇ
joy the supplication making, upon the
κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον
sharing of YOU into the good news
ἀπὸ τῆς πρώτης ἡμέρας ἄχρι τοῦ νῦν,
from the first day until the now,
6 πεποιθὼς αὐτὸ τοῦτο ὅτι
having been confident very this (thing) that
ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον
the (one) having begun within in YOU work
ἀγαθὸν ἐπιτελέσει ἄχρι ἡμέρας
good he will put end upon until day
Ἰησοῦ Χριστοῦ· 7 καθώς ἐστιν δίκαιον
of Jesus Christ; according as it is righteous
ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν,
to me this to be minding over all of YOU,
διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ
through the to be having me in the heart
ὑμᾶς, ἔν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ
YOU, in and the bonds of me and in the
ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου
defense and stabilizing of the good news
συνκοινωνούς μου τῆς χάριτος
sharers with of me of the undeserved kindness
πάντας ὑμᾶς ὄντας.
all YOU being.

1 Paul and Timothy,
slaves of Christ
Jesus, to all the holy
ones in union with
Christ Jesus who are
in Phi·lip′pi, along
with overseers and
ministerial servants:
2 May YOU have
undeserved kindness
and peace from God
our Father and [the]
Lord Jesus Christ.
3 I thank my
God always upon
every remembrance
of YOU 4 in every
supplication of mine
for all of YOU, as I
offer my supplication
with joy, 5 because
of the contribution
YOU have made to the
good news from the
first day until this
moment. 6 For I am
confident of this very
thing, that he who
started a good work
in YOU will carry it to
completion until the
day of Jesus Christ.
7 It is altogether
right for me to think
this regarding all of
YOU, on account of
my having YOU in my
heart, all of YOU being
sharers with me in the
undeserved kindness,
both in my [prison]
bonds and in the
defending and legally
establishing of the
good news.

8 μάρτυς γάρ μου ὁ θεός, ὡς
Witness for of me the God, as
ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις
I am longing for all YOU in bowels
Χριστοῦ Ἰησοῦ. 9 καὶ τοῦτο προσεύχομαι
of Christ Jesus. And this I am praying
ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ
in order that the love of YOU yet rather and
μᾶλλον περισσεύῃ ἐν ἐπιγνώσει
rather it may be abounding in accurate knowledge
καὶ πάσῃ αἰσθήσει, 10 εἰς τὸ
and all sense-perception, into the
δοκιμάζειν ὑμᾶς τὰ
to be making proof of YOU the (things)
διαφέροντα, ἵνα ἦτε εἰλικρινεῖς
differing, in order that YOU may be sincere
καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ,
and not striking toward into day of Christ,
11 πεπληρωμένοι καρπὸν δικαιοσύνης
having been filled fruit of righteousness
τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν
the (one) through Jesus Christ into glory
καὶ ἔπαινον θεοῦ.
and praise of God.
12 Γινώσκειν δὲ ὑμᾶς βούλομαι,
To be knowing but YOU I am wishing,
ἀδελφοί, ὅτι τὰ κατ' ἐμὲ
brothers, that the (things) according to me
μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου
rather into striking ahead of the good news
ἐλήλυθεν, 13 ὥστε τοὺς δεσμούς μου
it has come, as-and the bonds of me
φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ
manifest in Christ to become in whole the
πραιτωρίῳ καὶ τοῖς λοιποῖς πᾶσιν,
praetorium and to the leftover (ones) all,
14 καὶ τοὺς πλείονας τῶν ἀδελφῶν ἐν
and the more (ones) of the brothers in
κυρίῳ πεποιθότας τοῖς δεσμοῖς
Lord having been confident to the bonds
μου περισσοτέρως τολμᾶν ἀφόβως
of me more abundantly to be daring fearlessly
τὸν λόγον τοῦ θεοῦ λαλεῖν.
the word of the God to be speaking.
15 Τινὲς μὲν καὶ διὰ φθόνον καὶ
Some indeed also through envy and
ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν
strife, some but and through well-thinking
τὸν χριστὸν κηρύσσουσιν· 16 οἱ
the Christ they are preaching; the (ones)

8 For God is my
witness of how I am
yearning for all of
YOU in such tender
affection as Christ Je-
sus has. 9 And this
is what I continue
praying, that YOUR
love may abound yet
more and more with
accurate knowledge
and full discernment;
10 that YOU may
make sure of the more
important things,
so that YOU may be
flawless and not be
stumbling others up
to the day of Christ,
11 and may be filled
with righteous fruit,
which is through
Jesus Christ, to God's
glory and praise.
12 Now I desire YOU
to know, brothers,
that my affairs have
turned out for the
advancement of the
good news rather than
otherwise, 13 so
that my bonds have
become public knowl-
edge in association
with Christ among all
the Prae·to′ri·an Guard
and all the rest;
14 and most of the
brothers in [the] Lord,
feeling confidence by
reason of my [prison]
bonds, are showing all
the more courage to
speak the word of God
fearlessly.
15 True, some are
preaching the Christ
through envy and
rivalry, but others
also through good-
will. 16 The latter

μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς
indeed out of love, having known that into

ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι,
defense of the good news I am lying,

17 οἱ δὲ ἐξ ἐριθίας τὸν
the (ones) but out of contentiousness the

χριστὸν καταγγέλλουσιν, οὐχ ἁγνῶς,
Christ they are announcing down, not purely,

οἰόμενοι θλῖψιν ἐγείρειν τοῖς
supposing tribulation to be raising up to the

δεσμοῖς μου. 18 τί γάρ; πλὴν ὅτι
bonds of me. What for? Besides that

παντὶ τρόπῳ, εἴτε προφάσει εἴτε
to every manner, whether to pretense or

ἀληθείᾳ, Χριστὸς καταγγέλλεται, καὶ ἐν
to truth, Christ is being announced down, and in

τούτῳ χαίρω· ἀλλὰ καὶ χαρήσομαι,
this I am rejoicing; but also I shall rejoice,

19 οἶδα γὰρ ὅτι τοῦτό μοι
I have known for that this to me

ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν
will step off into salvation through the of YOU

δεήσεως καὶ ἐπιχορηγίας τοῦ πνεύματος
supplication and supply of the spirit

Ἰησοῦ Χριστοῦ, 20 κατὰ τὴν
of Jesus Christ, according to the

ἀποκαραδοκίαν καὶ ἐλπίδα μου ὅτι ἐν
eager expectation and hope of me that in

οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ
nothing I shall be shamed, but in all

παρρησίᾳ ὡς πάντοτε καὶ νῦν
outspokenness as always also now

μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί
will be magnified Christ in the body

μου, εἴτε διὰ ζωῆς εἴτε διὰ
of me, whether through life or through

θανάτου.
death.

21 Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς
To me for the to be living Christ

καὶ τὸ ἀποθανεῖν κέρδος. 22 εἰ δὲ τὸ
and the to die gain. If but the

ζῆν ἐν σαρκί, τοῦτό μοι καρπὸς
to be living in flesh, this to me fruitage

ἔργου, — καὶ τί αἱρήσομαι οὐ
of work, — and what shall I select not

γνωρίζω· 23 συνέχομαι δὲ
I am making known; I am being held together but

are publicizing the
Christ out of love, for
they know I am set
here for the defense
of the good news;
17 but the former do
it out of contentious-
ness, not with a pure
motive, for they are
supposing to stir up
tribulation [for me]
in my [prison] bonds.
18 What then?
[Nothing,] except that
in every way, whether
in pretense or in
truth, Christ is being
publicized, and in this
I rejoice. In fact, I will
also keep on rejoicing,
19 for I know this
will result in my
salvation through
YOUR supplication
and a supply of the
spirit of Jesus Christ,
20 in harmony with
my eager expectation
and hope that I shall
not be ashamed in
any respect, but that
in all freeness of
speech Christ will,
as always before, so
now be magnified by
means of my body,
whether through life
or through death.

21 For in my case
to live is Christ, and
to die, gain. 22 Now
if it be to live on in
the flesh, this is a
fruitage of my work
—and yet which thing
to select I do not
make known. 23 I
am under pressure

ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων
out of the two (things), the desire having

εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ
into the to be loosing up and together with Christ

εἶναι, πολλῷ γὰρ μᾶλλον κρεῖσσον, 24 τὸ
to be, to much for rather better, the

δὲ ἐπιμένειν τῇ σαρκὶ
but to be remaining upon to the flesh

ἀναγκαιότερον δι' ὑμᾶς. 25 καὶ τοῦτο
more necessary through YOU. And this

πεποιθὼς οἶδα ὅτι
having been confident I have known that

μενῶ καὶ παραμενῶ πᾶσιν
I shall remain and I shall remain alongside to all

ὑμῖν εἰς τὴν ὑμῶν προκοπὴν καὶ
to YOU into the of YOU striking ahead and

χαρὰν τῆς πίστεως, 26 ἵνα τὸ
joy of the faith, in order that the

καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ
boasting of YOU may be abounding in Christ

Ἰησοῦ ἐν ἐμοὶ διὰ τῆς ἐμῆς παρουσίας
Jesus in me through the my presence

πάλιν πρὸς ὑμᾶς.
again toward YOU.

27 Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ
Only worthily of the good news of the

χριστοῦ πολιτεύεσθε, ἵνα
Christ be YOU behaving as citizens, in order that

εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς
whether having come and having seen YOU

εἴτε ἀπὼν ἀκούω τὰ
or being absent I may be hearing the (things)

περὶ ὑμῶν, ὅτι στήκετε ἐν ἑνὶ
about YOU, that YOU are standing in one

πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ
spirit, to one soul striving together to the

πίστει τοῦ εὐαγγελίου, 28 καὶ μὴ
faith of the good news, and not

πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν
being frightened in nothing by the

ἀντικειμένων ἥτις ἐστὶν αὐτοῖς
(ones) lying against which is to them

ἔνδειξις ἀπωλείας, ὑμῶν δὲ
showing within of destruction, of YOU but

σωτηρίας, καὶ τοῦτο ἀπὸ θεοῦ, 29 ὅτι
of salvation, and this from God, because

ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ,
to YOU it was graciously given the over Christ,

from these two things;
but what I do desire is
the releasing* and the
being with Christ, for
this, to be sure, is far
better. 24 However,
for me to remain
in the flesh is more
necessary on YOUR
account. 25 So,
being confident of
this, I know I shall
remain and shall
abide with all of YOU
for YOUR advancement
and the joy that
belongs to [YOUR]
faith, 26 so that
YOUR exultation may
overflow in Christ
Jesus by reason of me
through my presence
again with YOU.

27 Only behave in a
manner worthy of the
good news about the
Christ, in order that,
whether I come and
see YOU or be absent,
I may hear about the
things which concern
YOU, that YOU are
standing firm in one
spirit, with one soul*
striving side by side
for the faith of the
good news, 28 and
in no respect being
frightened by YOUR
opponents. This very
thing is a proof of
destruction for them,
but of salvation for
YOU; and this [indi-
cation] is from God,
29 because to YOU the
privilege was given
in behalf of Christ,

23* See App 3D. 27* Or, "as one man."

οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν ἀλλὰ
not only the into him to be believing but
καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν, 30 τὸν
also the over him to be suffering, the
αὐτὸν ἀγῶνα ἔχοντες οἷον εἴδετε
very struggle having of what sort YOU saw
ἐν ἐμοὶ καὶ νῦν ἀκούετε ἐν ἐμοί.
in me and now YOU are hearing in me.

2 Εἴ τις οὖν παράκλησις ἐν Χριστῷ,
If any therefore encouragement in Christ,
εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία
if any consolation of love, if any sharing
πνεύματος, εἴ τις σπλάγχνα καὶ οἰκτιρμοί,
of spirit, if any bowels and compassions,
2 πληρώσατέ μου τὴν χαρὰν ἵνα τὸ
fill YOU of me the joy in order that the
αὐτὸ φρονῆτε, τὴν αὐτὴν
very (thing) YOU may be minding, the very
ἀγάπην ἔχοντες, σύνψυχοι, τὸ
love having, together in soul, the
ἓν φρονοῦντες, 3 μηδὲν κατ'
one (thing) minding, nothing according to
ἐριθίαν μηδὲ κατὰ κενοδοξίαν,
contentiousness nor according to vainglory,
ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους
but to the lowly-mindedness one another
ἡγούμενοι ὑπερέχοντας ἑαυτῶν, 4 μὴ
considering (ones) having over of selves, not
τὰ ἑαυτῶν ἕκαστοι σκοποῦντες,
the (things) of selves each (ones) looking at,
ἀλλὰ καὶ τὰ ἑτέρων
but also the (things) of different (ones)
ἕκαστοι.
each (ones).

5 τοῦτο φρονεῖτε ἐν ὑμῖν ὃ καὶ
This be YOU minding in YOU which also
ἐν Χριστῷ Ἰησοῦ, 6 ὃς ἐν μορφῇ θεοῦ
in Christ Jesus, who in form of God
ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι
existing not snatching he considered the to be
ἴσα θεῷ, 7 ἀλλὰ ἑαυτὸν ἐκένωσεν
equal (things) to God, but himself he emptied
μορφὴν δούλου λαβών, ἐν ὁμοιώματι
form of slave having taken, in likeness
ἀνθρώπων γενόμενος· 8 καὶ σχήματι
of men having become; and to fashion
εὑρεθεὶς ὡς ἄνθρωπος ἐταπείνωσεν
having been found as man he made lowly
ἑαυτὸν γενόμενος ὑπήκοος μέχρι θανάτου,
himself having become obedient until death,

not only to put YOUR
faith in him, but also
to suffer in his behalf.
30 For YOU have the
same struggle as YOU
saw in my case and as
YOU now hear about in
my case.

2 If, then, there is
any encouragement
in Christ, if any con-
solation of love, if any
sharing of spirit, if
any tender affections
and compassions,
2 make my joy full
in that YOU are of
the same mind and
have the same love,
being joined together
in soul, holding the
one thought in mind,
3 doing nothing out
of contentiousness or
out of egotism, but
with lowliness of mind
considering that the
others are superior to
YOU, 4 keeping an
eye, not in personal
interest upon just
YOUR own matters,
but also in personal
interest upon those of
the others.
5 Keep this mental
attitude in YOU that
was also in Christ Je-
sus, 6 who, although
he was existing in
God's form, gave no
consideration to a
seizure, namely, that
he should be equal to
God. 7 No, but he
emptied himself and
took a slave's form
and came to be in
the likeness of men.
8 More than that,
when he found himself
in fashion as a man,
he humbled himself
and became obedient
as far as death,

θανάτου δὲ σταυροῦ· 9 διὸ καὶ ὁ
of death but of stake; through which also the
θεὸς αὐτὸν ὑπερύψωσεν, καὶ
God him put high up over, and
ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ
he graciously gave to him the name the over
πᾶν ὄνομα, 10 ἵνα ἐν τῷ ὀνόματι
every name, in order that in the name
Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων
of Jesus every knee should bend of those in heaven
καὶ ἐπιγείων καὶ καταχθονίων,
and of those on earth and of those underground,
11 καὶ πᾶσα γλῶσσα ἐξομολογήσηται ὅτι
and every tongue should confess out that
Κύριος Ἰησοῦς Χριστὸς εἰς δόξαν θεοῦ
Lord Jesus Christ into glory of God
πατρός.
Father.

12 Ὥστε, ἀγαπητοί μου, καθὼς
As-and, loved (ones) of me, according as
πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ
always YOU obeyed, not as in the presence
μου μόνον ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ
of me only but now to much rather in the
ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν
absence of me, with fear and trembling the
ἑαυτῶν σωτηρίαν κατεργάζεσθε, 13 θεὸς
of selves salvation be YOU working down, God
γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ
for is the (one) working within in YOU both
τὸ θέλειν καὶ τὸ ἐνεργεῖν
the to be willing and the to be working within
ὑπὲρ τῆς εὐδοκίας· 14 πάντα
over the well-thinking; all (things)
ποιεῖτε χωρὶς γογγυσμῶν
be YOU doing apart from murmurings
καὶ διαλογισμῶν· 15 ἵνα
and divided reckonings; in order that
γένησθε ἄμεμπτοι καὶ ἀκέραιοι,
YOU may become blameless and unblended,
τέκνα θεοῦ ἄμωμα μέσον
children of God unblemished (in) midst
γενεᾶς σκολιᾶς καὶ διεστραμμένης, ἐν
of generation crooked and turned through, in
οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ
whom YOU are shining as illuminators in world
16 λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ
word of life having upon, into boasting to me

yes, death on a
torture stake.* 9 For
this very reason also
God exalted him to a
superior position and
kindly gave him the
name that is above
every [other] name,
10 so that in the
name of Jesus every
knee should bend
of those in heaven
and those on earth
and those under the
ground, 11 and every
tongue should openly
acknowledge that
Jesus Christ is Lord to
the glory of God the
Father.
12 Consequently,
my beloved ones, in
the way that YOU have
always obeyed, not
during my presence
only, but now much
more readily during
my absence, keep
working out YOUR
own salvation with
fear and trembling;
13 for God is the one
that, for the sake of
[his] good pleasure,
is acting within YOU
in order for YOU
both to will and to
act. 14 Keep doing
all things free from
murmurings and
arguments, 15 that
YOU may come to be
blameless and inno-
cent, children of God
without a blemish in
among a crooked and
twisted generation,
among whom YOU
are shining as illumi-
nators in the world,
16 keeping a tight
grip on the word of
life, that I may have
cause for exultation

8* See App 3c.

εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν
into day of Christ, that not into empti(ness)
ἔδραμον οὐδὲ εἰς κενὸν ἐκοπίασα.
I ran nor into empti(ness) I labored.
17 Ἀλλὰ εἰ καὶ σπένδομαι
But if also I am being poured as libation
ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως
upon the sacrifice and public work of the faith
ὑμῶν, χαίρω καὶ συνχαίρω
of YOU, I am rejoicing and I am rejoicing with
πᾶσιν ὑμῖν· 18 τὸ δὲ αὐτὸ καὶ ὑμεῖς
all YOU; the but very (thing) also YOU
χαίρετε καὶ συνχαίρετέ μοι.
be YOU rejoicing and be YOU rejoicing with me.
19 Ἐλπίζω δὲ ἐν κυρίῳ Ἰησοῦ Τιμόθεον
I am hoping but in Lord Jesus Timothy
ταχέως πέμψαι ὑμῖν, ἵνα κἀγὼ
quickly to send to YOU, in order that also I
εὐψυχῶ γνοὺς τὰ
may be well of soul having known the (things)
περὶ ὑμῶν. 20 οὐδένα γὰρ ἔχω
about YOU. No one for I am having
ἰσόψυχον ὅστις γνησίως τὰ περὶ
equal-souled who genuinely the (things) about
ὑμῶν μεριμνήσει, 21 οἱ πάντες γὰρ
YOU he will care, the all for
τὰ ἑαυτῶν ζητοῦσιν, οὐ
the (things) of themselves they are seeking, not
τὰ Χριστοῦ Ἰησοῦ. 22 τὴν δὲ
the (things) of Christ Jesus. The but
δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ
proof of him YOU are knowing, that as to father
τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ
child together with me he slaved into the
εὐαγγέλιον. 23 Τοῦτον μὲν οὖν
good news. This (one) indeed therefore
ἐλπίζω πέμψαι ὡς ἂν ἀφίδω
I am hoping to send as likely I might see off
τὰ περὶ ἐμὲ ἐξαυτῆς·
the (things) about me out of very [hour];
24 πέποιθα δὲ ἐν κυρίῳ ὅτι καὶ
I have been confident but in Lord that also
αὐτὸς ταχέως ἐλεύσομαι.
very quickly I shall come.
25 ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον
Necessary but I considered Epaphroditus
τὸν ἀδελφὸν καὶ συνεργὸν καὶ
the brother and fellow worker and
συνστρατιώτην μου, ὑμῶν δὲ ἀπόστολον
fellow soldier of me, of YOU but apostle

in Christ's day, that
I did not run in vain
or work hard in vain.
17 Notwithstanding,
even if I am being
poured out like a
drink offering upon
the sacrifice and
public service to
which faith has led
YOU, I am glad and I
rejoice with all of YOU.
18 Now in the same
way YOU yourselves
also be glad and
rejoice with me.
19 For my part I
am hoping in the Lord
Jesus to send Timothy
to YOU shortly, that
I may be a cheerful
soul when I get to
know about the things
pertaining to YOU.
20 For I have no one
else of a disposition
like his who will
genuinely care for the
things pertaining to
YOU. 21 For all the
others are seeking
their own interests,
not those of Christ
Jesus. 22 But YOU
know the proof he
gave of himself, that
like a child with a
father he slaved with
me in furtherance
of the good news.
23 This, therefore, is
the man I am hoping
to send just as soon
as I have seen how
things stand concern-
ing me. 24 Indeed,
I am confident in
[the] Lord that I
myself shall also come
shortly.
25 However, I
consider it necessary
to send to YOU
E·paph·ro·di'tus, my
brother and fellow
worker and fellow sol-
dier, but YOUR envoy

καὶ λειτουργὸν τῆς χρείας μου,
and public worker of the need of me,
πέμψαι πρὸς ὑμᾶς, 26 ἐπειδὴ ἐπιποθῶν
to send toward YOU, since longing after
ἦν πάντας ὑμᾶς ἰδεῖν, καὶ ἀδημονῶν
he was all YOU to see, and being depressed
διότι ἠκούσατε ὅτι ἠσθένησεν. 27 καὶ γὰρ
because YOU heard that he fell sick. And for
ἠσθένησεν παραπλήσιον θανάτου· ἀλλὰ ὁ
he fell sick beside-near death; but the
θεὸς ἠλέησεν αὐτόν, οὐκ αὐτὸν δὲ μόνον
God had mercy on him, not him but only
ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ
but also me, in order that not sadness upon
λύπην σχῶ. 28 σπουδαιοτέρως
sadness I should have. More speedily
οὖν ἔπεμψα αὐτὸν ἵνα ἰδόντες
therefore I sent him in order that having seen
αὐτὸν πάλιν χαρῆτε κἀγὼ ἀλυπότερος
him again YOU might rejoice and I less saddened
ὦ. 29 προσδέχεσθε οὖν αὐτὸν
I may be. Receive YOU toward therefore him
ἐν κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς
in Lord with all joy, and the
τοιούτους ἐντίμους ἔχετε, 30 ὅτι
such (ones) in honor be YOU having, because
διὰ τὸ ἔργον Κυρίου μέχρι θανάτου
through the work of Lord until death
ἤγγισεν, παραβολευσάμενος τῇ ψυχῇ
he came near, having thrown self beside to the soul
ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα
in order that he might fill up the of YOU lack
τῆς πρός με λειτουργίας.
of the toward me public work.
3 Τὸ λοιπόν, ἀδελφοί μου,
The leftover (thing), brothers of me,
χαίρετε ἐν κυρίῳ. τὰ αὐτὰ
be YOU rejoicing in Lord. The very (things)
γράφειν ὑμῖν ἐμοὶ μὲν οὐκ
to be writing to YOU to me indeed not
ὀκνηρόν, ὑμῖν δὲ ἀσφαλές. —
troublesome (thing), to YOU but safe (thing). —
2 Βλέπετε τοὺς κύνας, βλέπετε τοὺς
Be YOU seeing the dogs, be YOU seeing the
κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν.
bad workers, be YOU seeing the cutting down.
3 ἡμεῖς γάρ ἐσμεν ἡ περιτομή, οἱ
We for we are the circumcision, the (ones)
πνεύματι θεοῦ λατρεύοντες καὶ
to spirit of God rendering sacred service and

and private servant
for my need,
26 since he is longing
to see all of YOU and
is depressed because
YOU heard he had
fallen sick. 27 Yes,
indeed, he fell sick
nearly to the point
of death; but God
had mercy on him,
in fact, not only on
him, but also on me,
that I should not
get grief upon grief.
28 Therefore with the
greater haste I am
sending him, that on
seeing him YOU may
rejoice again and I
may be the more free
from grief. 29 There-
fore give him the
customary welcome
in [the] Lord with all
joy; and keep holding
men of that sort dear,
30 because on account
of the Lord's work he
came quite near to
death, exposing his
soul to danger, that
he might fully make
up for YOUR not being
here to render private
service to me.
3 Finally, my
brothers, continue
rejoicing in [the] Lord.
To be writing the
same things to YOU is
not troublesome for
me, but it is of safety
to YOU.
2 Look out for
the dogs, look out
for the workers of
injury, look out for
those who mutilate
the flesh. 3 For we
are those with the
real circumcision,
who are rendering
sacred service by
God's spirit and

καυχώμενοι ἐν Χριστῷ Ἰησοῦ καὶ οὐκ ἐν σαρκὶ
boasting in Christ Jesus and not in flesh

πεποιθότες, 4 καίπερ ἐγὼ ἔχων
having been confident, and-even I having

πεποίθησιν καὶ ἐν σαρκί.
confidence also in flesh.

Εἴ τις δοκεῖ ἄλλος πεποιθέναι
If any thinks other to have been confident

ἐν σαρκί, ἐγὼ μᾶλλον· 5 περιτομῇ
in flesh, I rather; to circumcision

ὀκταήμερος, ἐκ γένους Ἰσραήλ, φυλῆς
eighth day (one), out of race of Israel, of tribe

Βενιαμείν, Ἑβραῖος ἐξ Ἑβραίων,
of Benjamin, Hebrew out of Hebrews,

κατὰ νόμον Φαρισαῖος, 6 κατὰ
according to law Pharisee, according to

ζῆλος διώκων τὴν ἐκκλησίαν, κατὰ
zeal persecuting the ecclesia, according to

δικαιοσύνην τὴν ἐν νόμῳ γενόμενος
righteousness the in law having come to be

ἄμεμπτος. 7 Ἀλλὰ ἅτινα ἦν μοι
blameless. But what (things) was to me

κέρδη, ταῦτα ἥγημαι διὰ τὸν
gains, these (things) I have considered through the

χριστὸν ζημίαν. 8 ἀλλὰ μὲν οὖν γε
Christ loss. But indeed therefore in fact

καὶ ἡγοῦμαι πάντα ζημίαν εἶναι
also I am considering all (things) loss to be

διὰ τὸ ὑπερέχον τῆς γνώσεως
through the superior(ness) of the knowledge

Χριστοῦ Ἰησοῦ τοῦ κυρίου μου δι'
of Christ Jesus the Lord of me through

ὃν τὰ πάντα ἐζημιώθην, καὶ
whom the all (things) I suffered loss, and

ἡγοῦμαι σκύβαλα ἵνα
I am considering pieces of refuse in order that

Χριστὸν κερδήσω 9 καὶ εὑρεθῶ ἐν
Christ I might gain and I might be found in

αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ
him, not having my righteousness the out of

νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν
law but the through faith of Christ, the

ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει,
out of God righteousness upon the faith,

10 τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν τῆς
of the to know him and the power of the

ἀναστάσεως αὐτοῦ καὶ κοινωνίαν παθημάτων
resurrection of him and sharing of sufferings

αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ,
of him, being conformed to the death of him,

have our boasting in
Christ Jesus and do
not have our con-
fidence in the flesh,
4 though I, if anyone,
do have grounds for
confidence also in the
flesh.
If any other man
thinks he has grounds
for confidence in the
flesh, I the more so:
5 circumcised the
eighth day, out of the
family stock of Israel,
of the tribe of Benja-
min, a Hebrew [born]
from Hebrews; as re-
spects law, a Pharisee;
6 as respects zeal,
persecuting the con-
gregation; as respects
righteousness that is
by means of law, one
who proved himself
blameless. 7 Yet
what things were
gains to me, these
I have considered
loss on account of
the Christ. 8 Why,
for that matter, I do
indeed also consider
all things to be loss
on account of the
excelling value of the
knowledge of Christ
Jesus my Lord. On
account of him I
have taken the loss
of all things and I
consider them as a lot
of refuse, that I may
gain Christ 9 and be
found in union with
him, having, not my
own righteousness,
which results from
law, but that which
is through faith in
Christ, the righteous-
ness that issues from
God on the basis of
faith, 10 so as to
know him and the
power of his resur-
rection and a sharing
in his sufferings,
submitting myself
to a death like his,

11 εἴ πως καταντήσω εἰς τὴν
if somehow I might attain down into the

ἐξανάστασιν τὴν ἐκ νεκρῶν.
out-resurrection the out of dead (ones).

12 οὐχ ὅτι ἤδη ἔλαβον ἢ ἤδη
Not that already I received or already

τετελείωμαι, διώκω δὲ εἰ καὶ
I have been perfected, I am pursuing but if also

καταλάβω, ἐφ' ᾧ καὶ
I might receive down, upon which also

κατελήμφθην ὑπὸ Χριστοῦ Ἰησοῦ.
I was received down by Christ Jesus.

13 ἀδελφοί, ἐγὼ ἐμαυτὸν οὔπω λογίζομαι
Brothers, I myself not yet I am reckoning

κατειληφέναι· ἓν δέ, τὰ
to have received down; one (thing) but, the (things)

μὲν ὀπίσω ἐπιλανθανόμενος τοῖς
indeed behind forgetting to the (things)

δὲ ἔμπροσθεν ἐπεκτεινόμενος,
but in front stretching myself out upon,

14 κατὰ σκοπὸν διώκω εἰς τὸ
according to goal I am pursuing into the

βραβεῖον τῆς ἄνω κλήσεως τοῦ θεοῦ
prize of the upward calling of the God

ἐν Χριστῷ Ἰησοῦ. 15 Ὅσοι οὖν
in Christ Jesus. As many as therefore

τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ
perfect (ones), this let us be minding; and if

τι ἑτέρως φρονεῖτε, καὶ
anything differently YOU are minding, also

τοῦτο ὁ θεὸς ὑμῖν ἀποκαλύψει·
this (thing) the God to YOU will reveal;

16 πλὴν εἰς ὃ ἐφθάσαμεν, τῷ
besides into which we came ahead, to the

αὐτῷ στοιχεῖν.
very to be walking in line.

17 Συνμιμηταί μου γίνεσθε,
Joint imitators of me be YOU becoming,

ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω
brothers, and be YOU looking at the (ones) thus

περιπατοῦντας καθὼς ἔχετε τύπον
walking according as YOU are having type

ἡμᾶς· 18 πολλοὶ γὰρ περιπατοῦσιν οὓς
us; many for they are walking whom

πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ
many times I was saying to YOU, now but also

κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ
weeping I am saying, the enemies of the stake

11 [to see] if I may by
any means attain to
the earlier resurrec-
tion from the dead.
12 Not that I have
already received it
or am already made
perfect, but I am
pursuing to see if I
may also lay hold on
that for which I have
also been laid hold
on by Christ Jesus.*
13 Brothers, I do not
yet consider myself
as having laid hold
on [it]; but there is
one thing about it:
Forgetting the things
behind and stretching
forward to the things
ahead, 14 I am
pursuing down toward
the goal for the prize
of the upward call
of God by means of
Christ Jesus. 15 Let
us, then, as many
of us as are mature,
be of this mental
attitude; and if YOU
are mentally inclined
otherwise in any re-
spect, God will reveal
the above [attitude] to
YOU. 16 At any rate,
to what extent we
have made progress,
let us go on walking
orderly in this same
routine.
17 Unitedly become
imitators of me,
brothers, and keep
YOUR eye on those
who are walking in a
way that accords with
the example YOU have
in us. 18 For there
are many, I used to
mention them often
but now I mention
them also with weep-
ing, who are walking
as the enemies of
the torture stake*

12* Jesus, P46ℵAVg; omitted by BD. 18* See App 3c.

τοῦ χριστοῦ, 19 ὧν τὸ τέλος
of the Christ, of which ones the end
ἀπώλεια, ὧν ὁ θεὸς ἡ κοιλία
destruction, of which ones the god the cavity
καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ
and the glory in the shame of them, the (ones)
τὰ ἐπίγεια φρονοῦντες. 20 ἡμῶν γὰρ
the earthly (things) minding. Of us for
τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ
the citizenship in heavens is existing, out of
οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον
where also savior we are eagerly awaiting Lord
Ἰησοῦν Χριστόν, 21 ὃς μετασχηματίσει τὸ
Jesus Christ, who will refashion the
σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον
body of the lowliness of us conformed
τῷ σώματι τῆς δόξης αὐτοῦ κατὰ
to the body of the glory of him according to
τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ
the operation within of the to be able him also
ὑποτάξαι αὐτῷ τὰ πάντα.
to subject to himself the all (things).

4 Ὥστε, ἀδελφοί μου ἀγαπητοὶ καὶ
As-and, brothers of me loved and
ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως
longed for, joy and crown of me, thus
στήκετε ἐν κυρίῳ, ἀγαπητοί.
be YOU standing in Lord, loved (ones).
2 Εὐοδίαν παρακαλῶ καὶ Συντύχην
Euodia I am encouraging and Syntyche
παρακαλῶ τὸ αὐτὸ φρονεῖν ἐν
I am encouraging the very (thing) to be minding in
κυρίῳ. 3 ναὶ ἐρωτῶ καὶ σέ, γνήσιε
Lord. Yes I am requesting also you, genuine
σύνζυγε, συνλαμβάνου αὐταῖς,
yokefellow, be holding self with them,
αἵτινες ἐν τῷ εὐαγγελίῳ
which [women] in the good news
συνήθλησάν μοι μετὰ καὶ Κλήμεντος
they strove together to me with also Clement
καὶ τῶν λοιπῶν συνεργῶν μου, ὧν
and of the leftover fellow workers of me, of whom
τὰ ὀνόματα ἐν βίβλῳ ζωῆς.
the names in book of life.
4 Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν
Be YOU rejoicing in Lord always; again
ἐρῶ, χαίρετε. 5 τὸ ἐπιεικὲς
I shall say, be YOU rejoicing. The yielding (ness)

of the Christ, 19 and
their finish is
destruction, and their
god is their belly, and
their glory consists
in their shame, and
they have their minds
upon things on the
earth. 20 As for us,
our citizenship* exists
in the heavens, from
which place also we
are eagerly waiting
for a savior, the Lord
Jesus Christ, 21 who
will refashion our
humiliated body to be
conformed to his glo-
rious body according
to the operation of
the power that he has,
even to subject all
things to himself.

4 Consequently, my
brothers beloved
and longed for, my joy
and crown, stand firm
in this way in [the]
Lord,* beloved ones.
2 Eu·o′di·a I exhort
and Syn′ty·che I ex-
hort to be of the same
mind in [the] Lord.
3 Yes, I request you
too, genuine yokefel-
low, keep assisting
these [women] who
have striven side by
side with me in the
good news along with
Clement as well as
the rest of my fellow
workers, whose names
are in the book of life.
4 Always rejoice
in [the] Lord.* Once
more I will say,
Rejoice! 5 Let
YOUR reasonableness

20* Or, "our life as citizens." 1*, 4* Lord, ℵABVg; Jehovah, $J^{7,8,13,14,16,24}$.

ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις. ὁ
of YOU let it be known to all men. The
κύριος ἐγγύς· 6 μηδὲν μεριμνᾶτε,
Lord near; nothing be YOU being anxious over,
ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ
but in everything to the prayer and to the
δεήσει μετ' εὐχαριστίας τὰ αἰτήματα
supplication with thanksgiving the petitions
ὑμῶν γνωριζέσθω πρὸς τὸν
of YOU let it be being made known toward the
θεόν· 7 καὶ ἡ εἰρήνη τοῦ θεοῦ ἡ
God; and the peace of the God the
ὑπερέχουσα πάντα νοῦν φρουρήσει
having over all mind it will keep under watch
τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν
the hearts of YOU and the mental powers of YOU
ἐν Χριστῷ Ἰησοῦ.
in Christ Jesus.
8 Τὸ λοιπόν, ἀδελφοί,
The leftover (thing), brothers,
ὅσα ἐστὶν ἀληθῆ,
as many (things) as is true,
ὅσα σεμνά, ὅσα
as many (things) as serious, as many (things) as
δίκαια, ὅσα ἁγνά,
righteous, as many (things) as chaste,
ὅσα προσφιλῆ,
as many (things) as affection-inducing,
ὅσα εὔφημα, εἴ τις ἀρετὴ
as many (things) as well-spoken of, if any virtue
καὶ εἴ τις ἔπαινος, ταῦτα
and if any praise, these (things)
λογίζεσθε· 9 ἃ καὶ
be YOU reckoning; which (things) also
ἐμάθετε καὶ παρελάβετε καὶ
YOU learned and YOU received alongside and
ἠκούσατε καὶ εἴδετε ἐν ἐμοί, ταῦτα
YOU heard and YOU saw in me, these (things)
πράσσετε· καὶ ὁ θεὸς τῆς εἰρήνης
be YOU performing; and the God of the peace
ἔσται μεθ' ὑμῶν.
will be with YOU.
10 Ἐχάρην δὲ ἐν κυρίῳ μεγάλως ὅτι
I rejoiced but in Lord greatly that
ἤδη ποτὲ ἀνεθάλετε τὸ
already sometime YOU made flourish again the

become known to all
men. The Lord* is
near. 6 Do not be
anxious over anything,
but in everything
by prayer and
supplication along
with thanksgiving
let YOUR petitions be
made known to God;
7 and the peace of
God that excels all
thought will guard
YOUR hearts and YOUR
mental powers by
means of Christ Jesus.
8 Finally, brothers,
whatever things are
true, whatever things
are of serious concern,
whatever things are
righteous, whatever
things are chaste,
whatever things are
lovable, whatever
things are well spoken
of, whatever virtue
there is and whatever
praiseworthy thing
there is, continue
considering these
things. 9 The things
that YOU learned as
well as accepted and
heard and saw in
connection with me,
practice these; and
the God of peace will
be with you.
10 I do rejoice
greatly in [the] Lord*
that now at last YOU
have revived YOUR

5* The Lord, ℵABVg; Jehovah, $J^{7,8}$. 10* Lord, ℵABVg; Jehovah, $J^{7,8,13,14,16,24}$.

ὑπὲρ ἐμοῦ φρονεῖν, ἐφ'
over me to be minding, upon
ᾧ καὶ ἐφρονεῖτε
which also YOU were minding
ἠκαιρεῖσθε δέ. 11 οὐχ
YOU were being without opportunity but. Not
ὅτι καθ' ὑστέρησιν λέγω, ἐγὼ
that according to lack I am saying, I
γὰρ ἔμαθον ἐν οἷς εἰμὶ αὐτάρκης
for I learned in what (things) I am self-sufficient
εἶναι· 12 οἶδα καὶ
to be; I have known and
ταπεινοῦσθαι, οἶδα καὶ
to be being made lowly, I have known also
περισσεύειν· ἐν παντὶ καὶ ἐν πᾶσιν
to be abounding; in everything and in all (things)
μεμύημαι, καὶ
I have been initiated into secrets, and
χορτάζεσθαι καὶ πεινᾶν, καὶ
to be being sated with food and to be hungering, and
περισσεύειν καὶ ὑστερεῖσθαι· 13 πάντα
to be abounding and to be lacking; all (things)
ἰσχύω ἐν τῷ ἐνδυναμοῦντί
I am having strength for in the (one) empowering
με.
me.

14 πλὴν καλῶς ἐποιήσατε
Besides finely YOU did
συνκοινωνήσαντές μου τῇ θλίψει.
having shared with me to the tribulation.
15 οἴδατε δὲ καὶ ὑμεῖς, Φιλιππήσιοι,
You have known but also YOU, Philippians,
ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε
that in beginning of the good news, when
ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι
I went out from Macedonia, not one to me
ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως
ecclesia shared into word of giving
καὶ λήμψεως εἰ μὴ ὑμεῖς μόνοι, 16 ὅτι
and receiving if not YOU alone, because
καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δὶς εἰς
also in Thessalonica and once and twice into
τὴν χρείαν μοι ἐπέμψατε. 17 οὐχ ὅτι
the need to me YOU sent. Not that
ἐπιζητῶ τὸ δόμα, ἀλλὰ
I am seeking upon the gift, but
ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα
I am seeking upon the fruitage the becoming more
εἰς λόγον ὑμῶν. 18 ἀπέχω δὲ
into word of YOU. I am having from but

thinking in my behalf,
to which YOU were
really giving thought,
but YOU lacked
opportunity. 11 Not
that I am speaking
with regard to being
in want, for I have
learned, in whatever
circumstances I am,
to be self-sufficient.
12 I know indeed
how to be low [on
provisions], I know
indeed how to have
an abundance. In
everything and in all
circumstances I have
learned the secret of
both how to be full
and how to hunger,
both how to have an
abundance and how to
suffer want. 13 For
all things I have the
strength by virtue
of him who imparts
power to me.
14 Nevertheless,
YOU acted well in
becoming sharers with
me in my tribulation.
15 In fact, YOU Phi-
lip'pi·ans, also know
that at [the] start of
declaring the good
news, when I departed
from Mac·e·do'ni·a,
not a congregation
took a share with
me in the matter of
giving and receiving,
except YOU alone;
16 because, even in
Thes·sa·lo·ni'ca, YOU
sent something to
me both once and a
second time for my
need. 17 Not that I
am earnestly seeking
the gift, but that I
am earnestly seeking
the fruitage that
brings more credit
to YOUR account.
18 However, I have

πάντα καὶ περισσεύω· πεπλήρωμαι
all (things) and I am abounding; I have been filled
δεξάμενος παρὰ Ἐπαφροδίτου τὰ
having received beside of Epaphroditus the (things)
παρ' ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν
beside of YOU, odor of sweet-smelling, sacrifice
δεκτήν, εὐάρεστον τῷ θεῷ. 19 ὁ δὲ
acceptable, well-pleasing to the God. The but
θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν
God of me will fill all need of YOU
κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν
according to the riches of him in glory in
Χριστῷ Ἰησοῦ. 20 τῷ δὲ θεῷ καὶ πατρὶ
Christ Jesus. To the but God and Father
ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων·
of us the glory into the ages of the ages;
ἀμήν.
amen.
21 Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ
Greet YOU every holy (one) in Christ
Ἰησοῦ. Ἀσπάζονται ὑμᾶς οἱ σὺν
Jesus. They are greeting YOU the together with
ἐμοὶ ἀδελφοί. 22 ἀσπάζονται ὑμᾶς πάντες
me brothers. They are greeting YOU all
οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ
the holy (ones), mostly but the (ones) out of
τῆς Καίσαρος οἰκίας.
the of Caesar household.
23 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.
Jesus Christ with the spirit of YOU.

all things in full and
have an abundance.
I am filled, now that
I have received from
E·paph·ro·di'tus the
things from YOU,
a sweet-smelling
odor, an acceptable
sacrifice, well-pleasing
to God.* 19 In turn,
my God will fully
supply all YOUR need
to the extent of his
riches in glory by
means of Christ Jesus.
20 Now to our God
and Father be the
glory forever and ever.
Amen.
21 Give my greet-
ings to every holy one
in union with Christ
Jesus. The brothers
who are with me send
YOU their greetings.
22 All the holy ones,
but especially those
of the household of
Caesar,* send YOU
their greetings.
23 The undeserved
kindness of the Lord
Jesus Christ [be] with
the spirit YOU [show].

18* God, אABVgSyp; Jehovah, J7,8. 22* Or, "the emperor."

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ

TOWARD COLOSSIANS

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul apostle of Christ Jesus through
θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς
will of God and Timothy the brother
2 τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς
to the in Colossae holy and faithful
ἀδελφοῖς ἐν Χριστῷ·
brothers in Christ;
χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
undeserved kindness to YOU and peace from
θεοῦ πατρὸς ἡμῶν.
God Father of us.
3 Εὐχαριστοῦμεν τῷ θεῷ πατρὶ
We are giving thanks to the God Father
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε
of the Lord of us of Jesus Christ always
περὶ ὑμῶν προσευχόμενοι, 4 ἀκούσαντες τὴν
about YOU praying, having heard the
πίστιν ὑμῶν ἐν Χριστῷ Ἰησοῦ καὶ τὴν ἀγάπην
faith of YOU in Christ Jesus and the love
ἣν ἔχετε εἰς πάντας τοὺς
which YOU are having into all the
ἁγίους 5 διὰ τὴν ἐλπίδα τὴν
holy (ones) through the hope the
ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν
lying away to YOU in the heavens, which
προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας
YOU heard before in the word of the truth
τοῦ εὐαγγελίου 6 τοῦ παρόντος
of the good news of the (one) being alongside
εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ
into YOU, according as also in all the world
ἐστὶν καρποφορούμενον καὶ αὐξανόμενον
it is bearing fruit and increasing
καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας
according as also in YOU, from which day
ἠκούσατε καὶ ἐπέγνωτε τὴν
YOU heard and YOU accurately knew the
χάριν τοῦ θεοῦ ἐν ἀληθείᾳ·
undeserved kindness of the God in truth;
7 καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ
according as YOU learned from Epaphras the
ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστιν
loved fellow slave of us, who is

1 Paul, an apostle
of Christ Jesus
through God's will,
and Timothy [our]
brother 2 to the
holy ones and faithful
brothers in union with
Christ at Co·los'sae:
May YOU have
undeserved kindness
and peace from God
our Father.
3 We thank God the
Father of our Lord
Jesus Christ always
when we pray for YOU,
4 since we heard of
YOUR faith in connec-
tion with Christ Jesus
and the love YOU have
for all the holy ones
5 because of the hope
that is being reserved
for YOU in the heav-
ens. This [hope] YOU
heard of before by the
telling of the truth
of that good news
6 which has presented
itself to YOU, even
as it is bearing fruit
and increasing in
all the world just
as [it is doing] also
among YOU, from the
day YOU heard and
accurately knew the
undeserved kindness
of God in truth.
7 That is what YOU
have learned from
Ep'a·phras our beloved
fellow slave, who is

πιστὸς ὑπὲρ ἡμῶν διάκονος τοῦ χριστοῦ,
faithful over us servant of the Christ,
8 ὁ καὶ δηλώσας ἡμῖν τὴν
the (one) also having made evident to us the
ὑμῶν ἀγάπην ἐν πνεύματι.
of YOU love in spirit.
9 Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς
Through this also we, from which
ἡμέρας ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν
day we heard, not we are ceasing over YOU
προσευχόμενοι καὶ αἰτούμενοι ἵνα
praying and petitioning in order that
πληρωθῆτε τὴν ἐπίγνωσιν
YOU might be filled with the accurate knowledge
τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ
of the will of him in all wisdom and
συνέσει πνευματικῇ, 10 περιπατῆσαι
comprehension spiritual, to walk
ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκίαν ἐν
worthily of the Lord into all pleasing in
παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες καὶ
every work good bearing fruit and
αὐξανόμενοι τῇ ἐπιγνώσει τοῦ
increasing to the accurate knowledge of the
θεοῦ, 11 ἐν πάσῃ δυνάμει δυναμούμενοι
God, in all power being made powerful
κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς
according to the might of the glory of him into
πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ
all endurance and longness of spirit with
χαρᾶς, 12 εὐχαριστοῦντες τῷ πατρὶ
joy, (ones) giving thanks to the Father
τῷ ἱκανώσαντι ὑμᾶς εἰς τὴν
the (one) having made sufficient YOU into the
μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ
portion of the lot of the holy (ones) in the
φωτί.
light.
13 ὃς ἐρύσατο ἡμᾶς ἐκ τῆς
Who drew out to self us out of the
ἐξουσίας τοῦ σκότους καὶ μετέστησεν εἰς
authority of the darkness and transferred into
τὴν βασιλείαν τοῦ υἱοῦ τῆς ἀγάπης αὐτοῦ,
the kingdom of the Son of the love of him,
14 ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν,
in whom we are having the release by ransom,
τὴν ἄφεσιν τῶν ἁμαρτιῶν· 15 ὅς ἐστιν
the letting go off of the sins; who is

a faithful minister
of the Christ on
our behalf, 8 who
also disclosed to
us YOUR love in a
spiritual way.
9 That is also why
we, from the day we
heard [of it], have not
ceased praying for YOU
and asking that YOU
may be filled with the
accurate knowledge
of his will in all
wisdom and spiritual
comprehension,
10 in order to walk
worthily of Jehovah*
to the end of fully
pleasing [him] as YOU
go on bearing fruit
in every good work
and increasing in the
accurate knowledge of
God, 11 being made
powerful with all
power to the extent of
his glorious might so
as to endure fully and
be long-suffering with
joy, 12 thanking the
Father who rendered
YOU suitable for YOUR
participation in the
inheritance of the
holy ones in the light.
13 He delivered us
from the authority
of the darkness
and transferred us
into the kingdom
of the Son of his
love, 14 by means
of whom we have our
release by ransom,
the forgiveness of
our sins. 15 He is

10* Jehovah, J[7,8]; God, Vg; the Lord, ℵAB.

εἰκὼν τοῦ θεοῦ τοῦ ἀοράτου, πρωτότοκος
image of the God the invisible, firstborn
πάσης κτίσεως, 16 ὅτι ἐν αὐτῷ
of all creation, because in him
ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς
it was created the all (things) in the heavens
καὶ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ
and upon the earth, the (things) visible and
τὰ ἀόρατα, εἴτε θρόνοι εἴτε
the (things) invisible, whether thrones or
κυριότητες εἴτε ἀρχαὶ εἴτε ἐξουσίαι·
lordships or governments or authorities;
τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν
the all (things) through him and into him
ἔκτισται· 17 καὶ αὐτὸς ἔστιν πρὸ
it has been created; and he is before
πάντων καὶ τὰ πάντα ἐν αὐτῷ
all (things) and the all (things) in him
συνέστηκεν, 18 καὶ αὐτός ἐστιν ἡ
it has stood together, and he is the
κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας·
head of the body, of the ecclesia;
ὅς ἐστιν ἡ ἀρχή, πρωτότοκος ἐκ
who is the beginning, firstborn out of
τῶν νεκρῶν, ἵνα γένηται ἐν
the dead (ones), in order that might become in
πᾶσιν αὐτὸς πρωτεύων,
all (things) he holding the first place,
19 ὅτι ἐν αὐτῷ εὐδόκησεν πᾶν τὸ
because in him he thought well all the
πλήρωμα κατοικῆσαι 20 καὶ δι' αὐτοῦ
fullness to dwell down and through him
ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν,
to reconcile the all (things) into him,
εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ
having made peace through the blood of the
σταυροῦ αὐτοῦ, δι' αὐτοῦ εἴτε
stake of him, through him whether
τὰ ἐπὶ τῆς γῆς εἴτε τὰ ἐν
the (things) upon the earth or the (things) in
τοῖς οὐρανοῖς.
the heavens.
21 καὶ ὑμᾶς ποτὲ ὄντας
And YOU sometime being
ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ
having been alienated and enemies to the
διανοίᾳ ἐν τοῖς ἔργοις τοῖς
mental perception in the works the

the image of the invisible God, the firstborn of all creation; 16 because by means of him all [other]* things were created in the heavens and upon the earth, the things visible and the things invisible, no matter whether they are thrones or lordships or governments or authorities. All [other] things have been created through him and for him. 17 Also, he is before all [other] things and by means of him all [other] things were made to exist, 18 and he is the head of the body, the congregation. He is the beginning, the firstborn from the dead, that he might become the one who is first in all things; 19 because [God] saw good for all fullness to dwell in him, 20 and through him to reconcile again to himself all [other] things by making peace through the blood [he shed] on the torture stake,* no matter whether they are the things upon the earth or the things in the heavens.

21 Indeed, YOU who were once alienated and enemies because YOUR minds were on the works that were

16* All [other], as in Luke 11:41, 42. 20* See App 3c.

πονηροῖς, — 22 νυνὶ δὲ ἀποκατήλλαξεν ἐν
wicked, — now but he reconciled in
τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ
the body of the flesh of him through the
θανάτου, — παραστῆσαι ὑμᾶς ἁγίους καὶ
death, — to present YOU holy and
ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ,
unspotted and unaccusable down in sight of him,
23 εἴ γε ἐπιμένετε τῇ πίστει
if in fact YOU are remaining upon to the faith
τεθεμελιωμένοι καὶ ἑδραῖοι καὶ μὴ
having been founded and settled and not
μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ
being moved elsewhere from the hope of the
εὐαγγελίου οὗ ἠκούσατε, τοῦ
good news of which YOU heard, of the (one)
κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ
having been preached in all creation the under
τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος
the heaven, of which became I Paul
διάκονος.
servant.
24 Νῦν χαίρω ἐν τοῖς παθήμασιν
Now I am rejoicing in the sufferings
ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ
over YOU, and I am filling up instead the
ὑστερήματα τῶν θλίψεων τοῦ χριστοῦ
lacking (things) of the tribulations of the Christ
ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ,
in the flesh of me over the body of him,
ὅ ἐστιν ἡ ἐκκλησία, 25 ἧς
which is the ecclesia, of which
ἐγενόμην ἐγὼ διάκονος κατὰ τὴν
I became I servant according to the
οἰκονομίαν τοῦ θεοῦ τὴν
house administration of the God the
δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν
having been given to me into YOU to fulfill the
λόγον τοῦ θεοῦ, 26 τὸ μυστήριον τὸ
word of the God, the mystery the
ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ
having been hidden away from the ages and
ἀπὸ τῶν γενεῶν, — νῦν δὲ ἐφανερώθη
from the generations, — now but it was manifested
τοῖς ἁγίοις αὐτοῦ, 27 οἷς ἠθέλησεν
to the holy (ones) of him, to whom willed
ὁ θεὸς γνωρίσαι τί τὸ πλοῦτος τῆς
the God to make known what the riches of the
δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν,
glory of the mystery this in the nations,

wicked, 22 he now has again reconciled by means of that one's fleshly body through [his] death, in order to present YOU holy and unblemished and open to no accusation before him, 23 provided, of course, that YOU continue in the faith, established on the foundation and steadfast and not being shifted away from the hope of that good news which YOU heard, and which was preached in all creation that is under heaven. Of this [good news] I Paul became a minister.

24 I am now rejoicing in my sufferings for YOU, and I, in my turn, am filling up what is lacking of the tribulations of the Christ in my flesh on behalf of his body, which is the congregation. 25 I became a minister of this [congregation] in accordance with the stewardship from God which was given me in YOUR interest to preach the word of God fully, 26 the sacred secret that was hidden from the past systems of things and from the past generations. But now it has been made manifest to his holy ones, 27 to whom God has been pleased to make known what are the glorious riches of this sacred secret among the nations.

ὅ ἐστιν Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς
which is Christ in you, the hope of the

δόξης· 28 ὃν ἡμεῖς καταγγέλλομεν
glory; whom we are announcing down

νουθετοῦντες πάντα ἄνθρωπον καὶ
putting mind into every man and

διδάσκοντες πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ,
teaching every man in all wisdom,

ἵνα παραστήσωμεν πάντα ἄνθρωπον
in order that we might present every man

τέλειον ἐν Χριστῷ· 29 εἰς ὃ καὶ
perfect in Christ; into which also

κοπιῶ ἀγωνιζόμενος κατὰ τὴν
I am laboring struggling according to the

ἐνέργειαν αὐτοῦ τὴν ἐνεργουμένην ἐν
operation within of him the operating within in

ἐμοὶ ἐν δυνάμει.
me in power.

2 Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον
I am willing for you to have known how great

ἀγῶνα ἔχω ὑπὲρ ὑμῶν καὶ τῶν
struggle I am having over you and of the (ones)

ἐν Λαοδικίᾳ καὶ ὅσοι οὐχ ἑόρακαν
in Laodicea and as many as not have seen

τὸ πρόσωπόν μου ἐν σαρκί, 2 ἵνα
the face of me in flesh, in order that

παρακληθῶσιν αἱ καρδίαι αὐτῶν,
might be comforted the hearts of them,

συνβιβασθέντες ἐν ἀγάπῃ καὶ
having been made to go together in love and

εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς
into all riches of the fully being borne of the

συνέσεως, εἰς ἐπίγνωσιν τοῦ
comprehension, into accurate knowledge of the

μυστηρίου τοῦ θεοῦ, Χριστοῦ, 3 ἐν ᾧ
mystery of the God, of Christ, in whom

εἰσὶν πάντες οἱ θησαυροὶ τῆς σοφίας
are all the treasures of the wisdom

καὶ γνώσεως ἀπόκρυφοι.
and of knowledge hidden away (ones).

4 Τοῦτο λέγω ἵνα μηδεὶς ὑμᾶς
This I am saying in order that no one you

παραλογίζηται ἐν πιθανολογίᾳ. 5 εἰ γὰρ
may be deluding in persuasive saying. If for

καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ
even to the flesh I am absent, but to the

πνεύματι σὺν ὑμῖν εἰμί, χαίρων καὶ
spirit together with you I am, rejoicing and

It is Christ in union with YOU, the hope of [his] glory. 28 He is the one we are publicizing, admonishing every man and teaching every man in all wisdom, that we may present every man complete in union with Christ. 29 To this end I am indeed working hard, exerting myself in accordance with the operation of him and which is at work in me with power.

2 For I want YOU to realize how great a struggle I am having in behalf of YOU and of those at La·o·di·ce'a and of all those who have not seen my face in the flesh, 2 that their hearts may be comforted, that they may be harmoniously joined together in love and with a view to all the riches of the full assurance of [their] understanding, with a view to an accurate knowledge of the sacred secret of God, namely, Christ. 3 Carefully concealed in him are all the treasures of wisdom and of knowledge. 4 This I am saying that no man may delude YOU with persuasive arguments. 5 For though I am absent in the flesh, all the same I am with YOU in the spirit, rejoicing and

βλέπων ὑμῶν τὴν τάξιν καὶ τὸ στερέωμα
seeing of you the line-up and the firmness

τῆς εἰς Χριστὸν πίστεως ὑμῶν.
of the into Christ faith of you.

6 Ὡς οὖν παρελάβετε τὸν
As therefore you received alongside the

Χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ
Christ Jesus the Lord, in him

περιπατεῖτε, 7 ἐρριζωμένοι καὶ
be you walking, having been rooted and

ἐποικοδομούμενοι ἐν αὐτῷ καὶ βεβαιούμενοι
being built upon in him and being stabilized

τῇ πίστει καθὼς ἐδιδάχθητε,
in the faith according as you were taught,

περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.
abounding in it in thanksgiving.

8 Βλέπετε μή τις ὑμᾶς ἔσται
Be you looking at not someone you will be

ὁ συλαγωγῶν διὰ τῆς
the (one) leading as booty through the

φιλοσοφίας καὶ κενῆς ἀπάτης κατὰ
philosophy and empty seduction according to

τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ
the tradition of the men, according to

τὰ στοιχεῖα τοῦ κόσμου καὶ οὐ
the elementary things of the world and not

κατὰ Χριστόν· 9 ὅτι ἐν αὐτῷ
according to Christ; because in him

κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος
is dwelling down all the fullness of the divinity

σωματικῶς, 10 καὶ ἐστὲ ἐν αὐτῷ
bodily, and you are in him

πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ
(ones) having been filled, who is the head

πάσης ἀρχῆς καὶ ἐξουσίας, 11 ἐν ᾧ
of all government and of authority, in whom

καὶ περιετμήθητε περιτομῇ
also you were circumcised to circumcision

ἀχειροποιήτῳ ἐν τῇ ἀπεκδύσει τοῦ
not done by hand in the stripping off of the

σώματος τῆς σαρκός, ἐν τῇ περιτομῇ
body of the flesh, in the circumcision

τοῦ Χριστοῦ, 12 συνταφέντες
of the Christ, having been jointly buried

αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ
to him in the baptism, in whom also

συνηγέρθητε διὰ τῆς πίστεως
you were jointly raised up through the faith

beholding YOUR good order and the firmness of YOUR faith toward Christ.

6 Therefore, as YOU have accepted Christ Jesus the Lord, go on walking in union with him, 7 rooted and being built up in him and being stabilized in the faith, just as YOU were taught, overflowing with [faith] in thanksgiving.

8 Look out: perhaps there may be someone who will carry YOU off as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ; 9 because it is in him that all the fullness of the divine quality dwells bodily. 10 And so YOU are possessed of a fullness by means of him, who is the head of all government and authority. 11 By relationship with him YOU were also circumcised with a circumcision performed without hands by the stripping off the body of the flesh, by the circumcision that belongs to the Christ, 12 for YOU were buried with him in [his] baptism, and by relationship with him YOU were also raised up together through [YOUR] faith

τῆς ἐνεργείας τοῦ θεοῦ τοῦ
of the operation within of the God the (one)
ἐγείραντος αὐτὸν ἐκ νεκρῶν.
having raised up him out of dead (ones).
13 καὶ ὑμᾶς νεκροὺς ὄντας τοῖς
And YOU dead (ones) being to the
παραπτώμασιν καὶ τῇ ἀκροβυστίᾳ τῆς
falls beside and to the uncircumcision of the
σαρκὸς ὑμῶν, συνεζωοποίησεν ὑμᾶς
flesh of YOU, he made alive together YOU
σὺν αὐτῷ· χαρισάμενος
together with him; having graciously forgiven
ἡμῖν πάντα τὰ παραπτώματα,
to us all the falls beside,
14 ἐξαλείψας τὸ καθ' ἡμῶν
having wiped out the down on us
χειρόγραφον τοῖς δόγμασιν ὃ ἦν
handwriting to the decrees which was
ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν
under-in-against to us, and it he has lifted up
ἐκ τοῦ μέσου προσηλώσας αὐτὸ
out of the middle having nailed toward it
τῷ σταυρῷ· 15 ἀπεκδυσάμενος τὰς
to the stake; having stripped off the
ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμάτισεν
governments and the authorities he made show of
ἐν παρρησίᾳ θριαμβεύσας αὐτοὺς
in outspokenness having triumphed over them
ἐν αὐτῷ.
in it.
16 Μὴ οὖν τις ὑμᾶς κρινέτω
Not therefore anyone YOU let him be judging
ἐν βρώσει καὶ ἐν πόσει ἢ ἐν μέρει
in eating and in drinking or in part
ἑορτῆς ἢ νεομηνίας ἢ σαββάτων,
of festival or of new moon or of sabbaths,
17 ἅ ἐστιν σκιὰ τῶν
which (things) is shadow of the (things)
μελλόντων, τὸ δὲ σῶμα τοῦ χριστοῦ.
being about to, the but body of the Christ.
18 μηδεὶς ὑμᾶς καταβραβευέτω
No one YOU let him be depriving of prize
θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ
willing in lowly-mindedness and form of worship
τῶν ἀγγέλων, ἃ ἑόρακεν
of the angels, which (things) he has seen
ἐμβατεύων, εἰκῇ φυσιούμενος ὑπὸ τοῦ
stepping into, in vain being puffed up by the

in the operation of
God, who raised him
up from the dead.
13 Furthermore,
though YOU were dead
in YOUR trespasses
and in the uncircum-
cised state of YOUR
flesh, [God]* made
YOU alive together
with him. He kindly
forgave us all our
trespasses 14 and
blotted out the hand-
written document*
against us, which
consisted of decrees
and which was in
opposition to us; and
He has taken it out
of the way by nailing
it to the torture
stake.″ 15 Stripping
the governments and
the authorities bare,
he exhibited them
in open public as
conquered, leading
them in a triumphal
procession by means
of it.
16 Therefore let
no man judge YOU in
eating and drinking or
in respect of a festival
or of an observance
of the new moon or
of a sabbath; 17 for
those things are a
shadow of the things
to come, but the
reality belongs to the
Christ. 18 Let no
man deprive YOU of
the prize who takes
delight in a [mock]
humility and a form
of worship of the an-
gels, "taking his stand
on" the things he has
seen, puffed up with-
out proper cause by

13* Literally, "he." 14* Or, "covenant." 14″ See App 3c.

νοὸς τῆς σαρκὸς αὐτοῦ, 19 καὶ οὐ
mind of the flesh of him, and not
κρατῶν τὴν κεφαλήν, ἐξ οὗ πᾶν
holding fast the head, out of whom all
τὸ σῶμα διὰ τῶν ἁφῶν καὶ
the body through the connections and
συνδέσμων ἐπιχορηγούμενον καὶ
bonds together (it) being supplied and
συνβιβαζόμενον αὔξει τὴν
(it) being made to go together is growing the
αὔξησιν τοῦ θεοῦ.
growth of the God.
20 Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ
If YOU died together with Christ from
τῶν στοιχείων τοῦ κόσμου, τί ὡς
the elementary things of the world, why as
ζῶντες ἐν κόσμῳ δογματίζεσθε
living in world are YOU subjecting selves to decrees
21 Μὴ ἅψῃ μηδὲ γεύσῃ
Not you should touch not-but you should taste
μηδὲ θίγῃς, 22 ἅ ἐστιν
not-but you should contact, which (things) is
πάντα εἰς φθορὰν τῇ ἀποχρήσει,
all (things) into corruption to the using off,
κατὰ τὰ ἐντάλματα καὶ διδασκαλίας
according to the commands and teachings
τῶν ἀνθρώπων; 23 ἅτινά ἐστιν λόγον
of the men? Which (things) is word
μὲν ἔχοντα σοφίας ἐν
indeed having of wisdom in
ἐθελοθρησκίᾳ καὶ ταπεινοφροσύνῃ
self-willed form of worship and lowly-mindedness
καὶ ἀφειδίᾳ σώματος, οὐκ ἐν τιμῇ τινι
and unsparing of body, not in honor any
πρὸς πλησμονὴν τῆς σαρκός.
toward fullness of the flesh.
3 Εἰ οὖν συνηγέρθητε τῷ
If therefore YOU were raised up with the
χριστῷ, τὰ ἄνω ζητεῖτε,
Christ, the (things) upward be YOU seeking,
οὗ ὁ χριστός ἐστιν ἐν δεξιᾷ τοῦ
where the Christ is in right [hand] of the
θεοῦ καθήμενος· 2 τὰ ἄνω
God sitting; the (things) upward
φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς,
be YOU minding, not the (things) upon the earth,
3 ἀπεθάνετε γάρ, καὶ ἡ ζωὴ ὑμῶν
YOU died for, and the life of YOU

his fleshly frame of
mind, 19 whereas he
is not holding fast to
the head, to the one
from whom all the
body, being supplied
and harmoniously
joined together by
means of its joints
and ligaments, goes
on growing with the
growth that God
gives.
20 If YOU died
together with Christ
toward the elementary
things of the world,
why do YOU, as if
living in the world,
further subject your-
selves to the decrees:
21 "Do not handle,
nor taste, nor touch,"
22 respecting things
that are all destined
to destruction by
being used up, in
accordance with
the commands and
teachings of men?
23 Those very things
are, indeed, possessed
of an appearance
of wisdom in a
self-imposed form of
worship and [mock]
humility, a severe
treatment of the body;
but they are of no
value in combating
the satisfying of the
flesh.
3 If, however, YOU
were raised up
with the Christ,
go on seeking the
things above, where
the Christ is seated
at the right hand of
God. 2 Keep YOUR
minds fixed on the
things above, not on
the things upon the
earth. 3 For YOU
died, and YOUR life

κέκρυπται σὺν τῷ χριστῷ ἐν τῷ
has been hidden together with the Christ in the
θεῷ· 4 ὅταν ὁ χριστὸς
God; whenever the Christ
φανερωθῇ, ἡ ζωὴ ἡμῶν τότε καὶ
should be made manifest, the life of us then also
ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε
YOU together with him will be made manifest
ἐν δόξῃ.
in glory.

5 Νεκρώσατε οὖν τὰ μέλη τὰ
Deaden YOU therefore the members the
ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος,
upon the earth, fornication, uncleanness, passion,
ἐπιθυμίαν κακήν, καὶ τὴν πλεονεξίαν ἥτις
desire bad, and the covetousness which
ἐστὶν εἰδωλολατρία, 6 δι' ἃ
is idolatry, through which (things)
ἔρχεται ἡ ὀργὴ τοῦ θεοῦ· 7 ἐν
is coming the wrath of the God; in
οἷς καὶ ὑμεῖς περιεπατήσατέ
which (things) also YOU walked
ποτε ὅτε ἐζῆτε ἐν τούτοις·
sometime when YOU were living in these (things);
8 νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα,
now but put YOU away also YOU the all (things),
ὀργήν, θυμόν, κακίαν, βλασφημίαν,
wrath, anger, badness, blasphemy,
αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν·
disgraceful talk out of the mouth of YOU;
9 μὴ ψεύδεσθε εἰς ἀλλήλους·
not be YOU lying into one another;
ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον
having stripped off the old man
σὺν ταῖς πράξεσιν αὐτοῦ, 10 καὶ
together with the acts of him, and
ἐνδυσάμενοι τὸν νέον τὸν
having put on the new the (one)
ἀνακαινούμενον εἰς ἐπίγνωσιν
being made new again into accurate knowledge
κατ' εἰκόνα τοῦ κτίσαντος
according to image of the (one) having created
αὐτόν, 11 ὅπου οὐκ ἔνι Ἕλλην καὶ
him, where not there is Greek and
Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία,
Jew, circumcision and uncircumcision,
βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ
barbarian, Scythian, slave, freeman, but
πάντα καὶ ἐν πᾶσιν Χριστός.
all (things) and in all Christ.

has been hidden with
the Christ in union
with God. 4 When
the Christ, our life, is
made manifest, then
YOU also will be made
manifest with him in
glory.
5 Deaden, therefore,
YOUR body members
that are upon the
earth as respects
fornication, unclean-
ness, sexual appetite,
hurtful desire, and
covetousness, which
is idolatry. 6 On
account of those
things the wrath of
God is coming. 7 In
those very things
YOU, too, once walked
when YOU used to
live in them. 8 But
now really put them
all away from YOU,
wrath, anger, badness,
abusive speech, and
obscene talk out of
YOUR mouth. 9 Do
not be lying to one
another. Strip off the
old personality with
its practices, 10 and
clothe yourselves with
the new [personality],
which through
accurate knowledge
is being made new
according to the
image of the One who
created it, 11 where
there is neither Greek
nor Jew, circumcision
nor uncircumcision,
foreigner, Scyth'i·an,
slave, freeman, but
Christ is all things
and in all.

12 Ἐνδύσασθε οὖν ὡς ἐκλεκτοὶ
Put YOU on selves therefore as chosen (ones)
τοῦ θεοῦ, ἅγιοι καὶ ἠγαπημένοι,
of the God, holy (ones) and having been loved,
σπλάγχνα οἰκτιρμοῦ, χρηστότητα,
bowels of compassion, kindness,
ταπεινοφροσύνην, πραΰτητα, μακροθυμίαν,
lowliness of mind, mildness, longness of spirit,
13 ἀνεχόμενοι ἀλλήλων καὶ
having selves up of one another and
χαριζόμενοι ἑαυτοῖς ἐάν τις πρός
graciously forgiving to selves if ever anyone toward
τινα ἔχῃ μομφήν· καθὼς καὶ
someone may have complaint; according as also
ὁ κύριος ἐχαρίσατο ὑμῖν οὕτως καὶ
the Lord graciously forgave to YOU thus also
ὑμεῖς· 14 ἐπὶ πᾶσι δὲ τούτοις τὴν
YOU; upon all but these (things) the
ἀγάπην, ὅ ἐστιν σύνδεσμος τῆς
love, which is joint bond of the
τελειότητος.
perfection.

15 καὶ ἡ εἰρήνη τοῦ χριστοῦ
And the peace of the Christ
βραβευέτω ἐν ταῖς καρδίαις ὑμῶν,
let be acting as umpire in the hearts of YOU,
εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ σώματι·
into which also YOU were called in one body;
καὶ εὐχάριστοι γίνεσθε. 16 ὁ λόγος
and thankful be YOU becoming. The word
τοῦ χριστοῦ ἐνοικείτω ἐν ὑμῖν πλουσίως
of the Christ let be indwelling in YOU richly
ἐν πάσῃ σοφίᾳ· διδάσκοντες καὶ
in all wisdom; (ones) teaching and
νουθετοῦντες ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαῖς
putting mind in selves to psalms, to hymns, to songs
πνευματικαῖς ἐν χάριτι, ᾄδοντες ἐν ταῖς
spiritual in graciousness, singing in the
καρδίαις ὑμῶν τῷ θεῷ· 17 καὶ πᾶν
hearts of YOU to the God; and every
ὅτι ἐὰν ποιῆτε ἐν λόγῳ ἢ
which thing if ever YOU may be doing in word or
ἐν ἔργῳ, πάντα ἐν ὀνόματι κυρίου Ἰησοῦ,
in work, all (things) in name of Lord Jesus,

12 Accordingly, as
God's chosen ones,
holy and loved, clothe
yourselves with the
tender affections
of compassion,
kindness, lowliness
of mind,* mildness,
and long-suffering.
13 Continue putting
up with one another
and forgiving one
another freely if
anyone has a cause
for complaint against
another. Even as Je-
hovah* freely forgave
YOU, so do YOU also.
14 But, besides all
these things, [clothe
yourselves with] love,
for it is a perfect bond
of union.
15 Also, let the
peace of the Christ*
control in YOUR
hearts, for YOU were,
in fact, called to it in
one body. And show
yourselves thankful.
16 Let the word of the
Christ* reside in YOU
richly in all wisdom.
Keep on teaching
and admonishing one
another with psalms,
praises to God,
spiritual songs with
graciousness, singing
in YOUR hearts to
Jehovah.# 17 And
whatever it is that
YOU do in word or in
work, do everything
in the name of
the Lord Jesus,

12* Or, "humility." 13* Jehovah, J[23]; God, ℵ*; the Lord, P[46]ABD*. 15* The Christ, ℵ*ABC*D*; Jehovah, J[7,8]; God, ℵ[c]C[c]D[c]. 16* The Christ, P[46]ℵ[c]BC[c]DVg; the Lord, ℵ*; God, AC*. 16# Jehovah, J[7,8,13,14,16,17]; God, P[46]ℵABC*D*VgSy[h,p]; the Lord, C[c]D[c].

εὐχαριστοῦντες τῷ θεῷ πατρὶ δι' αὐτοῦ.
giving thanks to the God Father through him.
18 Αἱ γυναῖκες, ὑποτάσσεσθε
The women, be you subjecting selves
τοῖς ἀνδράσιν, ὡς ἀνῆκεν ἐν κυρίῳ.
to the male persons, as it was becoming in Lord.
19 Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας
The male persons, be you loving the women
καὶ μὴ πικραίνεσθε πρὸς αὐτάς.
and not be you embittering selves toward them.
20 Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν
The children, be you obeying to the parents
κατὰ πάντα, τοῦτο γὰρ εὐάρεστόν
according to all (things), this for well-pleasing
ἐστιν ἐν κυρίῳ. 21 Οἱ πατέρες, μὴ
is in Lord. The fathers, not
ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα
be you exciting the children of you, in order that
μὴ ἀθυμῶσιν. 22 Οἱ δοῦλοι,
not they may become dispirited. The slaves,
ὑπακούετε κατὰ πάντα τοῖς
be you obeying according to all (things) to the
κατὰ σάρκα κυρίοις, μὴ ἐν
according to flesh to lords, not in
ὀφθαλμοδουλίαις, ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν
eye-slaveries, as men pleasers, but in
ἁπλότητι καρδίας, φοβούμενοι τὸν κύριον.
simplicity of heart, fearing the Lord.
23 ὃ ἐὰν ποιῆτε, ἐκ ψυχῆς
Which if ever you may be doing, out of soul
ἐργάζεσθε, ὡς τῷ κυρίῳ καὶ οὐκ
be you working, as to the Lord and not
ἀνθρώποις, 24 εἰδότες ὅτι ἀπὸ κυρίου
to men, having known that from Lord
ἀπολήμψεσθε τὴν ἀνταπόδοσιν
you will receive back the gift back in exchange
τῆς κληρονομίας· τῷ κυρίῳ Χριστῷ
of the inheritance; to the Lord Christ
δουλεύετε· 25 ὁ γὰρ
be you slaving; the (one) for
ἀδικῶν κομίσεται ὃ
doing unrighteously will carry off for self which
ἠδίκησεν, καὶ οὐκ ἔστιν
he did unrighteously, and not is
προσωπολημψία.
receiving of face.

thanking God the
Father through him.
18 You wives, be in
subjection to [your]
husbands, as it is
becoming in [the]
Lord. 19 You hus-
bands, keep on loving
[your] wives and do
not be bitterly angry
with them. 20 You
children, be obedient
to [your] parents in
everything, for this
is well-pleasing in
[the] Lord. 21 You
fathers, do not be
exasperating your
children, so that they
do not become down-
hearted. 22 You
slaves, be obedient
in everything to
those who are [your]
masters in a fleshly
sense, not with acts
of eye-service, as men
pleasers, but with
sincerity of heart,
with fear of Jehovah.*
23 Whatever YOU
are doing, work at it
whole-souled as to
Jehovah,* and not
to men, 24 for YOU
know that it is from
Jehovah* YOU will
receive the due reward
of the inheritance.
SLAVE for the Master,
Christ. 25 Certainly
the one that is doing
wrong will receive
back what he wrongly
did, and there is no
partiality.

22* Jehovah, J[18,22]; the Lord, ℵ*ABCD*; God, P[46]ℵ[c]D[c]. 23* Jehovah, J[7,8,17,18,22,23]; the Lord, P[46]ℵABVg. 24* Jehovah, J[7,8,13,14,16-18,22-24]; Lord, ℵABVg.

4 Οἱ κύριοι, τὸ δίκαιον καὶ τὴν
The lords, the righteous (thing) and the
ἰσότητα τοῖς δούλοις παρέχεσθε,
equality to the slaves be you having beside,
εἰδότες ὅτι καὶ ὑμεῖς ἔχετε κύριον
having known that also you are having Lord
ἐν οὐρανῷ.
in heaven.
2 Τῇ προσευχῇ προσκαρτερεῖτε,
To the prayer be you persevering,
γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ,
staying awake in it in thanksgiving,
3 προσευχόμενοι ἅμα καὶ περὶ
praying at the same time also about
ἡμῶν, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν
us, in order that the God might open up to us
θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον
door of the word, to speak the mystery
τοῦ χριστοῦ, δι' ὃ καὶ
of the Christ, through which also
δέδεμαι, 4 ἵνα φανερώσω
I have been bound, in order that I might manifest
αὐτὸ ὡς δεῖ με λαλῆσαι.
it as it is binding me to speak.
5 Ἐν σοφίᾳ περιπατεῖτε πρὸς
In wisdom be you walking about toward
τοὺς ἔξω, τὸν καιρὸν
the (ones) outside, the appointed time
ἐξαγοραζόμενοι. 6 ὁ λόγος ὑμῶν πάντοτε
buying out for selves. The word of you always
ἐν χάριτι, ἅλατι ἠρτυμένος,
in graciousness, to salt having been seasoned,
εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ ἑκάστῳ
to know how it is binding you to one to each (one)
ἀποκρίνεσθαι.
to be answering.
7 Τὰ κατ' ἐμὲ πάντα
The (things) according to me all
γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς
will make known to you Tychicus the loved
ἀδελφὸς καὶ πιστὸς διάκονος καὶ σύνδουλος
brother and faithful servant and fellow slave
ἐν κυρίῳ, 8 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς
in Lord, whom I sent toward you into
αὐτὸ τοῦτο ἵνα γνῶτε
very this (thing) in order that you might know
τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς
the (things) about us and he might comfort the
καρδίας ὑμῶν, 9 σὺν Ὀνησίμῳ τῷ
hearts of you, together with Onesimus the

4 You masters, keep
dealing out what is
righteous and what is
fair to [your] slaves,
knowing that YOU
also have a Master in
heaven.
2 Be persevering
in prayer, remaining
awake in it with
thanksgiving, 3 at
the same time praying
also for us, that God
may open a door of
utterance to us, to
speak the sacred se-
cret about the Christ,
for which, in fact, I
am in prison bonds;
4 so that I shall make
it manifest as I ought
to speak.
5 Go on walking in
wisdom toward those
on the outside, buying
out the opportune
time for yourselves.
6 Let YOUR utterance
be always with
graciousness, seasoned
with salt, so as to
know how YOU ought
to give an answer to
each one.
7 All my affairs
Tych'i·cus, [my]
beloved brother and
faithful minister
and fellow slave in
[the] Lord, will make
known to YOU. 8 For
the very purpose of
YOUR knowing the
things having to do
with us and that he
may comfort YOUR
hearts, I am sending
him to YOU 9 along
with O·nes'i·mus, my

πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ
faithful and loved brother, who is out of
ὑμῶν· πάντα ὑμῖν γνωρίσουσιν
YOU; all (things) to YOU they will make known
τὰ ὧδε.
the (things) here.
10 Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ
Is greeting YOU Aristarchus the
συναιχμάλωτός μου, καὶ Μάρκος ὁ
fellow captive of me, and Mark the
ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε
cousin of Barnabas, about whom YOU received
ἐντολάς, ἐὰν ἔλθῃ πρὸς ὑμᾶς
commands, if ever he might come toward YOU
δέξασθε αὐτόν, 11 καὶ Ἰησοῦς ὁ
accept YOU him, and Jesus the (one)
λεγόμενος Ἰοῦστος, οἱ ὄντες ἐκ
being said Justus, the (ones) being out of
περιτομῆς, οὗτοι μόνοι συνεργοὶ εἰς τὴν
circumcision, these only fellow workers into the
βασιλείαν τοῦ θεοῦ, οἵτινες ἐγενήθησάν
kingdom of the God, who became
μοι παρηγορία. 12 ἀσπάζεται ὑμᾶς
to me consolation. Is greeting YOU
Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος
Epaphras the (one) out of YOU, slave
Χριστοῦ Ἰησοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ
of Christ Jesus, always struggling over
ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα
of YOU in the prayers, in order that
σταθῆτε τέλειοι καὶ πεπληροφορημένοι
YOU might stand perfect and having been fully borne
ἐν παντὶ θελήματι τοῦ θεοῦ.
in all will of the God.
13 μαρτυρῶ γὰρ αὐτῷ ὅτι
I am bearing witness for to him that
ἔχει πολὺν πόνον ὑπὲρ ὑμῶν καὶ
he is having much pain over YOU and
τῶν ἐν Λαοδικίᾳ καὶ τῶν ἐν
the (ones) in Laodicea and the (ones) in
Ἱερᾷ Πόλει.
Hierapolis.
14 ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς
Is greeting YOU Luke the healer
ὁ ἀγαπητὸς καὶ Δημᾶς. 15 Ἀσπάσασθε
the loved and Demas. Greet YOU
τοὺς ἐν Λαοδικίᾳ ἀδελφοὺς καὶ Νύμφαν
the in Laodicea brothers and Nymphas
καὶ τὴν κατ' οἶκον αὐτῆς ἐκκλησίαν.
and the according to house of her ecclesia.

faithful and beloved
brother, who is from
among YOU. All the
things here they will
make known to YOU.
10 Ar·is·tar'chus my
fellow captive sends
YOU his greetings,
and so does Mark the
cousin of Bar'na·bas,
(concerning whom
YOU received com-
mands to welcome
him if ever he comes
to YOU,) 11 and
Jesus who is called
Justus, these being
of those circumcised.
Only these are my
fellow workers for
the kingdom of
God, and these very
ones have become a
strengthening aid to
me. 12 Ep'a·phras,
who is from among
YOU, a slave of Christ
Jesus, sends YOU his
greetings, always ex-
erting himself in YOUR
behalf in [his] prayers,
that YOU may finally
stand complete and
with firm conviction
in all the will of God.
13 I indeed bear him
witness that he puts
himself to great effort
in behalf of YOU and
of those at La·o·di·ce'a
and of those at
Hi·e·rap'o·lis.
14 Luke the beloved
physician sends
YOU his greetings,
and so does De'mas.
15 Give my greetings
to the brothers at
La·o·di·ce'a and to
Nym'pha and to
the congregation
at her house.

16 καὶ ὅταν ἀναγνωσθῇ παρ' ὑμῖν ἡ
And whenever might be read beside YOU the
ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ
letter, do YOU in order that also in the
Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ
of Laodiceans ecclesia it should be read, and
τὴν ἐκ Λαοδικίας ἵνα καὶ
the (one) out of Laodicea in order that also
ὑμεῖς ἀναγνῶτε. 17 καὶ εἴπατε Ἀρχίππῳ
YOU might read. And say YOU to Archippus
Βλέπε τὴν διακονίαν ἣν
Be looking at the service which
παρέλαβες ἐν κυρίῳ, ἵνα
you received alongside in Lord, in order that
αὐτὴν πληροῖς.
it you may be fulfilling.
18 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου.
The greeting to the my hand of Paul.
μνημονεύετέ μου τῶν δεσμῶν. ἡ
Be YOU bearing in mind of me of the bonds. The
χάρις μεθ' ὑμῶν.
undeserved kindness with YOU.

16 And when this
letter has been read
among YOU, arrange
that it also be read
in the congregation
of the La·o·di·ce'ans
and that YOU also
read the one from
La·o·di·ce'a. 17 Also,
tell Ar·chip'pus: "Keep
watching the ministry
which you accepted in
[the] Lord, that you
fulfill it."
18 [Here is] my
greeting, Paul's, in my
own hand. Continue
bearing my [prison]
bonds in mind. The
undeserved kindness
be with YOU.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α

TOWARD THESSALONIANS 1

1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος
Paul and Silvanus and Timothy
τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ
to the ecclesia of Thessalonians in God
πατρὶ καὶ κυρίῳ Ἰησοῦ Χριστῷ·
Father and to Lord Jesus Christ;
χάρις ὑμῖν καὶ εἰρήνη.
undeserved kindness to YOU and peace.
2 Εὐχαριστοῦμεν τῷ θεῷ πάντοτε
We are giving thanks to the God always
περὶ πάντων ὑμῶν μνείαν ποιούμενοι ἐπὶ
about all of YOU mention making upon
τῶν προσευχῶν ἡμῶν, 3 ἀδιαλείπτως
the prayers of us, incessantly
μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς
bearing in mind of YOU of the work of the
πίστεως καὶ τοῦ κόπου τῆς ἀγάπης καὶ
faith and of the labor of the love and

1 Paul and Sil·va'nus
and Timothy to
the congregation of
the Thes·sa·lo'ni·ans in
union with God the
Father and [the] Lord
Jesus Christ:
May YOU have
undeserved kindness
and peace.
2 We always thank
God when we make
mention concerning
all of YOU in our
prayers, 3 for we
bear incessantly in
mind YOUR faithful
work and [your]
loving labor and

τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ κυρίου
of the endurance of the hope of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ θεοῦ
of us of Jesus Christ in front of the God
καὶ πατρὸς ἡμῶν, 4 εἰδότες, ἀδελφοὶ
and Father of us, having known, brothers
ἠγαπημένοι ὑπὸ τοῦ θεοῦ, τὴν ἐκλογὴν
having been loved by the God, the choosing
ὑμῶν, 5 ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ
of YOU, that the good news of us not
ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ
became into YOU in word only but also
ἐν δυνάμει καὶ ἐν πνεύματι ἁγίῳ καὶ
in power and in spirit holy and
πληροφορίᾳ πολλῇ, καθὼς οἴδατε
full assurance much, according as YOU have known
οἷοι ἐγενήθημεν ὑμῖν δι' ὑμᾶς·
what sort of ones we became to YOU through YOU;
6 καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ
and YOU imitators of us YOU became and of the
κυρίου, δεξάμενοι τὸν λόγον ἐν θλίψει
Lord, having accepted the word in tribulation
πολλῇ μετὰ χαρᾶς πνεύματος ἁγίου, 7 ὥστε
much with joy of spirit holy, as-and
γενέσθαι ὑμᾶς τύπον πᾶσιν τοῖς
to become YOU type to all the (ones)
πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ
believing in the Macedonia and in the
Ἀχαΐᾳ.
Achaia.

8 ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ
From YOU for has been sounded out the
λόγος τοῦ κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ
word of the Lord not only in the Macedonia
καὶ Ἀχαΐᾳ, ἀλλ' ἐν παντὶ τόπῳ ἡ πίστις
and Achaia, but in every place the faith
ὑμῶν ἡ πρὸς τὸν θεὸν ἐξελήλυθεν,
of YOU the (one) toward the God has gone out,
ὥστε μὴ χρείαν ἔχειν ἡμᾶς λαλεῖν
as-and not need to be having us to be speaking
τι· 9 αὐτοὶ γὰρ περὶ ἡμῶν
anything; they for about us
ἀπαγγέλλουσιν ὁποίαν εἴσοδον
they are reporting back what sort of way into
ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε
we had toward YOU, and how YOU turned upon
πρὸς τὸν θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν
toward the God from the idols to be slaving

[your] endurance due
to [your] hope in our
Lord Jesus Christ
before our God and
Father. 4 For we
know, brothers loved
by God, his choosing
of YOU, 5 because
the good news we
preach did not turn
up among YOU with
speech alone but also
with power and with
holy spirit and strong
conviction, just as
YOU know what sort
of men we became to
YOU for YOUR sakes;
6 and YOU became
imitators of us and
of the Lord, seeing
that YOU accepted
the word under much
tribulation with joy of
holy spirit, 7 so that
YOU came to be an
example to all the be-
lievers in Mac·e·do'ni·a
and in A·cha'ia.

8 The fact is,
not only has the
word of Jehovah*
sounded forth from
YOU in Mac·e·do'ni·a
and A·cha'ia, but in
every place YOUR
faith toward God has
spread abroad, so that
we do not need to
say anything. 9 For
they themselves
keep reporting about
the way we first
entered in among
YOU and how YOU
turned to God from
[YOUR] idols to slave

8* Jehovah, $J^{7,8,17,18,22,23}$; the Lord, $ℵ^{c}$B; God, $ℵ^{*}$.

θεῷ ζῶντι καὶ ἀληθινῷ, 10 καὶ
to God living and true, and
ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν
to be remaining up the Son of him out of the
οὐρανῶν, ὃν ἤγειρεν ἐκ τῶν νεκρῶν,
heavens, whom he raised out of the dead (ones),
Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἐκ τῆς
Jesus the (one) drawing to self us out of the
ὀργῆς τῆς ἐρχομένης.
wrath the (one) coming.

2 Αὐτοὶ γὰρ οἴδατε, ἀδελφοί,
Very (ones) for YOU have known, brothers,
τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς
the way into of us the (one) toward YOU
ὅτι οὐ κενὴ γέγονεν,
that not empty it has come to be,
2 ἀλλὰ προπαθόντες καὶ
but having suffered before and
ὑβρισθέντες καθὼς
having been insolently treated according as
οἴδατε ἐν Φιλίπποις
YOU have known in Philippi
ἐπαρρησιασάμεθα ἐν τῷ θεῷ ἡμῶν
we were made outspoken in the God of us
λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ
to speak toward YOU the good news of the
θεοῦ ἐν πολλῷ ἀγῶνι. 3 ἡ γὰρ
God in much struggling. The for
παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ
encouragement of us not out of error not-but
ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ, 4 ἀλλὰ
out of uncleanness not-but in deceit, but
καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ
according as we have been proved by the God
πιστευθῆναι τὸ εὐαγγέλιον οὕτως
to be entrusted with the good news thus
λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες
we are speaking, not as to men pleasing
ἀλλὰ θεῷ τῷ δοκιμάζοντι τὰς καρδίας
but to God the (one) proving the hearts
ἡμῶν.
of us.

5 οὔτε γάρ ποτε ἐν λόγῳ κολακίας
Nor for sometime in word of flattery
ἐγενήθημεν, καθὼς οἴδατε, οὔτε
we became, according as YOU have known, nor
προφάσει πλεονεξίας, θεὸς μάρτυς, 6 οὔτε
to pretense of covetousness, God witness, nor

for a living and true
God, 10 and to wait
for his Son from the
heavens, whom he
raised up from the
dead, namely, Jesus,
who delivers us from
the wrath which is
coming.

2 To be sure, YOU
yourselves know,
brothers, how our
visit to YOU has not
been without results,
2 but how, after we
had first suffered
and been insolently
treated (just as YOU
know) in Phi·lip'pi, we
mustered up boldness
by means of our God
to speak to YOU the
good news of God
with a great deal of
struggling. 3 For the
exhortation we give
does not arise from
error or from unclean-
ness or with deceit,
4 but, just as we have
been proved by God
as fit to be entrusted
with the good news,
so we speak, as
pleasing, not men, but
God, who makes proof
of our hearts.

5 In fact, at no
time have we turned
up either with
flattering speech,
(just as YOU know) or
with a false front for
covetousness, God is
witness! 6 Neither

ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ'
seeking out of men glory, nor from
ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει
you nor from others, being able in heavy thing
εἶναι ὡς Χριστοῦ ἀπόστολοι· 7 ἀλλὰ
to be as of Christ apostles; but
ἐγενήθημεν νήπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν
we became babes in midst of you, as if ever
τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα·
nurse may be cherishing the of herself children;
8 οὕτως ὁμειρόμενοι ὑμῶν
thus having affectionate desire of you
ηὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ
we were thinking well to give share to you not
μόνον τὸ εὐαγγέλιον τοῦ θεοῦ ἀλλὰ καὶ
only the good news of the God but also
τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ
the of selves souls, through which loved (ones)
ἡμῖν ἐγενήθητε.
to us you became.

9 μνημονεύετε γάρ, ἀδελφοί, τὸν
You are bearing in mind for, brothers, the
κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας
labor of us and the toil; of night and of day
ἐργαζόμενοι πρὸς τὸ μὴ ἐπιβαρῆσαί
working toward the not to put weight upon
τινα ὑμῶν ἐκηρύξαμεν εἰς ὑμᾶς τὸ
anyone of you we preached into you the
εὐαγγέλιον τοῦ θεοῦ. 10 ὑμεῖς μάρτυρες
good news of the God. You witnesses
καὶ ὁ θεός, ὡς ὁσίως καὶ δικαίως καὶ
and the God, as loyally and righteously and
ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν
unblamably to you the (ones) believing
ἐγενήθημεν, 11 καθάπερ
we became, according to which (things) even
οἴδατε ὡς ἕνα ἕκαστον ὑμῶν ὡς
you have known as one each of you as
πατὴρ τέκνα ἑαυτοῦ παρακαλοῦντες ὑμᾶς
father children of himself encouraging you
καὶ παραμυθούμενοι καὶ μαρτυρόμενοι,
and consoling and bearing witness,
12 εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως
into the to be walking about you worthily
τοῦ θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν
of the God the (one) calling you into the
ἑαυτοῦ βασιλείαν καὶ δόξαν.
of himself kingdom and glory.

have we been seeking
glory from men, no,
either from YOU or
from others, though
we could be an
expensive burden as
apostles of Christ.
7 To the contrary, we
became gentle in the
midst of YOU, as when
a nursing mother
cherishes her own
children. 8 So, hav-
ing a tender affection
for YOU, we were well
pleased to impart to
YOU, not only the good
news of God, but also
our own souls, because
YOU became beloved
to us.

9 Certainly YOU
bear in mind, broth-
ers, our labor and toil.
It was with working
night and day, so as
not to put an expen-
sive burden upon any
one of YOU, that we
preached the good
news of God to YOU.
10 YOU are witnesses,
God is also, how loyal
and righteous and
unblamable we proved
to be to YOU believers.
11 In harmony with
that YOU well know
how, as a father does
his children, we kept
exhorting each one
of YOU, and consoling
and bearing witness to
YOU, 12 to the end
that YOU should go
on walking worthily
of God who is calling
YOU to his kingdom
and glory.

13 Καὶ διὰ τοῦτο καὶ ἡμεῖς
And through this also we
εὐχαριστοῦμεν τῷ θεῷ ἀδιαλείπτως, ὅτι
are giving thanks to the God incessantly, because
παραλαβόντες λόγον ἀκοῆς παρ'
having received alongside word of hearing beside
ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ λόγον
of us of the God you accepted not word
ἀνθρώπων ἀλλὰ καθὼς ἀληθῶς ἐστὶν
of men but according as truthfully it is
λόγον θεοῦ, ὃς καὶ ἐνεργεῖται ἐν
word of God, which also is working within in
ὑμῖν τοῖς πιστεύουσιν. 14 ὑμεῖς γὰρ
you the (ones) believing. You for
μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν
imitators you became, brothers, of the
ἐκκλησιῶν τοῦ θεοῦ τῶν οὐσῶν ἐν τῇ
ecclesias of the God the (ones) being in the
'Ιουδαίᾳ ἐν Χριστῷ 'Ιησοῦ, ὅτι τὰ
Judea in Christ Jesus, because the
αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν
very (things) you suffered also you by the
ἰδίων συμφυλετῶν καθὼς καὶ αὐτοὶ ὑπὸ
own fellow tribesmen according as also they by
τῶν 'Ιουδαίων, 15 τῶν καὶ τὸν κύριον
the Jews, of the (ones) also the Lord
ἀποκτεινάντων 'Ιησοῦν καὶ τοὺς προφήτας καὶ
having killed Jesus and the prophets and
ἡμᾶς ἐκδιωξάντων, καὶ θεῷ μὴ
us having persecuted out, and to God not
ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις
pleasing, and to all men
ἐναντίων, 16 κωλυόντων ἡμᾶς τοῖς
of (ones) contrary, hindering us to the
ἔθνεσιν λαλῆσαι ἵνα σωθῶσιν,
nations to speak in order that they might be saved,
εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας
into the to fill up of them the sins
πάντοτε. ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ
always. Came ahead but upon them the wrath
εἰς τέλος.
into end.
17 'Ημεῖς δέ, ἀδελφοί,
We but, brothers,
ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς
having been orphaned off from you toward
καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ,
appointed time of hour, to face not to heart,
περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον
more abundantly we speeded up the face

13 Indeed, that is
why we also thank
God incessantly,
because when YOU
received God's word,
which YOU heard from
us, YOU accepted it,
not as the word of
men, but, just as it
truthfully is, as the
word of God, which
is also at work in YOU
believers. 14 For
YOU became imitators,
brothers, of the
congregations of God
that are in Ju·de'a
in union with Christ
Jesus, because YOU
also began suffering
at the hands of YOUR
own countrymen the
same things as they
also [are suffering]
at the hands of the
Jews, 15 who killed
even the Lord Jesus
and the prophets and
persecuted us. Fur-
thermore, they are not
pleasing God, but are
against [the interests
of] all men, 16 as
they try to hinder us
from speaking to peo-
ple of the nations that
these might be saved,
with the result that
they always fill up the
measure of their sins.
But his wrath has
at length come upon
them.

17 As for ourselves,
brothers, when we
were bereaved of YOU
for but a short time,
in person, not in
heart, we endeavored
far more than is usual

ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.
of YOU to see in much desire.
18 διότι ἠθελήσαμεν ἐλθεῖν πρὸς
Through which we willed to come toward
ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δίς,
YOU, I indeed Paul and once and twice,
καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. 19 τίς γὰρ
and cut in on us the Satan. What for
ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως —
of us hope or joy or crown of boasting —
ἢ οὐχὶ καὶ ὑμεῖς — ἔμπροσθεν τοῦ κυρίου
or not also YOU — in front of the Lord
ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ;
of us Jesus in the of him presence?
20 ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ
YOU for YOU are the glory of us and the
χαρά.
joy.

3 Διὸ μηκέτι στέγοντες
Through which not yet bearing up
ηὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις
we thought well to be left down in Athens
μόνοι, 2 καὶ ἐπέμψαμεν Τιμόθεον, τὸν
(ones) alone, and we sent Timothy, the
ἀδελφὸν ἡμῶν καὶ διάκονον τοῦ θεοῦ ἐν τῷ
brother of us and servant of the God in the
εὐαγγελίῳ τοῦ χριστοῦ, εἰς τὸ στηρίξαι
good news of the Christ, into the to fix firmly
ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως
YOU and to comfort over the faith
ὑμῶν 3 τὸ μηδένα σαίνεσθαι ἐν ταῖς
of YOU the no one to be swayed in the
θλίψεσιν ταύταις. αὐτοὶ γὰρ
tribulations these. Very (ones) for
οἴδατε ὅτι εἰς τοῦτο κείμεθα·
YOU have known that into this (thing) we are lying;
4 καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν,
and for when toward YOU we were,
προελέγομεν ὑμῖν ὅτι μέλλομεν
we were saying before to YOU that we are about
θλίβεσθαι, καθὼς καὶ
to be suffering tribulation, according as also
ἐγένετο καὶ οἴδατε. 5 διὰ
it has occurred and YOU have known. Through
τοῦτο κἀγὼ μηκέτι στέγων ἔπεμψα εἰς τὸ
this also I not yet bearing up I sent into the
γνῶναι τὴν πίστιν ὑμῶν, μή πως
to know the faith of YOU, not somehow

to see YOUR faces with
great desire. 18 For
this reason we wanted
to come to YOU, yes,
I Paul, both once and
a second time, but
Satan cut across our
path. 19 For what
is our hope or joy or
crown of exultation
—why, is it not in
fact YOU?—before
our Lord Jesus at his
presence?* 20 YOU
certainly are our glory
and joy.

3 Hence, when we
could bear it no
longer, we saw good to
be left alone in Ath-
ens; 2 and we sent
Timothy, our brother
and God's minister in
the good news about
the Christ, in order
to make YOU firm
and comfort YOU in
behalf of YOUR faith,
3 that no one might
be swayed by these
tribulations. For YOU
yourselves know we
are appointed to this
very thing. 4 In fact,
too, when we were
with YOU, we used to
tell YOU beforehand
that we were destined
to suffer tribulation,
just as it has also
happened and as YOU
know. 5 That is why,
indeed, when I could
bear it no longer,
I sent to know of
YOUR faithfulness, as
perhaps in some way

19* See App 3B.

ἐπείρασεν ὑμᾶς ὁ πειράζων καὶ εἰς
he tempted YOU the (one) tempting and into
κενὸν γένηται ὁ κόπος ἡμῶν.
empti(ness) might become the labor of us.
6 Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς
Right now but having come of Timothy toward
ἡμᾶς ἀφ' ὑμῶν καὶ εὐαγγελισαμένου
us from YOU and having given good news of
ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ
to us the faith and the love of YOU, and
ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν
that YOU are having remembrance of us good
πάντοτε ἐπιποθοῦντες ἡμᾶς ἰδεῖν
always yearning us to see
καθάπερ καὶ ἡμεῖς ὑμᾶς,
according to which (things) even also we YOU,
7 διὰ τοῦτο παρεκλήθημεν, ἀδελφοί,
through this we were comforted, brothers,
ἐφ' ὑμῖν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ
upon YOU upon all the necessity and
θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως,
tribulation of us through the of YOU faith,
8 ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς
because now we are living if ever YOU
στήκετε ἐν κυρίῳ. 9 τίνα γὰρ
are standing in Lord. What for
εὐχαριστίαν δυνάμεθα τῷ θεῷ
thanksgiving we are able to the God
ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ
to give back instead about YOU upon all the
χαρᾷ ᾗ χαίρομεν δι' ὑμᾶς
joy to which we are rejoicing through YOU
ἔμπροσθεν τοῦ θεοῦ ἡμῶν, 10 νυκτὸς καὶ
in front of the God of us, of night and
ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ
of day superabundantly supplicating into the
ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι
to see of YOU the face and to adjust down
τὰ ὑστερήματα τῆς πίστεως ὑμῶν;
the (things) lacking of the faith of YOU?
11 Αὐτὸς δὲ ὁ θεὸς καὶ πατὴρ ἡμῶν
Very (one) but the God and Father of us
καὶ ὁ κύριος ἡμῶν Ἰησοῦς
and the Lord of us Jesus
κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς
may he straighten down the way of us toward
ὑμᾶς· 12 ὑμᾶς δὲ ὁ κύριος
YOU; YOU but the Lord
πλεονάσαι καὶ περισσεύσαι
may cause to become more and may make abound

the Tempter might
have tempted YOU,
and our labor might
have turned out to be
in vain.
6 But Timothy has
just now come to us
from YOU and given us
the good news about
YOUR faithfulness and
love, and that YOU
continue having good
remembrance of us
always, yearning to
see us in the same
way, indeed, as we
also do YOU. 7 That
is why, brothers, we
have been comforted
over YOU in all our
necessity and tribu-
lation through the
faithfulness YOU show,
8 because now we live
if YOU stand firm in
[the] Lord. 9 For
what thanksgiving
can we render to
God concerning YOU
in return for all the
joy with which we
are rejoicing on YOUR
account before our
God, 10 while night
and day we make
more than extraordi-
nary supplications to
see YOUR faces and to
make good the things
that are lacking about
YOUR faith?
11 Now may our
God and Father
himself and our Lord
Jesus direct our
way prosperously to
YOU. 12 Moreover,
may the Lord cause
YOU to increase, yes,
make YOU abound,

τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας,
to the love into one another and into all (ones),
καθάπερ καὶ ἡμεῖς εἰς
according to which (things) even also we into
ὑμᾶς, 13 εἰς τὸ στηρίξαι ὑμῶν τὰς
you, into the to fix firmly of you the
καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ ἔμπροσθεν
hearts unblamable in holiness in front
τοῦ θεοῦ καὶ πατρὸς ἡμῶν ἐν τῇ παρουσίᾳ
of the God and Father of us in the presence
τοῦ κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν
of the Lord of us Jesus with all the
ἁγίων αὐτοῦ.
holy (ones) of him.

4 Λοιπόν, ἀδελφοί, ἐρωτῶμεν
Leftover (thing), brothers, we are requesting
ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ,
you and we are encouraging in Lord Jesus,
ἵνα καθὼς παρελάβετε
in order that according as you received alongside
παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς
beside of us the how it is binding you
περιπατεῖν καὶ ἀρέσκειν θεῷ,
to be walking about and to be pleasing to God,
καθὼς καὶ περιπατεῖτε, —
according as also you are walking about, —
ἵνα περισσεύητε μᾶλλον.
in order that you may abound rather.
2 οἴδατε γὰρ τίνας παραγγελίας
You have known for what charges
ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ.
we gave to you through the Lord Jesus.
3 Τοῦτο γάρ ἐστιν θέλημα τοῦ θεοῦ, ὁ
This for is will of the God, the
ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς
sanctification of you, to be holding selves from you
ἀπὸ τῆς πορνείας, 4 εἰδέναι
from the fornication, to have known
ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι
each (one) of you the of himself vessel to possess
ἐν ἁγιασμῷ καὶ τιμῇ, 5 μὴ ἐν πάθει
in sanctification and honor, not in passion
ἐπιθυμίας καθάπερ καὶ
of desire according to which (things) even also
τὰ ἔθνη τὰ μὴ εἰδότα τὸν θεόν,
the nations the (ones) not having known the God,
6 τὸ μὴ ὑπερβαίνειν καὶ
the not to be stepping over and

in love to one another
and to all, even as we
also do to YOU; 13 to
the end that he may
make YOUR hearts
firm, unblamable in
holiness before our
God and Father at the
presence* of our Lord
Jesus with all his holy
ones.

4 Finally, brothers,
we request YOU
and exhort YOU by
the Lord Jesus, just
as YOU received [the
instruction] from us
on how YOU ought to
walk and please God,
just as YOU are in fact
walking, that YOU
would keep on doing
it more fully. 2 For
YOU know the orders
we gave YOU through
the Lord Jesus.

3 For this is
what God wills, the
sanctifying* of YOU,
that YOU abstain from
fornication; 4 that
each one of YOU
should know how to
get possession of his
own vessel in sanc-
tification and honor,
5 not in covetous
sexual appetite such
as also those nations
have which do not
know God; 6 that
no one go to the
point of harming and

13* See App 3B. 3* Or, "the holding sacred (treating as holy)."

πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν
to be taking more of in the matter the brother
αὐτοῦ, διότι ἔκδικος Κύριος περὶ
of him, through which avenger Lord about
πάντων τούτων, καθὼς καὶ
all these (things), according as also
προείπαμεν ὑμῖν καὶ
we beforehand said to you and
διεμαρτυράμεθα. 7 οὐ γὰρ ἐκάλεσεν
we thoroughly bore witness. Not for called
ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν
us the God upon uncleanness but in
ἁγιασμῷ. 8 τοιγαροῦν ὁ
sanctification. To you-for-therefore the (one)
ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ
putting aside not man he is putting aside
ἀλλὰ τὸν θεὸν τὸν διδόντα τὸ πνεῦμα
but the God the (one) giving the spirit
αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.
of him the holy into you.
9 Περὶ δὲ τῆς φιλαδελφίας οὐ χρείαν
About but the brotherly affection not need
ἔχετε γράφειν ὑμῖν, αὐτοὶ
you are having to be writing to you, very (ones)
γὰρ ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ
for you taught by God you are into the
ἀγαπᾶν ἀλλήλους· 10 καὶ γὰρ
to be loving one another; and for
ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς
you are doing it into all the brothers
τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ.
the (ones) in whole the Macedonia.
Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί,
We are encouraging but you, brothers,
περισσεύειν μᾶλλον, 11 καὶ
to be abounding rather, and
φιλοτιμεῖσθαι ἡσυχάζειν καὶ πράσσειν
to be fond of honor to be quiet and to be performing
τὰ ἴδια καὶ ἐργάζεσθαι ταῖς χερσὶν
the (things) own and to be working to the hands
ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν,
of you, according as to you we laid charge,
12 ἵνα περιπατῆτε
in order that you may be walking about
εὐσχημόνως πρὸς τοὺς ἔξω καὶ
decently toward the (ones) outside and
μηδενὸς χρείαν ἔχητε.
of nothing need you may be having.

encroach upon the
rights of his brother
in this matter,
because Jehovah* is
one who exacts pun-
ishment for all these
things, just as we
told YOU beforehand
and also gave YOU
a thorough witness.
7 For God called us,
not with allowance
for uncleanness, but
in connection with
sanctification. 8 So,
then, the man that
shows disregard is
disregarding, not man,
but God, who puts his
holy spirit in YOU.
9 However, with
reference to brotherly
love, YOU do not need
us to be writing YOU,
for YOU yourselves
are taught by God*
to love one another;
10 and, in fact, YOU
are doing it to all
the brothers in all of
Mac·e·do'ni·a. But we
exhort YOU, brothers,
to go on doing it
in fuller measure,
11 and to make it
YOUR aim to live
quietly and to mind
YOUR own business
and work with YOUR
hands, just as we
ordered YOU; 12 so
that YOU may be
walking decently as
regards people outside
and not be needing
anything.

6* Jehovah, $J^{7,8,17,18,22-24}$; Lord, אABVg. 9* God, אABVg; Jehovah, J^{17}.

13 Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν,
Not we are willing but you to be ignorant,

ἀδελφοί, περὶ τῶν κοιμωμένων,
brothers, about the (ones) sleeping,

ἵνα μὴ λυπῆσθε καθὼς καὶ
in order that not you may be sad according as also

οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα.
the leftover (ones) the (ones) not having hope.

14 εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν
If for we are believing that Jesus died

καὶ ἀνέστη, οὕτως καὶ ὁ θεὸς τοὺς
and he stood up, thus also the God the (ones)

κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει
having slept through the Jesus he will lead

σὺν αὐτῷ. 15 Τοῦτο γὰρ ὑμῖν
together with him. This for to you

λέγομεν ἐν λόγῳ κυρίου, ὅτι ἡμεῖς οἱ
we are saying in word of Lord, that we the

ζῶντες οἱ περιλειπόμενοι εἰς τὴν
living the (ones) being left around into the

παρουσίαν τοῦ κυρίου οὐ μὴ
presence of the Lord not not

φθάσωμεν τοὺς κοιμηθέντας·
we should come ahead of the (ones) having slept;

16 ὅτι αὐτὸς ὁ κύριος ἐν κελεύσματι,
because very (one) the Lord in command,

ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ,
in voice of archangel and in trumpet of God,

καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ
he will come down from heaven, and the

νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον,
dead (ones) in Christ will stand up first,

17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ
thereupon we the living the (ones)

περιλειπόμενοι ἅμα σὺν
being left around at the same time together with

αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς
them we will be snatched in clouds into

ἀπάντησιν τοῦ κυρίου εἰς ἀέρα· καὶ οὕτως
meeting of the Lord into air; and thus

πάντοτε σὺν κυρίῳ ἐσόμεθα.
always together with Lord we shall be.

18 Ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς
As-and be you comforting one another in the

λόγοις τούτοις.
words these.

13 Moreover, broth-
ers, we do not want
YOU to be ignorant
concerning those
who are sleeping [in
death]; that YOU may
not sorrow just as the
rest also do who have
no hope. 14 For if
our faith is that Jesus
died and rose again,
so, too, those who
have fallen asleep [in
death] through Jesus
God will bring with
him. 15 For this is
what we tell YOU by
Jehovah's* word, that
we the living who
survive to the pres-
ence of the Lord shall
in no way precede
those who have fallen
asleep [in death];
16 because the Lord*
himself will descend
from heaven with a
commanding call,
with an archangel's
voice and with God's
trumpet, and those
who are dead in union
with Christ will rise
first. 17 Afterward
we the living who
are surviving will,
together with them,
be caught away in
clouds to meet the
Lord* in the air; and
thus we shall always
be with [the] Lord.#
18 Consequently keep
comforting one anoth-
er with these words.

15* Jehovah's, J[7,8,17,18,24]; Lord's, ℵABVg. 16*, 17* The Lord, ℵABVg; Jehovah, J[7,8,(13,14)]. 17# Lord, ℵABVg; Jehovah, J[7,8,13,14,24].

5 Περὶ δὲ τῶν χρόνων καὶ τῶν
About but the times and the

καιρῶν, ἀδελφοί, οὐ χρείαν
appointed times, brothers, not need

ἔχετε ὑμῖν γράφεσθαι, 2 αὐτοὶ
you are having to you to be written, very (ones)

γὰρ ἀκριβῶς οἴδατε ὅτι ἡμέρα
for exactly you have known that day

Κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται.
of Lord as thief in night thus is coming.

3 ὅταν λέγωσιν Εἰρήνη καὶ
Whenever they may be saying Peace and

ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς
security, then sudden to them

ἐπίσταται ὄλεθρος ὥσπερ ἡ ὠδὶν
is standing upon destruction as-even the birth pang

τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ
to the [woman] in belly having, and not not

ἐκφύγωσιν. 4 ὑμεῖς δέ, ἀδελφοί, οὐκ
they should flee out. You but, brothers, not

ἐστὲ ἐν σκότει, ἵνα ἡ ἡμέρα
you are in darkness, in order that the day

ὑμᾶς ὡς κλέπτας καταλάβῃ,
you as thieves should receive down,

5 πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ
all for you sons of light you are and

υἱοὶ ἡμέρας. Οὐκ ἐσμὲν νυκτὸς οὐδὲ
sons of day. Not we are of night not-but

σκότους.
of darkness.

6 ἄρα οὖν μὴ καθεύδωμεν ὡς
Really therefore not may we be sleeping as

οἱ λοιποί, ἀλλὰ γρηγορῶμεν
the leftover (ones), but may we be staying awake

καὶ νήφωμεν. 7 οἱ γὰρ
and may we be sober. The (ones) for

καθεύδοντες νυκτὸς καθεύδουσιν, καὶ
sleeping of night they are sleeping, and

οἱ μεθυσκόμενοι νυκτὸς
the (ones) getting themselves drunk of night

μεθύουσιν· 8 ἡμεῖς δὲ ἡμέρας ὄντες
they are being drunk; we but of day being

νήφωμεν, ἐνδυσάμενοι θώρακα
may we be sober, having put on breastplate

πίστεως καὶ ἀγάπης καὶ περικεφαλαίαν
of faith and of love and helmet

ἐλπίδα σωτηρίας· 9 ὅτι οὐκ ἔθετο ἡμᾶς
hope of salvation; because not put us

5 Now as for the
times and the
seasons, brothers,
YOU need nothing to
be written to YOU.
2 For YOU yourselves
know quite well that
Jehovah's* day is
coming exactly as a
thief in the night.
3 Whenever it is
that they are saying:
"Peace and security!"
then sudden destruc-
tion is to be instantly
upon them just as the
pang of distress upon
a pregnant woman;
and they will by no
means escape. 4 But
YOU, brothers, YOU are
not in darkness, so
that that day should
overtake YOU as it
would thieves, 5 for
YOU are all sons of
light and sons of day.
We belong neither to
night nor to darkness.
6 So, then, let us
not sleep on as the
rest do, but let us
stay awake and keep
our senses. 7 For
those who sleep are
accustomed to sleep
at night, and those
who get drunk are
usually drunk at
night. 8 But as for
us who belong to the
day, let us keep our
senses and have on
the breastplate of
faith and love and as
a helmet the hope of
salvation; 9 because
God assigned us, not

2* Jehovah's, J[7,8,13,14,16-18,22-24]; Lord's, ℵABVg.

ὁ θεὸς εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν
the God into wrath but into procuring
σωτηρίας διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ
of salvation through the Lord of us of Jesus
Χριστοῦ, 10 τοῦ ἀποθανόντος περὶ
Christ, of the (one) having died about
ἡμῶν ἵνα εἴτε
us in order that whether
γρηγορῶμεν εἴτε καθεύδωμεν
we may be staying awake or we may be sleeping
ἅμα σὺν αὐτῷ ζήσωμεν.
at the same time together with him we might live.
11 Διὸ παρακαλεῖτε ἀλλήλους
Through which be YOU comforting one another
καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς
and be YOU building up one the one, according as
καὶ ποιεῖτε.
also YOU are doing.

12 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί,
We are requesting but YOU, brothers,
εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν καὶ
to have known the (ones) laboring in YOU and
προϊσταμένους ὑμῶν ἐν κυρίῳ καὶ
standing before of YOU in Lord and
νουθετοῦντας ὑμᾶς, 13 καὶ ἡγεῖσθαι
putting mind in YOU, and to be considering
αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ
them superabundantly in love through the
ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς.
work of them. Be YOU peaceable in selves.
14 Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί,
We are encouraging but YOU, brothers,
νουθετεῖτε τοὺς ἀτάκτους,
be YOU putting mind in the disorderly,
παραμυθεῖσθε τοὺς ὀλιγοψύχους,
be YOU consoling the ones of little soul,
ἀντέχεσθε τῶν ἀσθενῶν,
be YOU holding selves against the weak (ones),
μακροθυμεῖτε πρὸς πάντας.
be YOU having longness of spirit toward all.
15 ὁρᾶτε μή τις κακὸν
Be YOU seeing not anyone bad (thing)
ἀντὶ κακοῦ τινὶ ἀποδῷ,
in place of bad (thing) to anyone he might give back,
ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε
but always the good (thing) be YOU pursuing
εἰς ἀλλήλους καὶ εἰς πάντας.
into one another and into all.

to wrath, but to
the acquiring of
salvation through our
Lord Jesus Christ.
10 He died for us,
that, whether we
stay awake or are
asleep, we should
live together with
him. 11 Therefore
keep comforting one
another and building
one another up, just
as YOU are in fact
doing.

12 Now we request
YOU, brothers, to
have regard for those
who are working
hard among YOU and
presiding over YOU
in [the] Lord and
admonishing YOU;
13 and to give them
more than extraordi-
nary consideration in
love because of their
work. Be peaceable
with one another.
14 On the other
hand, we exhort YOU,
brothers, admonish
the disorderly, speak
consolingly to the
depressed souls,
support the weak, be
long-suffering toward
all. 15 See that no
one renders injury for
injury to anyone else,
but always pursue
what is good toward
one another and to all
others.

16 Πάντοτε χαίρετε, 17 ἀδιαλείπτως
Always be YOU rejoicing, incessantly
προσεύχεσθε, 18 ἐν παντὶ
be YOU praying, in everything
εὐχαριστεῖτε· τοῦτο γὰρ θέλημα θεοῦ
be YOU giving thanks; this for will of God
ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. 19 τὸ πνεῦμα
in Christ Jesus into YOU. The spirit
μὴ σβέννυτε, 20 προφητείας μὴ
not be YOU extinguishing, prophecies not
ἐξουθενεῖτε· 21 πάντα δὲ
be YOU treating as nothing; all (things) but
δοκιμάζετε, τὸ καλὸν
be YOU proving, the fine (thing)
κατέχετε, 22 ἀπὸ παντὸς εἴδους
be YOU holding down, from every seen (form)
πονηροῦ ἀπέχεσθε.
of wicked (ness) be YOU holding yourselves from.
23 Αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης
Very (one) but the God of the peace
ἁγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ
may sanctify YOU completely whole, and
ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ
whole in (every) part of YOU the spirit and the
ψυχὴ καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ
soul and the body blamelessly in the presence
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
of the Lord of us of Jesus Christ
τηρηθείη. 24 πιστὸς ὁ καλῶν ὑμᾶς,
may it be kept. Faithful the (one) calling YOU,
ὃς καὶ ποιήσει.
who also will do.
25 Ἀδελφοί, προσεύχεσθε καὶ περὶ ἡμῶν.
Brothers, be YOU praying also about us.
26 Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν
Greet YOU the brothers all in
φιλήματι ἁγίῳ.
kiss holy.
27 Ἐνορκίζω ὑμᾶς τὸν κύριον
I am putting on oath YOU the Lord
ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσιν τοῖς
to be read the letter to all the
ἀδελφοῖς.
brothers.
28 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.
of us Jesus Christ with YOU.

16 Always be
rejoicing. 17 Pray
incessantly. 18 In
connection with
everything give
thanks. For this is the
will of God in union
with Christ Jesus re-
specting YOU. 19 Do
not put out the fire
of the spirit. 20 Do
not treat prophesyings
with contempt.
21 Make sure of all
things; hold fast to
what is fine. 22 Ab-
stain from every form
of wickedness.

23 May the very
God of peace sanctify
YOU completely.
And sound in every
respect may the spirit
and soul and body
of YOU [brothers] be
preserved in a blame-
less manner at the
presence* of our Lord
Jesus Christ. 24 He
who is calling YOU is
faithful, and he will
also do it.

25 Brothers, contin-
ue in prayer for us.

26 Greet all the
brothers with a
holy kiss.

27 I am putting
YOU under the solemn
obligation by the
Lord* for this letter
to be read to all the
brothers.

28 The undeserved
kindness of our Lord
Jesus Christ be with
YOU.*

23* See App 3B. 27* The Lord, ℵABVg; Jehovah, J7,8,13,14,16. 28* ℵADcItVgSyh,p close with "Amen"; omitted by BD*SyhlArm.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β

TOWARD THESSALONIANS 2

1 Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ
Paul and Silvanus and Timothy to the
ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ
ecclesia of Thessalonians in God Father
ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ·
of us and to Lord Jesus Christ;
2 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to YOU and peace
ἀπὸ θεοῦ πατρὸς καὶ κυρίου Ἰησοῦ Χριστοῦ.
from God Father and Lord Jesus Christ.
3 Εὐχαριστεῖν ὀφείλομεν τῷ
To be giving thanks we are owing to the
θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς
God always about YOU, brothers, according as
ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει
worthy it is, because is having supergrowth
ἡ πίστις ὑμῶν καὶ πλεονάζει ἡ
the faith of YOU and is becoming more the
ἀγάπη ἑνὸς ἑκάστου πάντων ὑμῶν εἰς
love of one of each of all of YOU into
ἀλλήλους, 4 ὥστε αὐτοὺς ἡμᾶς ἐν
one another, as-and very (ones) us in
ὑμῖν ἐνκαυχᾶσθαι ἐν ταῖς ἐκκλησίαις
YOU to be boasting in in the ecclesias
τοῦ θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ
of the God over of the endurance of YOU and
πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν
of faith in all the persecutions of YOU
καὶ ταῖς θλίψεσιν αἷς
and to the tribulations to which
ἀνέχεσθε, 5 ἔνδειγμα τῆς
YOU are holding selves up, showing within of the
δικαίας κρίσεως τοῦ θεοῦ, εἰς τὸ
righteous judgment of the God, into the
καταξιωθῆναι ὑμᾶς τῆς βασιλείας
to be counted down worthy YOU of the kingdom
τοῦ θεοῦ, ὑπὲρ ἧς καὶ πάσχετε.
of the God, over which also YOU are suffering.
6 εἴπερ δίκαιον παρὰ θεῷ
If-even righteous (thing) beside God
ἀνταποδοῦναι τοῖς
to give back instead to the (ones)

1 Paul and Sil·va'nus
and Timothy to
the congregation of
the Thes·sa·lo'ni·ans in
union with God our
Father and [the] Lord
Jesus Christ:
2 May YOU have
undeserved kindness
and peace from God
the Father and [the]
Lord Jesus Christ.
3 We are obligated
to give God thanks
always for YOU, broth-
ers, as it is fitting,
because YOUR faith is
growing exceedingly
and the love of each
and all of YOU is
increasing one toward
the other.
4 As a
result we ourselves
take pride in YOU
among the congrega-
tions of God because
of YOUR endurance
and faith in all YOUR
persecutions and the
tribulations that YOU
are bearing.
5 This
is a proof of the
righteous judgment of
God, leading to YOUR
being counted worthy
of the kingdom of
God, for which YOU
are indeed suffering.
6 This takes into
account that it is
righteous on God's
part to repay tribu-
lation to those who

θλίβουσιν ὑμᾶς θλῖψιν 7 καὶ
making tribulation for YOU tribulation and
ὑμῖν τοῖς θλιβομένοις
to YOU the (ones) being put under tribulation
ἄνεσιν μεθ' ἡμῶν ἐν τῇ ἀποκαλύψει
letting up with us in the revelation
τοῦ κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ'
of the Lord Jesus from heaven with
ἀγγέλων δυνάμεως αὐτοῦ 8 ἐν πυρὶ φλογός,
angels of power of him in fire of flame,
διδόντος ἐκδίκησιν τοῖς μὴ
of (one) giving vengeance to the (ones) not
εἰδόσι θεὸν καὶ τοῖς μὴ
having known God and to the (ones) not
ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ κυρίου
obeying to the good news of the Lord
ἡμῶν Ἰησοῦ, 9 οἵτινες δίκην τίσουσιν
of us of Jesus, which ones justice will pay
ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ
destruction everlasting from face of the
κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος
Lord and from the glory of the strength
αὐτοῦ, 10 ὅταν ἔλθῃ
of him, whenever he should come
ἐνδοξασθῆναι ἐν τοῖς ἁγίοις
to be glorified within in the holy (ones)
αὐτοῦ καὶ θαυμασθῆναι ἐν πᾶσιν τοῖς
of him and to be wondered at in all the (ones)
πιστεύσασιν, ὅτι ἐπιστεύθη τὸ
having believed, because was believed the
μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ
witness of us upon YOU, in the day
ἐκείνῃ.
that.
11 Εἰς ὃ καὶ προσευχόμεθα πάντοτε
Into which also we are praying always
περὶ ὑμῶν, ἵνα ὑμᾶς
about YOU, in order that YOU
ἀξιώσῃ τῆς κλήσεως ὁ
he might count worthy of the calling the
θεὸς ἡμῶν καὶ πληρώσῃ πᾶσαν
God of us and he might fulfill every
εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως
well thinking of goodness and work of faith
ἐν δυνάμει, 12 ὅπως ἐνδοξασθῇ τὸ
in power, so that might be glorified in the
ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν,
name of the Lord of us Jesus in YOU,

make tribulation for
YOU,
7 but, to YOU
who suffer tribulation,
relief along with us
at the revelation of
the Lord Jesus from
heaven with his
powerful angels
8 in
a flaming fire, as he
brings vengeance upon
those who do not
know God and those
who do not obey the
good news about our
Lord Jesus.
9 These
very ones will undergo
the judicial punish-
ment of everlasting
destruction from
before the Lord and
from the glory of his
strength,
10 at the
time he comes to be
glorified in connection
with his holy ones
and to be regarded in
that day with wonder
in connection with all
those who exercised
faith, because the
witness we gave met
with faith among YOU.
11 To that very end
indeed we always pray
for YOU, that our God
may count YOU worthy
of [his] calling and
perform completely all
he pleases of goodness
and the work of faith
with power;
12 in
order that the name
of our Lord Jesus may
be glorified in YOU,

καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν
and you in him, according to the
χάριν τοῦ θεοῦ ἡμῶν καὶ
undeserved kindness of the God of us and
κυρίου Ἰησοῦ Χριστοῦ.
of Lord Jesus Christ.

2 Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ
We are requesting but you, brothers, over
τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ
the presence of the Lord of us Jesus
Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ'
Christ and of us being led together upon upon
αὐτόν, 2 εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς
him, into the not quickly to be shaken you
ἀπὸ τοῦ νοὸς μηδὲ θροεῖσθαι μήτε
from the mind nor to be being scared nor
διὰ πνεύματος μήτε διὰ λόγου μήτε
through spirit nor through word nor
δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι
through letter as through us, as that
ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου.
has stood in the day of the Lord.

3 μή τις ὑμᾶς ἐξαπατήσῃ κατὰ
Not anyone you should seduce according to
μηδένα τρόπον· ὅτι ἐὰν μὴ ἔλθῃ
not any manner; because if ever not should come
ἡ ἀποστασία πρῶτον καὶ ἀποκαλυφθῇ
the apostasy first and should be revealed
ὁ ἄνθρωπος τῆς ἀνομίας, ὁ υἱὸς τῆς
the man of the lawlessness, the son of the
ἀπωλείας, 4 ὁ ἀντικείμενος καὶ
destruction, the (one) lying against and
ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον
lifting up himself over upon everyone being said
θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς
god or object of reverence, as-and him into
τὸν ναὸν τοῦ θεοῦ καθίσαι,
the divine habitation of the God to sit down,
ἀποδεικνύντα ἑαυτὸν ὅτι ἔστιν θεός —.
showing off himself that he is god —.
5 Οὐ μνημονεύετε ὅτι ἔτι ὢν πρὸς
Not you are remembering that yet being toward
ὑμᾶς ταῦτα ἔλεγον ὑμῖν;
you these (things) I was saying to you?

6 καὶ νῦν τὸ κατέχον
And now the (thing) holding down
οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν
you have known, into the to be revealed him

and you in union
with him, in accord
with the undeserved
kindness of our God
and of the Lord Jesus
Christ.

2 However, brothers,
respecting the
presence of our Lord
Jesus Christ and our
being gathered togeth-
er to him, we request
of you 2 not to be
quickly shaken from
your reason nor to be
excited either through
an inspired expression
or through a verbal
message or through a
letter as though from
us, to the effect that
the day of Jehovah* is
here.
3 Let no one
seduce you in any
manner, because it
will not come unless
the apostasy comes
first and the man
of lawlessness gets
revealed, the son of
destruction.* 4 He
is set in opposition
and lifts himself up
over everyone who
is called "god" or an
object of reverence,
so that he sits down
in the temple of
The God, publicly
showing himself to be
a god. 5 Do you not
remember that, while
I was yet with you, I
used to tell you these
things?
6 And so now you
know the thing that
acts as a restraint,
with a view to his
being revealed

2* Jehovah, J18,22,23; the Lord, אABVg. 3* Or, "of annihilation."

ἐν τῷ αὐτοῦ καιρῷ· 7 τὸ γὰρ
in the of him appointed time; the for
μυστήριον ἤδη ἐνεργεῖται τῆς
mystery already is working within of the
ἀνομίας· μόνον ὁ κατέχων
lawlessness; only the (one) holding down
ἄρτι ἕως ἐκ μέσου γένηται.
right now until out of midst might come to be.
8 καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος,
And then will be revealed the lawless (one),
ὃν ὁ κύριος Ἰησοῦς ἀνελεῖ τῷ
whom the Lord Jesus will take up to the
πνεύματι τοῦ στόματος αὐτοῦ καὶ
spirit of the mouth of him and
καταργήσει τῇ ἐπιφανείᾳ τῆς
will make ineffective to the manifestation of the
παρουσίας αὐτοῦ, 9 οὗ ἐστὶν ἡ
presence of him, of whom is the
παρουσία κατ' ἐνέργειαν τοῦ
presence according to working within of the
Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ
Satan in all power and to signs and
τέρασιν ψεύδους 10 καὶ ἐν πάσῃ ἀπάτῃ
to portents of lie and in every seduction
ἀδικίας τοῖς
of unrighteousness to the (ones)
ἀπολλυμένοις, ἀνθ' ὧν
destroying themselves, instead of which (things)
τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο
the love of the truth not they received
εἰς τὸ σωθῆναι αὐτούς· 11 καὶ διὰ
into the to be saved them; and through
τοῦτο πέμπει αὐτοῖς ὁ θεὸς ἐνέργειαν
this is sending to them the God working within
πλάνης εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει,
of error into the to believe them to the lie,
12 ἵνα κριθῶσιν πάντες
in order that they might be judged all
οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ
the (ones) not having believed to the truth
ἀλλὰ εὐδοκήσαντες τῇ ἀδικίᾳ.
but having thought well to the unrighteousness.
13 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν
We but are owing to be giving thanks
τῷ θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ
to the God always about you, brothers
ἠγαπημένοι ὑπὸ Κυρίου, ὅτι
having been loved by Lord, because

in his own due time.
7 True, the mystery
of this lawlessness
is already at work;
but only till he who
is right now acting
as a restraint gets
to be out of the way.
8 Then, indeed, the
lawless one will be
revealed, whom the
Lord Jesus will do
away with by the spir-
it of his mouth and
bring to nothing by
the manifestation of
his presence.* 9 But
the lawless one's
presence is according
to the operation of
Satan with every pow-
erful work and lying
signs and portents
10 and with every
unrighteous deception
for those who are
perishing, as a retri-
bution because they
did not accept the
love of the truth that
they might be saved.
11 So that is why
God lets an operation
of error go to them,
that they may get
to believing the lie,
12 in order that they
all may be judged
because they did not
believe the truth
but took pleasure in
unrighteousness.
13 However, we are
obligated to thank
God always for you,
brothers loved by
Jehovah,* because

8* See App 3B. 13* Jehovah, J13,16,24; Lord, אAB; God, D'Vg.

εἵλατο ὑμᾶς ὁ θεὸς ἀπ' ἀρχῆς
he selected you the God from beginning
εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ
into salvation in sanctification of spirit and
πίστει ἀληθείας, 14 εἰς ὃ
to faith of truth, into which (thing)
ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν,
he called you through the good news of us,
εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν
into procuring of glory of the Lord of us
Ἰησοῦ Χριστοῦ. 15 Ἄρα οὖν, ἀδελφοί,
of Jesus Christ. Really therefore, brothers,
στήκετε, καὶ κρατεῖτε τὰς
be you standing, and be you holding fast the
παραδόσεις ἃς ἐδιδάχθητε εἴτε
traditions which you were taught whether
διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.
through word or through letter of us.
16 Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς
Very (one) but the Lord of us Jesus
Χριστὸς καὶ ὁ θεὸς ὁ πατὴρ ἡμῶν, ὁ
Christ and the God the Father of us, the (one)
ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν
having loved us and having given comfort
αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν
everlasting and hope good in
χάριτι, 17 παρακαλέσαι ὑμῶν
undeserved kindness, may he comfort of you
τὰς καρδίας καὶ στηρίξαι ἐν παντὶ
the hearts and may he fix firmly in every
ἔργῳ καὶ λόγῳ ἀγαθῷ.
work and word good.

3 Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί,
The leftover (thing) be you praying, brothers,
περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ
about us, in order that the word of the
κυρίου τρέχῃ καὶ δοξάζηται
Lord may be running and it may be being glorified
καθὼς καὶ πρὸς ὑμᾶς, 2 καὶ ἵνα
according as also toward you, and in order that
ῥυσθῶμεν ἀπὸ τῶν ἀτόπων
we might be drawn for self from the out-of-place
καὶ πονηρῶν ἀνθρώπων, οὐ γὰρ πάντων
and wicked men, not for of all (ones)
ἡ πίστις. 3 Πιστὸς δέ ἐστιν ὁ κύριος,
the faith. Faithful but is the Lord,
ὃς στηρίξει ὑμᾶς καὶ φυλάξει
who will fix firmly you and he will guard

God selected YOU from
[the] beginning for
salvation by sancti-
fying YOU with spirit
and by YOUR faith in
the truth. 14 To this
very destiny he called
YOU through the good
news we declare,
for the purpose of
acquiring the glory of
our Lord Jesus Christ.
15 So, then, brothers,
stand firm and main-
tain YOUR hold on the
traditions that YOU
were taught, whether
it was through a
verbal message or
through a letter of
ours. 16 Moreover,
may our Lord Jesus
Christ himself and
God our Father, who
loved us and gave
everlasting comfort
and good hope by
means of undeserved
kindness, 17 comfort
YOUR hearts and make
YOU firm in every
good deed and word.

3 Finally, brothers,
carry on prayer for
us, that the word of
Jehovah* may keep
moving speedily and
being glorified just
as it is in fact with
YOU; 2 and that we
may be delivered from
harmful and wicked
men, for faith is not
a possession of all
people. 3 But the
Lord is faithful, and
he will make YOU
firm and keep YOU

1* Jehovah, J[7,8,13,14,16-18,22,23]; the Lord, ℵABVg.

ἀπὸ τοῦ πονηροῦ. 4 πεποίθαμεν
from the wicked (one). We have been persuaded
δὲ ἐν κυρίῳ ἐφ' ὑμᾶς, ὅτι ἃ
but in Lord upon you, that what (things)
παραγγέλλομεν καὶ ποιεῖτε καὶ
we are charging and you are doing and
ποιήσετε. 5 Ὁ δὲ κύριος κατευθύναι
you will do. The but Lord may straighten down
ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ
of you the hearts into the love of the
θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ χριστοῦ.
God and into the endurance of the Christ.
6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί,
We are charging but to you, brothers,
ἐν ὀνόματι τοῦ κυρίου Ἰησοῦ Χριστοῦ
in name of the Lord Jesus Christ
στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ
to be withdrawing you from every brother
ἀτάκτως περιπατοῦντος καὶ μὴ κατὰ
disorderly walking and not according to
τὴν παράδοσιν ἣν παρελάβετε
the tradition which you received alongside
παρ' ἡμῶν. 7 αὐτοὶ γὰρ οἴδατε
beside of us. Very (ones) for you have known
πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι
how it is binding to be imitating us, because
οὐκ ἠτακτήσαμεν ἐν ὑμῖν 8 οὐδὲ
not we behaved disorderly in you nor
δωρεὰν ἄρτον ἐφάγομεν παρά τινος,
free gift bread we ate beside of anyone,
ἀλλ' ἐν κόπῳ καὶ μόχθῳ νυκτὸς καὶ
but in labor and toil of night and
ἡμέρας ἐργαζόμενοι πρὸς τὸ μὴ
of day working toward the not
ἐπιβαρῆσαί τινα ὑμῶν· 9 οὐχ ὅτι
to put weight upon anyone of you; not that
οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα
not we are having authority, but in order that
ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ
selves type we might give to you into the
μιμεῖσθαι ἡμᾶς. 10 καὶ γὰρ ὅτε ἦμεν
to be imitating us. And for when we were
πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν,
toward you, this we were charging to you,
ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι
that if anyone not is willing to be working
μηδὲ ἐσθιέτω. 11 ἀκούομεν γὰρ
neither let him be eating. We are hearing for

from the wicked
one. 4 Moreover, we
have confidence in
[the] Lord regarding
YOU, that YOU are
doing and will go
on doing the things
we order. 5 May
the Lord continue
directing YOUR hearts
successfully into the
love of God and into
the endurance for the
Christ.

6 Now we are giving
YOU orders, brothers,
in the name of the
Lord Jesus Christ,
to withdraw from
every brother walking
disorderly and not
according to the
tradition YOU received
from us. 7 For YOU
yourselves know the
way YOU ought to
imitate us, because
we did not behave
disorderly among YOU
8 nor did we eat food
from anyone free. To
the contrary, by labor
and toil night and
day we were working
so as not to impose
an expensive burden
upon any one of YOU.
9 Not that we do not
have authority, but in
order that we might
offer ourselves as an
example to YOU to
imitate us. 10 In
fact, also, when we
were with YOU, we
used to give YOU this
order: "If anyone
does not want to
work, neither let him
eat." 11 For we hear

τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως,
some (ones) walking in you disorderly,
μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους·
nothing working but working around;
12 τοῖς δὲ τοιούτοις παραγγέλλομεν
to the but such (ones) we are charging
καὶ παρακαλοῦμεν ἐν κυρίῳ Ἰησοῦ Χριστῷ
and we are encouraging in Lord Jesus Christ
ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν
in order that with quietness working the
ἑαυτῶν ἄρτον ἐσθίωσιν.
of themselves bread they may be eating.
13 Ὑμεῖς δέ, ἀδελφοί, μὴ
You but, brothers, not
ἐνκακήσητε καλοποιοῦντες. 14 εἰ
YOU should behave badly in doing fine. If
δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν
but anyone not is obeying to the word of us
διὰ τῆς ἐπιστολῆς, τοῦτον
through the letter, this (one)
σημειοῦσθε, μὴ συναναμίγνυσθαι
be YOU putting sign on, not to mix up selves with
αὐτῷ, ἵνα ἐντραπῇ· 15 καὶ
him, in order that he might be turned in; and
μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ
not as enemy be YOU considering, but
νουθετεῖτε ὡς ἀδελφόν.
be YOU putting mind in as brother.
16 Αὐτὸς δὲ ὁ κύριος τῆς εἰρήνης
Very (one) but the Lord of the peace
δῴη ὑμῖν τὴν εἰρήνην διὰ παντὸς
may he give to YOU the peace through all [time]
ἐν παντὶ τρόπῳ. ὁ κύριος μετὰ πάντων
in every manner. The Lord with all
ὑμῶν.
of YOU.
17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου,
The greeting to the my hand of Paul,
ὅ ἐστιν σημεῖον ἐν πάσῃ ἐπιστολῇ·
which is sign in every letter;
οὕτως γράφω.
thus I am writing.
18 ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.
of us of Jesus Christ with all of YOU.

certain ones are walk-
ing disorderly among
YOU, not working at
all but meddling with
what does not concern
them. 12 To such
persons we give the
order and exhortation
in [the] Lord Jesus
Christ that by work-
ing with quietness
they should eat food
they themselves earn.
13 For YOUR part,
brothers, do not give
up in doing right.
14 But if anyone is
not obedient to our
word through this
letter, keep this one
marked, stop associat-
ing with him, that he
may become ashamed.
15 And yet do not be
considering him as an
enemy, but continue
admonishing him as a
brother.
16 Now may the
Lord of peace himself
give YOU peace con-
stantly in every way.
The Lord be with all
of YOU.
17 [Here is] my
greeting, Paul's, in my
own hand, which is a
sign in every letter;
this is the way I write.
18 The undeserved
kindness of our Lord
Jesus Christ be with
all of YOU.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α
TOWARD TIMOTHY 1

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ
Paul apostle of Christ Jesus
κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ
according to enjoinder of God Savior of us and
Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν
of Christ Jesus of the hope of us
2 Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει·
to Timothy genuine child in faith;
χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ
undeserved kindness, mercy, peace from God
πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.
Father and of Christ Jesus of the Lord of us.
3 Καθὼς παρεκάλεσά σε
According as I encouraged you
προσμεῖναι ἐν Ἐφέσῳ, πορευόμενος εἰς
to remain toward in Ephesus, [I] going on way into
Μακεδονίαν, ἵνα παραγγείλῃς
Macedonia, in order that you might charge
τισὶν μὴ ἑτεροδιδασκαλεῖν
to some (ones) not to be teaching differently
4 μηδὲ προσέχειν μύθοις καὶ
not-but to be having [mind] toward to myths and
γενεαλογίαις ἀπεράντοις, αἵτινες
to genealogies unbounded, which
ἐκζητήσεις παρέχουσι μᾶλλον ἢ
seekings out are having alongside rather than
οἰκονομίαν θεοῦ τὴν ἐν πίστει,
house-administration of God the (one) in faith,
— 5 τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν
— the but end of the charging is
ἀγάπη ἐκ καθαρᾶς καρδίας καὶ
love out of clean heart and
συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου,
of conscience good and of faith unhypocritical,
6 ὧν τινὲς ἀστοχήσαντες
of which (things) some (ones) having deviated
ἐξετράπησαν εἰς ματαιολογίαν,
they were turned out into vain talk,
7 θέλοντες εἶναι νομοδιδάσκαλοι, μὴ
willing to be law teachers, not
νοοῦντες μήτε ἃ λέγουσιν
mentally seeing neither what (things) they are saying

1 Paul, an apostle of
Christ Jesus under
command of God our
Savior and of Christ
Jesus, our hope, 2 to
Timothy, a genuine
child in the faith:
May there be
undeserved kindness,
mercy, peace from
God [the] Father and
Christ Jesus our Lord.
3 Just as I
encouraged you to
stay in Eph'e·sus
when I was about
to go my way into
Mac·e·do'ni·a, so I do
now, that you might
command certain ones
not to teach different
doctrine, 4 nor to
pay attention to false
stories and to geneal-
ogies, which end up
in nothing, but which
furnish questions for
research rather than a
dispensing of anything
by God in connection
with faith. 5 Really
the objective of this
mandate is love out of
a clean heart and out
of a good conscience
and out of faith
without hypocrisy.
6 By deviating from
these things certain
ones have been
turned aside into idle
talk, 7 wanting to
be teachers of law,
but not perceiving
either the things
they are saying

μήτε περὶ τίνων
nor about what (things)
διαβεβαιοῦνται.
they are thoroughly stabilizing.
8 Οἴδαμεν δὲ ὅτι καλὸς ὁ νόμος
We have known but that fine the Law
ἐάν τις αὐτῷ νομίμως χρῆται,
if ever anyone to it lawfully is using,
9 εἰδὼς τοῦτο ὅτι δικαίῳ
having known this that to righteous (one)
νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ
law not is lying down, to lawless (ones) but and
ἀνυποτάκτοις, ἀσεβέσι
non-self-subjecting (ones), to irreverential (ones)
καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ
and to sinners, to unloyal (ones) and
βεβήλοις, πατρολῴαις καὶ
to profane (ones), to smiters of fathers and
μητρολῴαις, ἀνδροφόνοις,
to smiters of mothers, to murderers of male persons,
10 πόρνοις, ἀρσενοκοίταις,
to fornicators, to men lying with males,
ἀνδραποδισταῖς, ψεύσταις,
to catchers of male persons by the foot, to liars,
ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ
to oath breakers, and if anything different to the
ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται,
being healthful teaching is lying against,
11 κατὰ τὸ εὐαγγέλιον τῆς δόξης
according to the good news of the glory
τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθην
of the happy God, which was entrusted with
ἐγώ.
I.
12 Χάριν ἔχω τῷ
Thanks I am having to the (one)
ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ
having empowered me to Christ Jesus the Lord
ἡμῶν, ὅτι πιστόν με ἡγήσατο θέμενος
of us, because faithful me he considered having put
εἰς διακονίαν, 13 τὸ πρότερον ὄντα
into service, the former [time] (one) being
βλάσφημον καὶ διώκτην καὶ ὑβριστήν·
blasphemer and persecutor and insolent (man);
ἀλλὰ ἠλεήθην, ὅτι ἀγνοῶν
but I was shown mercy, because being ignorant
ἐποίησα ἐν ἀπιστίᾳ, 14 ὑπερεπλεόνασεν
I did in unbelief, became beyond more
δὲ ἡ χάρις τοῦ κυρίου ἡμῶν
but the undeserved kindness of the Lord of us

or the things about
which they are mak-
ing strong assertions.
8 Now we know
that the Law is fine
provided one handles
it lawfully 9 in the
knowledge of this fact,
that law is promulgat-
ed, not for a righteous
man, but for persons
lawless and unruly,
ungodly and sinners,
lacking loving-
kindness, and profane,
murderers of fathers
and murderers of
mothers, manslayers,
10 fornicators, men
who lie with males,
kidnappers, liars,
false swearers, and
whatever other thing
is in opposition to
the healthful teaching
11 according to the
glorious good news of
the happy God, with
which I was entrusted.
12 I am grateful
to Christ Jesus our
Lord, who imparted
power to me, because
he considered me
faithful by assigning
me to a ministry,
13 although formerly
I was a blasphemer
and a persecutor and
an insolent man.
Nevertheless, I was
shown mercy, because
I was ignorant and
acted with a lack
of faith. 14 But
the undeserved
kindness of our Lord
abounded exceedingly

μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ
with faith and love the (one) in Christ
Ἰησοῦ. 15 πιστὸς ὁ λόγος καὶ πάσης
Jesus. Faithful the word and of all
ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς
reception back worthy, that Christ Jesus
ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι·
came into the world sinners to save;
ὧν πρῶτός εἰμι ἐγώ, 16 ἀλλὰ διὰ
of whom first am I, but through
τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ
this I was shown mercy, in order that in me
πρώτῳ ἐνδείξηται Χριστὸς Ἰησοῦς τὴν
first might show in Christ Jesus the
ἅπασαν μακροθυμίαν, πρὸς ὑποτύπωσιν
all longness of spirit, toward subtype
τῶν μελλόντων πιστεύειν ἐπ'
of the (ones) being about to be believing upon
αὐτῷ εἰς ζωὴν αἰώνιον.
him into life everlasting.
17 Τῷ δὲ βασιλεῖ τῶν αἰώνων,
To the but king of the ages,
ἀφθάρτῳ, ἀοράτῳ, μόνῳ θεῷ, τιμὴ καὶ
to incorruptible, invisible, only God, honor and
δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
glory into the ages of the ages; amen.
18 Ταύτην τὴν παραγγελίαν
This the charging
παρατίθεμαί σοι, τέκνον Τιμόθεε,
I am putting alongside to you, child Timothy,
κατὰ τὰς προαγούσας ἐπὶ σὲ
according to the going before upon you
προφητείας, ἵνα
prophecies, in order that
στρατεύῃ ἐν αὐταῖς τὴν καλὴν
you may do military service in them the fine
στρατείαν, 19 ἔχων πίστιν καὶ ἀγαθὴν
military service, having faith and good
συνείδησιν, ἥν τινες ἀπωσάμενοι
conscience, which some (ones) having pushed aside
περὶ τὴν πίστιν ἐναυάγησαν·
about the faith experienced shipwreck;
20 ὧν ἐστιν Ὑμέναιος καὶ Ἀλέξανδρος,
of whom is Hymenaeus and Alexander,
οὓς παρέδωκα τῷ Σατανᾷ ἵνα
whom I gave over to the Satan in order that
παιδευθῶσι μὴ βλασφημεῖν.
they might be disciplined not to be blaspheming.

along with faith and
love that is in con-
nection with Christ
Jesus. 15 Faithful
and deserving of full
acceptance is the say-
ing that Christ Jesus
came into the world
to save sinners. Of
these I am foremost.
16 Nevertheless, the
reason why I was
shown mercy was
that by means of me
as the foremost case
Christ Jesus might
demonstrate all his
long-suffering for a
sample of those who
are going to rest
their faith on him for
everlasting life.
17 Now to the King
of eternity, incorrupt-
ible, invisible, [the]
only God, be honor
and glory forever and
ever. Amen.
18 This mandate I
commit to you, child,
Timothy, in accord
with the predictions
that led directly on
to you, that by these
you may go on waging
the fine warfare;
19 holding faith and
a good conscience,
which some have
thrust aside and have
experienced shipwreck
concerning [their]
faith. 20 Hy·me-
nae'us and Alexander
belong to these, and
I have handed them
over to Satan that
they may be taught
by discipline not to
blaspheme.

2 Παρακαλῶ οὖν πρῶτον
I am encouraging therefore first (thing)

πάντων ποιεῖσθαι δεήσεις,
of all (things) to be being made supplications,

προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ
prayers, intercessions, thanksgivings, over

πάντων ἀνθρώπων, 2 ὑπὲρ βασιλέων καὶ
all men, over kings and

πάντων τῶν ἐν ὑπεροχῇ ὄντων,
all the (ones) in superiority (ones) being,

ἵνα ἤρεμον καὶ ἡσύχιον βίον
in order that still and quiet living

διάγωμεν ἐν πάσῃ εὐσεβείᾳ
we may be leading through in all revering well

καὶ σεμνότητι. 3 τοῦτο καλὸν καὶ
and seriousness. This fine and

ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν
receivable back in sight of the Savior of us

θεοῦ 4 ὃς πάντας ἀνθρώπους θέλει
of God who all men is willing

σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας
to be saved and into accurate knowledge of truth

ἐλθεῖν. 5 Εἷς γὰρ θεός, εἷς καὶ μεσίτης
to come. One for God, one also mediator

θεοῦ καὶ ἀνθρώπων ἄνθρωπος Χριστὸς
of God and of men man Christ

Ἰησοῦς, 6 ὁ δοὺς ἑαυτὸν
Jesus, the (one) having given himself

ἀντίλυτρον ὑπὲρ πάντων, τὸ
corresponding ransom over all (ones), the

μαρτύριον καιροῖς ἰδίοις· 7 εἰς
witness to appointed times own; into

ὃ ἐτέθην ἐγὼ κῆρυξ καὶ
which (thing) was put I preacher and

ἀπόστολος, — ἀλήθειαν λέγω, οὐ
apostle, — truth I am saying, not

ψεύδομαι, — διδάσκαλος ἐθνῶν ἐν πίστει
I am lying, — teacher of nations in faith

καὶ ἀληθείᾳ.
and truth.

8 Βούλομαι οὖν προσεύχεσθαι τοὺς
I am wishing therefore to pray the

ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας
male persons in every place, lifting up upon

ὁσίους χεῖρας χωρὶς ὀργῆς καὶ
loyal hands apart from wrath and

διαλογισμῶν. 9 Ὡσαύτως γυναῖκας ἐν
divided reckonings. As-thus women in

2 I therefore exhort,
first of all, that
supplications, prayers,
intercessions, offerings
of thanks, be made
concerning all sorts of
men, 2 concerning
kings and all those
who are in high
station; in order
that we may go on
leading a calm and
quiet life with full
godly devotion* and
seriousness. 3 This
is fine and acceptable
in the sight of our
Savior, God, 4 whose
will is that all sorts
of men should be
saved and come to an
accurate knowledge of
truth. 5 For there
is one God, and one
mediator between
God and men, a
man, Christ Jesus,
6 who gave himself a
corresponding ransom
for all—[this is] what
is to be witnessed to
at its own particular
times. 7 For the
purpose of this wit-
ness I was appointed
a preacher and an
apostle—I am telling
the truth, I am not
lying—a teacher of
nations in the matter
of faith and truth.
8 Therefore I
desire that in every
place the men carry
on prayer, lifting up
loyal hands, apart
from wrath and
debates. 9 Likewise
I desire the women to

2* Godly devotion, ℵAVg; fear of Jehovah, J[7,8].

καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ
dress adorning with modesty and

σωφροσύνης κοσμεῖν ἑαυτάς, μὴ
soundness of mind to be adorning themselves, not

ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ
in braiding and gold or pearls or

ἱματισμῷ πολυτελεῖ, 10 ἀλλ' ὃ πρέπει
garb of much cost, but what is befitting

γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν,
to women promising reverence of God,

δι' ἔργων ἀγαθῶν.
through works good.

11 Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν
Woman in quietness let her be learning in

πάσῃ ὑποταγῇ· 12 διδάσκειν δὲ γυναικὶ
all subjection; to be teaching but to woman

οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν
not I am permitting, nor to be playing master

ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ. 13 Ἀδὰμ
of male person, but to be in quietness. Adam

γὰρ πρῶτος ἐπλάσθη, εἶτα Εὕα·
for first was molded, there (upon) Eve;

14 καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ
and Adam not was seduced, the but woman

ἐξαπατηθεῖσα ἐν παραβάσει
having been seduced out in transgression

γέγονεν. 15 σωθήσεται δὲ
she has come to be. She will be saved but

διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν
through the childbearing, if ever they might remain

ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ
in faith and love and sanctification with

σωφροσύνης.
soundness of mind.

3 πιστὸς ὁ λόγος.
Faithful the word.

Εἴ τις ἐπισκοπῆς ὀρέγεται,
If anyone of overseership is reaching out after,

καλοῦ ἔργου ἐπιθυμεῖ. 2 δεῖ
fine work he is desiring. It is binding

οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι,
therefore the overseer irreprehensible to be,

μιᾶς γυναικὸς ἄνδρα, νηφάλιον,
of one woman male person, sober,

σώφρονα, κόσμιον, φιλόξενον,
sound in mind, arranged, fond of strangers,

διδακτικόν, 3 μὴ πάροινον, μὴ
qualified to teach, not given to wine, not

adorn themselves in
well-arranged dress,
with modesty and
soundness of mind,
not with styles of hair
braiding and gold or
pearls or very expen-
sive garb, 10 but in
the way that befits
women professing
to reverence God,*
namely, through good
works.
11 Let a woman
learn in silence with
full submissiveness.
12 I do not permit a
woman to teach, or
to exercise authority
over a man, but to be
in silence. 13 For
Adam was formed
first, then Eve.
14 Also, Adam was
not deceived, but the
woman was thorough-
ly deceived and came
to be in transgression.
15 However, she will
be kept safe through
childbearing, provided
they continue in faith
and love and sanc-
tification along with
soundness of mind.

3 That statement is
faithful.
If any man is reaching
out for an office of
overseer, he is desir-
ous of a fine work.
2 The overseer should
therefore be irrepre-
hensible, a husband
of one wife, moderate
in habits, sound
in mind, orderly,
hospitable, qualified
to teach, 3 not a
drunken brawler, not

10* To reverence God, ℵA; fear of Jehovah, J[7,8].

πλήκτην, ἀλλὰ ἐπιεικῆ, ἄμαχον,
dealing blows, but yielding, not fighting,
ἀφιλάργυρον, 4 τοῦ ἰδίου οἴκου καλῶς
not fond of silver, of the own household finely
προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ
standing before, children having in subjection
μετὰ πάσης σεμνότητος· 5 εἰ δέ τις
with all seriousness; if but anyone
τοῦ ἰδίου οἴκου προστῆναι οὐκ
of the own household to stand before not
οἶδεν, πῶς ἐκκλησίας θεοῦ
he has known, how of ecclesia of God
ἐπιμελήσεται; 6 μὴ νεόφυτον,
will he take care upon? not neophyte,
ἵνα μὴ τυφωθεὶς εἰς
in order that not having been made to smoke into
κρίμα ἐμπέσῃ τοῦ διαβόλου.
judgment he might fall in of the Devil.
7 δεῖ δὲ καὶ μαρτυρίαν καλὴν
It is binding but also witness fine
ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα
to be having from the (ones) outside, in order that
μὴ εἰς ὀνειδισμὸν ἐμπέσῃ καὶ παγίδα
not into reproach he might fall in and snare
τοῦ διαβόλου.
of the Devil.
8 Διακόνους ὡσαύτως σεμνούς, μὴ
Servants as-thus serious, not
διλόγους, μὴ οἴνῳ πολλῷ
double-talking, not to wine much
προσέχοντας, μὴ
having [mind] toward, not
αἰσχροκερδεῖς, 9 ἔχοντας τὸ
[greedy] of disgraceful gain, having the
μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει.
mystery of the faith in clean conscience.
10 καὶ οὗτοι δὲ δοκιμαζέσθωσαν
And these but let them be being proved
πρῶτον, εἶτα διακονείτωσαν
first, there (upon) let them be serving
ἀνέγκλητοι ὄντες.
unaccusable being.
11 γυναῖκας ὡσαύτως σεμνάς, μὴ
Women as-thus serious, not
διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσιν.
devils, sober, faithful in all (things).
12 διάκονοι ἔστωσαν μιᾶς γυναικὸς
Servants let them be of one woman
ἄνδρες, τέκνων καλῶς προϊστάμενοι
male persons, of children finely standing before

a smiter, but
reasonable, not
belligerent, not a lover
of money, 4 a man
presiding over his
own household in a
fine manner, having
children in subjection
with all seriousness;
5 (if indeed any man
does not know how to
preside over his own
household, how will
he take care of God's
congregation?) 6 not
a newly converted
man, for fear that he
might get puffed up
[with pride] and fall
into the judgment
passed upon the Devil.
7 Moreover, he should
also have a fine testi-
mony from people on
the outside, in order
that he might not fall
into reproach and a
snare of the Devil.
8 Ministerial
servants should
likewise be serious,
not double-tongued,
not giving themselves
to a lot of wine, not
greedy of dishonest
gain, 9 holding the
sacred secret of the
faith with a clean
conscience.
10 Also, let these
be tested as to fitness
first, then let them
serve as ministers,
as they are free from
accusation.
11 Women should
likewise be serious,
not slanderous,
moderate in habits,
faithful in all things.
12 Let ministerial
servants be husbands
of one wife, presiding
in a fine manner
over children

καὶ τῶν ἰδίων οἴκων· 13 οἱ γὰρ
also of the own households; the (ones) for
καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς
finely having served step to themselves
καλὸν περιποιοῦνται καὶ πολλὴν παρρησίαν
fine they are procuring and much outspokenness
ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.
in faith the in Christ Jesus.
14 Ταῦτά σοι γράφω, ἐλπίζων
These (things) to you I am writing, hoping
ἐλθεῖν πρὸς σὲ ἐν τάχει, 15 ἐὰν δὲ
to come toward you in quickness, if ever but
βραδύνω, ἵνα εἰδῇς πῶς
I may be slow, in order that you may know how
δεῖ ἐν οἴκῳ θεοῦ
it is binding in household of God
ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία
to be turning self up, which is ecclesia
θεοῦ ζῶντος, στῦλος καὶ ἑδραίωμα τῆς
of God living, pillar and support of the
ἀληθείας· 16 καὶ ὁμολογουμένως μέγα ἐστὶν
truth; and confessedly great is
τὸ τῆς εὐσεβείας μυστήριον· Ὃς
the of the revering well mystery; Who
ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν
was manifested in flesh, was justified in
πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν
spirit, was seen to angels, was preached in
ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη
nations, was believed in world, was taken up
ἐν δόξῃ.
in glory.

4 Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν
The but spirit spokenly is saying that in
ὑστέροις καιροῖς ἀποστήσονταί τινες
later appointed times will stand away some
τῆς πίστεως, προσέχοντες πνεύμασι
of the faith, having [mind] toward to spirits
πλάνοις καὶ διδασκαλίαις δαιμονίων
errants and to teachings of demons
2 ἐν ὑποκρίσει ψευδολόγων,
in hypocrisy of sayers of lies,
κεκαυστηριασμένων τὴν ἰδίαν
of (ones) having been branded with hot iron the own
συνείδησιν, 3 κωλυόντων γαμεῖν,
conscience, of (ones) forbidding to be marrying,

and their own
households. 13 For
the men who minister
in a fine manner are
acquiring for them-
selves a fine standing
and great freeness of
speech* in the faith
in connection with
Christ Jesus.
14 I am writing you
these things, though I
am hoping to come to
you shortly, 15 but
in case I am delayed,
that you may know
how you ought to con-
duct yourself in God's
household, which is
the congregation of
[the] living God, a
pillar and support of
the truth. 16 Indeed,
the sacred secret of
this godly devotion* is
admittedly great: 'He
was made manifest
in flesh, was declared
righteous in spirit,
appeared to angels,
was preached about
among nations, was
believed upon in [the]
world, was received up
in glory.'
4 However, the
inspired utterance*
says definitely that in
later periods of time
some will fall away
from the faith, paying
attention to mislead-
ing inspired utter-
ances and teachings
of demons, 2 by the
hypocrisy of men who
speak lies, marked in
their conscience as
with a branding iron;
3 forbidding to marry,

13* Or, "great boldness." 16* Godly devotion, ℵAVg; fear of Jehovah, J7,8.
1* Or, "the spirit."

ἀπέχεσθαι βρωμάτων ἃ ὁ θεὸς
to be holding selves from foods which the God
ἔκτισεν εἰς μετάλημψιν μετὰ εὐχαριστίας τοῖς
created into partaking with thanksgiving to the
πιστοῖς καὶ ἐπεγνωκόσι
faithful ones and to (ones) having accurately known
τὴν ἀλήθειαν. 4 ὅτι πᾶν κτίσμα θεοῦ
the truth. Because every creation of God
καλόν, καὶ οὐδὲν ἀπόβλητον μετὰ
fine, and nothing to be thrown away with
εὐχαριστίας λαμβανόμενον, 5 ἁγιάζεται
thanksgiving being received, it is being sanctified
γὰρ διὰ λόγου θεοῦ καὶ ἐντεύξεως.
for through word of God and intercession.
6 Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς
These (things) putting under to the brothers
καλὸς ἔσῃ διάκονος Χριστοῦ Ἰησοῦ,
fine you will be servant of Christ Jesus,
ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως
being nourished on to the words of the faith
καὶ τῆς καλῆς διδασκαλίας
and of the fine teaching
ᾗ παρηκολούθηκας, 7 τοὺς δὲ
to which you have followed alongside, the but
βεβήλους καὶ γραώδεις μύθους
profane and old-womanish myths
παραιτοῦ. γύμναζε
be asking off for yourself. Be training (as gymnast)
δὲ σεαυτὸν πρὸς εὐσέβειαν· 8 ἡ γὰρ
but yourself toward revering well; the for
σωματικὴ γυμνασία πρὸς ὀλίγον
bodily training (as gymnast) toward little
ἐστὶν ὠφέλιμος, ἡ δὲ εὐσέβεια πρὸς
is beneficial, the but revering well toward
πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα
all (things) beneficial is, promise having
ζωῆς τῆς νῦν καὶ τῆς
of life of the (one) now and of the (one)
μελλούσης. 9 πιστὸς ὁ λόγος καὶ
being about (to come). Faithful the word and
πάσης ἀποδοχῆς ἄξιος, 10 εἰς τοῦτο γὰρ
of all reception back worthy, into this for
κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι
we are laboring and we are struggling, because
ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, ὅς ἐστιν σωτὴρ
we have hoped upon God living, who is Savior
πάντων ἀνθρώπων, μάλιστα πιστῶν.
of all men, mostly of faithful (ones).

commanding to
abstain from foods
which God created to
be partaken of with
thanksgiving by those
who have faith and
accurately know the
truth. 4 The reason
for this is that every
creation of God is
fine, and nothing is
to be rejected if it is
received with thanks-
giving, 5 for it is
sanctified through
God's word and prayer
over [it].
6 By giving
these advices to the
brothers you will be a
fine minister of Christ
Jesus, one nourished
with the words of the
faith and of the fine
teaching which you
have followed closely.
7 But turn down the
false stories which
violate what is holy
and which old women
tell. On the other
hand, be training
yourself with godly
devotion* as your aim.
8 For bodily training
is beneficial for a
little; but godly devo-
tion* is beneficial for
all things, as it holds
promise of the life
now and that which is
to come. 9 Faithful
and deserving of full
acceptance is that
statement. 10 For to
this end we are work-
ing hard and exerting
ourselves, because we
have rested our hope
on a living God, who
is a Savior of all sorts
of men, especially of
faithful ones.

7* Godly devotion, ℵAVg; fear of Jehovah, J[7,8]. 8* Godly devotion, ℵAVg; fear of Jehovah, J[7,8].

11 Παράγγελλε ταῦτα καὶ
Be you charging these (things) and
δίδασκε. 12 μηδείς σου τῆς νεότητος
be you teaching. No one of you of the youth
καταφρονείτω, ἀλλὰ τύπος
let him be thinking down on, but type
γίνου τῶν πιστῶν ἐν λόγῳ, ἐν
be becoming of the faithful (ones) in word, in
ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἁγνίᾳ.
conduct, in love, in faith, in chasteness.
13 ἕως ἔρχομαι πρόσεχε
Until I am coming be you having [mind] toward
τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ
to the reading, to the encouraging, to the
διδασκαλίᾳ. 14 μὴ ἀμέλει τοῦ
teaching. Not be you being careless of the
ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι
in you gracious gift, which was given to you
διὰ προφητείας μετὰ ἐπιθέσεως τῶν
through prophecy with putting upon of the
χειρῶν τοῦ πρεσβυτερίου. 15 ταῦτα
hands of the presbytery. These (things)
μελέτα, ἐν τούτοις ἴσθι,
be meditating on, in these (things) be you,
ἵνα σου ἡ προκοπὴ φανερὰ
in order that of you the striking forward manifest
ᾖ πᾶσιν· 16 ἔπεχε
may be to all (ones); be you having [mind] upon
σεαυτῷ καὶ τῇ διδασκαλίᾳ·
to yourself and to the teaching;
ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν
be you remaining upon to them; this for doing
καὶ σεαυτὸν σώσεις καὶ τοὺς
and yourself you will save and the (ones)
ἀκούοντάς σου.
hearing of you.

5 Πρεσβυτέρῳ μὴ ἐπιπλήξῃς,
To older man not you should deal blow upon,
ἀλλὰ παρακάλει ὡς πατέρα, νεωτέρους
but be you entreating as father, younger (ones)
ὡς ἀδελφούς, 2 πρεσβυτέρας ὡς μητέρας,
as brothers, older [women] as mothers,
νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ
younger [women] as sisters in all
ἁγνίᾳ.
chasteness.
3 Χήρας τίμα τὰς ὄντως
Widows be honoring the (ones) essentially
χήρας. 4 εἰ δέ τις χήρα τέκνα ἢ
widows. If but any widow children or

11 Keep on giving
these commands
and teaching them.
12 Let no man
ever look down on
your youth. On the
contrary, become
an example to the
faithful ones in
speaking, in conduct,
in love, in faith, in
chasteness. 13 While
I am coming, continue
applying yourself
to public reading,
to exhortation, to
teaching. 14 Do
not be neglecting the
gift in you that was
given you through a
prediction and when
the body of older men
laid their hands upon
you. 15 Ponder over
these things; be ab-
sorbed in them, that
your advancement
may be manifest to
all [persons]. 16 Pay
constant attention to
yourself and to your
teaching. Stay by
these things, for by
doing this you will
save both yourself
and those who listen
to you.

5 Do not severely
criticize an older
man. To the contrary,
entreat him as a
father, younger men
as brothers, 2 older
women as mothers,
younger women
as sisters with all
chasteness.
3 Honor widows
that are actually
widows. 4 But if any
widow has children or

ἔκγονα ἔχει, μανθανέτωσαν
grandchildren is having, let them be learning

πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν
first the own household to be revering well

καὶ ἀμοιβὰς ἀποδιδόναι τοῖς
and recompenses to be giving back to the

προγόνοις, τοῦτο γάρ ἐστιν ἀπόδεκτον
progenitors, this for is receivable back

ἐνώπιον τοῦ θεοῦ· 5 ἡ δὲ ὄντως χήρα
in sight of the God; the but essentially widow

καὶ μεμονωμένη ἤλπικεν ἐπὶ τὸν
and having been left alone has hoped upon the

θεὸν καὶ προσμένει ταῖς
God and she is remaining toward to the

δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ
supplications and to the prayers of night and

ἡμέρας· 6 ἡ δὲ σπαταλῶσα
of day; the (one) but behaving voluptuously

ζῶσα τέθνηκεν. 7 καὶ ταῦτα
living she has died. And these (things)

παράγγελλε, ἵνα ἀνεπίλημπτοι
be you charging, in order that irreprehensible

ὦσιν· 8 εἰ δέ τις τῶν ἰδίων
they may be; if but anyone of the own (ones)

καὶ μάλιστα οἰκείων οὐ
and mostly of household [members] not

προνοεῖ, τὴν πίστιν ἤρνηται καὶ
he is providing, the faith he has denied and

ἔστιν ἀπίστου χείρων.
he is of unbeliever worse (one).

9 Χήρα καταλεγέσθω μὴ ἔλαττον
Widow let be being put on list not less

ἐτῶν ἑξήκοντα γεγονυῖα, ἑνὸς
of years sixty having become, of one

ἀνδρὸς γυνή, 10 ἐν ἔργοις καλοῖς
male person woman, in works fine

μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ
being witnessed about, if she reared children, if

ἐξενοδόχησεν, εἰ ἁγίων πόδας
she received strangers, if of holy (ones) feet

ἔνιψεν, εἰ θλιβομένοις
she washed, if to (ones) being put under tribulation

ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ
she was sufficient upon, if to every work good

ἐπηκολούθησεν.
she followed upon.

grandchildren, let
these learn first
to practice godly
devotion* in their own
household and to keep
paying a due compen-
sation to their parents
and grandparents, for
this is acceptable in
God's sight. 5 Now
the woman who is
actually a widow
and left destitute
has put her hope in
God and persists in
supplications and
prayers night and day.
6 But the one that
goes in for sensual
gratification is dead
though she is living.
7 So keep on giving
these commands, that
they may be irrepre-
hensible. 8 Certainly
if anyone does not
provide for those
who are his own, and
especially for those
who are members of
his household, he has
disowned the faith
and is worse than a
person without faith.*
9 Let a widow be
put on the list who
has become not less
than sixty years
old, a wife of one
husband, 10 having
a witness borne to her
for fine works, if she
reared children, if she
entertained strangers,
if she washed the
feet of holy ones, if
she relieved those
in tribulation, if she
diligently followed
every good work.

4* Godly devotion, ℵA; wisdom and fear of Jehovah, J[7,8]. 8* A person without faith, ℵAVgSy[p]; a person who has disowned Jehovah, J[13,14,18].

11 νεωτέρας δὲ χήρας
Younger (ones) but widows

παραιτοῦ· ὅταν γὰρ
be asking off for self; whenever for

καταστρηνιάσωσιν τοῦ χριστοῦ,
they might feel sexually impulsive of the Christ,

γαμεῖν θέλουσιν, 12 ἔχουσαι
to be marrying they are willing, having

κρίμα ὅτι τὴν πρώτην πίστιν
judgment because the first faith

ἠθέτησαν· 13 ἅμα δὲ καὶ
they put aside; at the same time but also

ἀργαὶ μανθάνουσιν, περιερχόμεναι τὰς
ineffective they are learning, going about the

οἰκίας, οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ
houses, not only but ineffective but also

φλύαροι καὶ περίεργοι, λαλοῦσαι
gossipers and workers around, speaking

τὰ μὴ δέοντα. 14 βούλομαι
the (things) not binding. I am wishing

οὖν νεωτέρας γαμεῖν,
therefore younger [women] to be marrying,

τεκνογονεῖν, οἰκοδεσποτεῖν,
to be bearing children, to be managing household,

μηδεμίαν ἀφορμὴν διδόναι τῷ
not one onrush off to be giving to the

ἀντικειμένῳ λοιδορίας χάριν· 15 ἤδη
(one) lying against of reviling thanks; already

γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ.
for some were turned out behind the Satan.

16 εἴ τις πιστὴ ἔχει χήρας,
If anyone faithful [woman] is having widows,

ἐπαρκείτω αὐταῖς, καὶ μὴ
let her be sufficing upon to them, and not

βαρείσθω ἡ ἐκκλησία, ἵνα
let be weighted down the ecclesia, in order that

ταῖς ὄντως χήραις
to the (ones) essentially widows

ἐπαρκέσῃ.
it might suffice upon.

17 Οἱ καλῶς προεστῶτες
The (ones) finely having stood before

πρεσβύτεροι διπλῆς τιμῆς
older men of double honor

ἀξιούσθωσαν, μάλιστα
let them be being reckoned worthy, mostly

οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ·
the (ones) laboring in word and teaching;

11 On the other
hand, turn down
younger widows, for
when their sexual
impulses have come
between them and the
Christ, they want to
marry, 12 having
a judgment because
they have disregarded
their first [expression
of] faith. 13 At the
same time they also
learn to be unoccu-
pied, gadding about
to the houses; yes,
not only unoccupied,
but also gossipers and
meddlers in other peo-
ple's affairs, talking
of things they ought
not. 14 Therefore
I desire the younger
widows to marry,
to bear children, to
manage a household,
to give no inducement
to the opposer to
revile. 15 Already,
in fact, some have
been turned aside to
follow Satan. 16 If
any believing woman
has widows, let her
relieve them, and let
the congregation not
be under the burden.
Then it can relieve
those who are actually
widows.
17 Let the older
men who preside in a
fine way be reckoned
worthy of double
honor, especially
those who work
hard in speaking
and teaching.

18 λέγει γὰρ ἡ γραφή Βοῦν ἀλοῶντα
is saying for the scripture Bull threshing out
οὐ φιμώσεις· καί Ἄξιος ὁ ἐργάτης
not you shall muzzle; and Worthy the workman
τοῦ μισθοῦ αὐτοῦ. 19 κατὰ πρεσβυτέρου
of the wages of him. Down on older man
κατηγορίαν μὴ παραδέχου, ἐκτὸς
accusation not be you receiving alongside, except
εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων·
if not upon two or three witnesses;
20 τοὺς δὲ ἁμαρτάνοντας ἐνώπιον
the (ones) but sinning in sight
πάντων ἔλεγχε, ἵνα καὶ οἱ
of all be you reproving, in order that also the
λοιποὶ φόβον ἔχωσιν.
leftover (ones) fear may be having.
21 Διαμαρτύρομαι ἐνώπιον τοῦ
I am bearing witness through in sight of the
θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν
God and of Christ Jesus and of the chosen
ἀγγέλων, ἵνα ταῦτα
angels, in order that these (things)
φυλάξῃς χωρὶς προκρίματος, μηδὲν
you might guard apart from prejudgment, nothing
ποιῶν κατὰ πρόσκλισιν.
doing according to inclination toward.
22 Χεῖρας ταχέως μηδενὶ ἐπιτίθει,
Hands quickly to no one be you putting upon,
μηδὲ κοινώνει ἁμαρτίαις
neither be you sharing to sins
ἀλλοτρίαις· σεαυτὸν ἁγνὸν τήρει.
belonging to others; yourself chaste be you keeping.
23 Μηκέτι ὑδροπότει, ἀλλὰ
Not yet be you drinking water, but
οἴνῳ ὀλίγῳ χρῶ διὰ τὸν στόμαχον
to wine little be you using through the stomach
καὶ τὰς πυκνάς σου ἀσθενείας.
and the frequent of you sicknesses.
24 Τινῶν ἀνθρώπων αἱ ἁμαρτίαι
Of some men the sins
πρόδηλοί εἰσιν, προάγουσαι εἰς
before [all] evident are, going before into
κρίσιν, τισὶν δὲ καὶ
judgment, to some (ones) but also
ἐπακολουθοῦσιν· 25 ὡσαύτως καὶ τὰ
they are following upon; as-thus also the
ἔργα τὰ καλὰ πρόδηλα, καὶ τὰ
works the fine before [all] evident, and the (ones)
ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.
otherwise having to be hid not they are able.

18 For the scripture
says: "You must not
muzzle a bull when
it threshes out the
grain"; also: "The
workman is worthy
of his wages." 19 Do
not admit an accusa-
tion against an older
man, except only on
the evidence of two
or three witnesses.
20 Reprove before all
onlookers persons who
practice sin, that the
rest also may have
fear. 21 I solemnly
charge you before
God and Christ Jesus
and the chosen angels
to keep these things
without prejudgment,
doing nothing
according to a biased
leaning.
22 Never lay your
hands hastily upon
any man; neither be
a sharer in the sins
of others; preserve
yourself chaste.
23 Do not drink
water any longer,
but use a little wine
for the sake of your
stomach and your
frequent cases of
sickness.
24 The sins of some
men are publicly
manifest, leading
directly to judgment,
but as for other
men [their sins] also
become manifest later.
25 In the same way
also the fine works
are publicly manifest
and those that are
otherwise cannot be
kept hid.

6 Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς
As many as are under yoke slaves, the
ἰδίους δεσπότας πάσης τιμῆς ἀξίους
own masters of all honor worthy
ἡγείσθωσαν, ἵνα μὴ τὸ
let them be considering, in order that not the
ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία
name of the God and the teaching
βλασφημῆται. 2 οἱ δὲ πιστοὺς
may be blasphemed. The (ones) but faithful
ἔχοντες δεσπότας μὴ καταφρονείτωσαν,
having masters not let them be thinking down,
ὅτι ἀδελφοί εἰσιν· ἀλλὰ μᾶλλον
because brothers they are; but rather
δουλευέτωσαν, ὅτι πιστοί εἰσιν καὶ
let them be slaving, because faithful they are and
ἀγαπητοὶ οἱ τῆς εὐεργεσίας
loved the (ones) of the working well
ἀντιλαμβανόμενοι.
receiving in return.
Ταῦτα δίδασκε καὶ
These (things) be you teaching and
παρακάλει. 3 εἴ τις
be you encouraging. If anyone
ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται
is teaching differently and not he is coming toward
ὑγιαίνουσι λόγοις, τοῖς
to (ones) being healthful words, to the (ones)
τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ
of the Lord of us Jesus Christ, and to the
κατ' εὐσέβειαν διδασκαλίᾳ,
according to revering well to teaching,
4 τετύφωται, μηδὲν ἐπιστάμενος,
he has been made to smoke, nothing knowing well,
ἀλλὰ νοσῶν περὶ ζητήσεις καὶ
but being diseased about seekings and
λογομαχίας, ἐξ ὧν γίνεται
word fights, out of which (things) comes to be
φθόνος, ἔρις, βλασφημίαι,
envy, strife, blasphemies,
ὑπόνοιαι πονηραί, 5 διαπαρατριβαὶ
suspicions wicked, rubbings alongside through
διεφθαρμένων
of (ones) having been thoroughly corrupted
ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων
men the mind and having been despoiled

6 Let as many as are
slaves under a yoke
keep on considering
their owners worthy
of full honor, that the
name of God and the
teaching may never be
spoken of injuriously.
2 Moreover, let those
having believing
owners not look down
on them, because they
are brothers. On the
contrary, let them
the more readily be
slaves, because those
receiving the benefit
of their good service*
are believers and
beloved.
Keep on teaching
these things and
giving these exhor-
tations. 3 If any
man teaches other
doctrine and does not
assent to healthful
words, those of our
Lord Jesus Christ, nor
to the teaching that
accords with godly
devotion,* 4 he is
puffed up [with pride],
not understanding
anything, but being
mentally diseased
over questionings and
debates about words.
From these things
spring envy, strife,
abusive speeches,
wicked suspicions,
5 violent disputes
about trifles on the
part of men corrupted
in mind and despoiled

2* Those partaking of the good of Jehovah on earth, $J^{7,8}$. 3* Godly devotion, ℵAVg; fear of Jehovah, $J^{7,8}$.

τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι
of the truth, inferring acquisition to be
τὴν εὐσέβειαν. 6 ἔστιν δὲ πορισμὸς μέγας
the revering well. It is but acquisition great
ἡ εὐσέβεια μετὰ αὐταρκείας·
the revering well with self-sufficiency;
7 οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον,
nothing for we bore within into the world,
ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα·
because neither to bear out anything we are able;
8 ἔχοντες δὲ διατροφὰς καὶ
having but nourishments through and
σκεπάσματα, τούτοις ἀρκεσθησόμεθα.
coverings, to these (things) we shall be satisfied.
9 οἱ δὲ βουλόμενοι πλουτεῖν
The (ones) but wishing to be rich
ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ
are falling in into temptation and snare and
ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς,
desires many senseless and hurtful,
αἵτινες βυθίζουσιν τοὺς ἀνθρώπους
which are dragging to bottom the men
εἰς ὄλεθρον καὶ ἀπώλειαν· 10 ῥίζα γὰρ
into destruction and ruin; root for
πάντων τῶν κακῶν ἐστὶν ἡ
of all the bad (things) is the
φιλαργυρία, ἧς τινὲς ὀρεγόμενοι
fondness of silver, of which some reaching out
ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ
were led off into error from the faith and
ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.
themselves they pierced around to pains many.
11 Σὺ δέ, ὦ ἄνθρωπε θεοῦ,
You but, O man of God,
ταῦτα φεῦγε· δίωκε δὲ
these (things) be fleeing; be you pursuing but
δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην,
righteousness, revering well, faith, love,
ὑπομονήν, πραϋπαθίαν. 12 ἀγωνίζου
endurance, mildness of temper. Be you struggling
τὸν καλὸν ἀγῶνα τῆς πίστεως,
the fine struggle of the faith,
ἐπιλαβοῦ τῆς αἰωνίου ζωῆς,
take you for self upon of the everlasting life,
εἰς ἣν ἐκλήθης καὶ ὡμολόγησας τὴν
into which you were called and you confessed the

of the truth, thinking
that godly devotion
is a means of gain.
6 To be sure, it is a
means of great gain,
[this] godly devotion*
along with self-
sufficiency. 7 For we
have brought nothing
into the world, and
neither can we carry
anything out. 8 So,
having sustenance and
covering, we shall be
content with these
things.
9 However, those
who are determined
to be rich fall into
temptation and a
snare and many
senseless and hurtful
desires, which plunge
men into destruction
and ruin. 10 For
the love of money is
a root of all sorts of
injurious things, and
by reaching out for
this love some have
been led astray from
the faith and have
stabbed themselves all
over with many pains.
11 However, you,
O man of God, flee
from these things. But
pursue righteousness,
godly devotion,* faith,
love, endurance,
mildness of temper.
12 Fight the fine
fight of the faith, get
a firm hold on the
everlasting life for
which you were called
and you offered the

6* Godly devotion, ℵAVg; fear of Jehovah, J7,8. 11* Godly devotion, AVgSyp; fear of Jehovah, J7,8.

καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.
fine confession in sight of many witnesses.
13 παραγγέλλω σοι ἐνώπιον τοῦ
I am laying charge to you in sight of the
θεοῦ τοῦ ζωογονοῦντος τὰ πάντα
God the (one) generating alive the all (things)
καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος
and of Christ Jesus the (one) having borne witness
ἐπὶ Ποντίου Πειλάτου τὴν καλὴν ὁμολογίαν,
upon Pontius Pilate the fine confession,
14 τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον
to observe you the commandment spotless
ἀνεπίλημπτον μέχρι τῆς ἐπιφανείας τοῦ
irreprehensible until the manifestation of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 15 ἣν
Lord of us of Jesus Christ, which
καιροῖς ἰδίοις δείξει ὁ μακάριος
to appointed times own will show the happy
καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν
and only Potentate, the King of the (ones)
βασιλευόντων καὶ κύριος τῶν
ruling as kings and Lord of the (ones)
κυριευόντων, 16 ὁ μόνος ἔχων
ruling as lords, the only (one) having
ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον,
immortality, light dwelling in unapproachable,
ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν
whom saw no one of men nor to see
δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον·
he is able; to him honor and might everlasting;
ἀμήν.
amen.
17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι
To the rich (ones) in the now age
παράγγελλε μὴ ὑψηλοφρονεῖν μηδὲ
be laying charge not to be high-minded not-but
ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ'
to have put hope upon of riches non-evidence, but
ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν
upon God the (one) having alongside to us
πάντα πλουσίως εἰς ἀπόλαυσιν,
all (things) richly into enjoyment,
18 ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις
to be working at good, to be rich in works
καλοῖς, εὐμεταδότους εἶναι,
fine, well-distributing (ones) to be,
κοινωνικούς, 19 ἀποθησαυρίζοντας ἑαυτοῖς
ready to share, treasuring off to themselves

fine public declaration
in front of many
witnesses.
13 In the sight of
God, who preserves
all things alive, and
of Christ Jesus, who
as a witness made the
fine public declaration
before Pontius Pilate,
I give you orders
14 that you observe
the commandment in
a spotless and irrep-
rehensible way until
the manifestation of
our Lord Jesus Christ.
15 This [manifes-
tation] the happy
and only Potentate
will show in its own
appointed times, [he]
the King of those who
rule as kings and Lord
of those who rule as
lords, 16 the one
alone having immor-
tality, who dwells in
unapproachable light,
whom not one of men
has seen or can see.
To him be honor and
might everlasting.
Amen.
17 Give orders to
those who are rich in
the present system
of things not to be
high-minded, and to
rest their hope, not on
uncertain riches, but
on God, who furnishes
us all things richly
for our enjoyment;
18 to work at good,
to be rich in fine
works, to be liberal,
ready to share,
19 safely treasuring
up for themselves

θεμέλιον καλὸν εἰς τὸ
foundation fine into the (thing)
μέλλον, ἵνα
being about (to come), in order that
ἐπιλάβωνται τῆς ὄντως
they might take for themselves upon of the essentially
ζωῆς.
life.

20 Ὦ Τιμόθεε, τὴν παραθήκην
O Timothy, the what is put beside
φύλαξον, ἐκτρεπόμενος τὰς βεβήλους
guard you, turning self out of the profane
κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου
empty voicings and antitheses of the falsely named
γνώσεως, 21 ἥν τινες ἐπαγγελλόμενοι
knowledge, which some promising
περὶ τὴν πίστιν ἠστόχησαν.
about the faith they deviated.

Ἡ χάρις μεθ' ὑμῶν.
The undeserved kindness with you.

a fine foundation for
the future, in order
that they may get
a firm hold on the
real life.
20 O Timothy,
guard what is laid
up in trust with you,
turning away from the
empty speeches that
violate what is holy
and from the contra-
dictions of the falsely
called "knowledge."
21 For making a show
of such [knowledge]
some have deviated
from the faith.

May the undeserved
kindness be with you
people.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β

TOWARD TIMOTHY 2

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ
Paul apostle of Christ Jesus through
θελήματος θεοῦ κατ' ἐπαγγελίαν
will of God according to promise
ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ 2 Τιμοθέῳ
of life the in Christ Jesus to Timothy
ἀγαπητῷ τέκνῳ·
loved child;
χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ
undeserved kindness, mercy, peace from God
πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου
Father and of Christ Jesus of the Lord
ἡμῶν.
of us.

3 Χάριν ἔχω τῷ θεῷ, ᾧ
Thanks I am having to the God, to whom
λατρεύω ἀπὸ προγόνων
I am rendering sacred service from progenitors
ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον
in clean conscience, as unceasing

1 Paul, an apostle
of Christ Jesus
through God's will ac-
cording to the promise
of the life that is in
union with Christ
Jesus, 2 to Timothy,
a beloved child:
May there be
undeserved kindness,
mercy, peace from
God [the] Father and
Christ Jesus our Lord.
3 I am grateful
to God, to whom
I am rendering
sacred service as my
forefathers did and
with a clean con-
science, that I never

ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς
I am having the about you remembrance in the
δεήσεσίν μου, νυκτὸς καὶ ἡμέρας
supplications of me, of night and of day
4 ἐπιποθῶν σε ἰδεῖν, μεμνημένος
longing you to see, having been reminded
σου τῶν δακρύων, ἵνα χαρᾶς
of you of the tears, in order that of joy
πληρωθῶ 5 ὑπόμνησιν λαβὼν
I might be filled under-reminder having taken
τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις
of the in you unhypocritical faith, which
ἐνῴκησεν πρῶτον ἐν τῇ μάμμῃ σου
dwelt in first in the grandmother of you
Λωίδι καὶ τῇ μητρί σου Εὐνίκῃ,
Lois and to the mother of you Eunice,
πέπεισμαι δὲ ὅτι καὶ ἐν σοί.
I have been confident but that also in you.

6 δι' ἣν αἰτίαν ἀναμιμνῄσκω
Through which cause I am reminding up
σε ἀναζωπυρεῖν τὸ χάρισμα
you to be making live (as) fire again the gracious gift
τοῦ θεοῦ, ὅ ἐστιν ἐν σοὶ διὰ τῆς
of the God, which is in you through the
ἐπιθέσεως τῶν χειρῶν μου· 7 οὐ γὰρ
putting upon of the hands of me; not for
ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας,
gave to us the God spirit of cowardice,
ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ
but of power and of love and
σωφρονισμοῦ. 8 μὴ οὖν
of soundness of mind. Not therefore
ἐπαισχυνθῇς τὸ μαρτύριον
should you be made ashamed upon the witness
τοῦ κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον
of the Lord of us nor me the bound one
αὐτοῦ, ἀλλὰ συνκακοπάθησον τῷ εὐαγγελίῳ
of him, but suffer bad with to the good news
κατὰ δύναμιν θεοῦ, 9 τοῦ
according to power of God, of the (one)
σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει
having saved us and having called to calling
ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν
holy, not according to the works of us
ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ
but according to own purpose and
χάριν, τὴν δοθεῖσαν
undeserved kindness, the (one) having been given

leave off remembering
you in my supplica-
tions, night and day
4 longing to see you,
as I remember your
tears, that I may get
filled with joy. 5 For
I recollect the faith
which is in you with-
out any hypocrisy,
and which dwelt first
in your grandmother
Lo'is and your mother
Eu'nice, but which I
am confident is also
in you.

6 For this very
cause I remind you
to stir up like a fire
the gift of God which
is in you through the
laying of my hands
upon you. 7 For God
gave us not a spirit
of cowardice, but that
of power and of love
and of soundness of
mind. 8 Therefore do
not become ashamed
of the witness about
our Lord, neither of
me a prisoner for his
sake, but take your
part in suffering evil
for the good news
according to the
power of God. 9 He
saved us and called
us with a holy calling,
not by reason of our
works, but by reason
of his own purpose
and undeserved kind-
ness. This was given

ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων
to us in Christ Jesus before times
αἰωνίων, 10 φανερωθεῖσαν δὲ νῦν
everlasting, [it] having been manifested but now
διὰ τῆς ἐπιφανείας τοῦ σωτῆρος
through the manifestation of the Savior
ἡμῶν Χριστοῦ Ἰησοῦ, καταργήσαντος
of us of Christ Jesus, having made ineffective
μὲν τὸν θάνατον φωτίσαντος δὲ
indeed the death having turned light on but
ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου,
life and incorruption through the good news,
11 εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ
into which was put I preacher and
ἀπόστολος καὶ διδάσκαλος.
apostle and teacher.

12 δι' ἣν αἰτίαν καὶ ταῦτα
Through which cause also these (things)
πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι,
I am suffering, but not I am made ashamed upon,
οἶδα γὰρ ᾧ πεπίστευκα, καὶ
I have known for to whom I have believed, and
πέπεισμαι ὅτι δυνατός ἐστιν τὴν
I have been persuaded that able he is the
παραθήκην μου φυλάξαι εἰς
what is put alongside of me to guard into
ἐκείνην τὴν ἡμέραν. 13 ὑποτύπωσιν
that the day. Under-type
ἔχε ὑγιαινόντων λόγων
be you having of (ones) being healthful words
ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ
of which beside of me you heard in faith and
ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ· 14 τὴν
love the (one) in Christ Jesus; the
καλὴν παραθήκην φύλαξον διὰ
fine what is put alongside guard you through
πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.
spirit holy the dwelling within in us.

15 Οἶδας τοῦτο ὅτι
You have known this that
ἀπεστράφησάν με πάντες οἱ
they were turned away from me all the (ones)
ἐν τῇ Ἀσίᾳ, ὧν ἐστιν Φύγελος καὶ
in the Asia, of whom is Phygelus and
Ἑρμογένης. 16 δῴη ἔλεος ὁ κύριος
Hermogenes. May he give mercy the Lord
τῷ Ὀνησιφόρου οἴκῳ, ὅτι
to the of Onesiphorus to household, because

us in connection with
Christ Jesus before
times long lasting,
10 but now it has
been made clearly
evident through the
manifestation of our
Savior, Christ Jesus,
who has abolished
death but has shed
light upon life and
incorruption through
the good news,
11 for which I was
appointed a preacher
and apostle and
teacher.
12 For this very
cause I am also suffer-
ing these things, but
I am not ashamed.
For I know the one
whom I have believed,
and I am confident
he is able to guard
what I have laid up in
trust with him until
that day. 13 Keep
holding the pattern
of healthful words
that you heard from
me with the faith and
love that are in con-
nection with Christ
Jesus. 14 This fine
trust guard through
the holy spirit which
is dwelling in us.
15 You know this,
that all the men in
the [district of] Asia
have turned away
from me. Phy·gel'us
and Her·mog'e·nes
are of that number.
16 May the Lord*
grant mercy to the
household of On·e·
siph'o·rus, because

16* The Lord, ℵAVg; Jehovah, J7,8,13,14,16.

πολλάκις με ἀνέψυξεν, καὶ τὴν ἅλυσίν
many times me he cooled again, and the chain
μου οὐκ ἐπαισχύνθη· 17 ἀλλὰ
of me not he was made ashamed upon; but
γενόμενος ἐν Ῥώμῃ σπουδαίως ἐζήτησέν
having come to be in Rome speedily he sought
με καὶ εὗρεν· — 18 δῴη αὐτῷ ὁ
me and he found; — may he give to him the
κύριος εὑρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ
Lord to find mercy beside of Lord in that the
ἡμέρᾳ· — καὶ ὅσα ἐν Ἐφέσῳ
day; — and how many (things) in Ephesus
διηκόνησεν, βέλτιον σὺ γινώσκεις.
he served, better you are knowing.

2 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ
You therefore, child of me, be being empowered
ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ,
in the undeserved kindness the in Christ Jesus,
2 καὶ ἃ ἤκουσας παρ' ἐμοῦ
and what (things) you heard beside of me
διὰ πολλῶν μαρτύρων, ταῦτα
through many witnesses, these (things)
παράθου πιστοῖς ἀνθρώποις, οἵτινες
give you beside to faithful men, who
ἱκανοὶ ἔσονται καὶ ἑτέρους
sufficient (ones) will be also different (ones)
διδάξαι. 3 συνκακοπάθησον ὡς καλὸς
to teach. Suffer you bad with as fine
στρατιώτης Χριστοῦ Ἰησοῦ. 4 οὐδεὶς
soldier of Christ Jesus. No one
στρατευόμενος ἐμπλέκεται ταῖς
doing military service is involving himself to the
τοῦ βίου πραγματίαις, ἵνα
of the living things performed, in order that
τῷ στρατολογήσαντι
to the (one) having enrolled as soldier
ἀρέσῃ· 5 ἐὰν δὲ καὶ
he might please; if ever but also
ἀθλῇ τις, οὐ
may be acting as athlete anyone, not
στεφανοῦται ἐὰν μὴ νομίμως
he is being crowned if ever not lawfully
ἀθλήσῃ· 6 τὸν κοπιῶντα γεωργὸν
he should act as athlete; the laboring farmer
δεῖ πρῶτον τῶν καρπῶν
it is binding first of the fruits
μεταλαμβάνειν. 7 νόει ὃ
to be partaking. Be you seeing mentally what

he often brought me
refreshment, and
he did not become
ashamed of my
chains. 17 On the
contrary, when he
happened to be in
Rome, he diligently
looked for me and
found me. 18 May
the Lord* grant him
to find mercy from
Jehovah# in that day.
And all the services
he rendered in Eph'-
e·sus you know well
enough.
2 You, therefore,
my child, keep on
acquiring power in the
undeserved kindness
that is in connection
with Christ Jesus,
2 and the things you
heard from me with
the support of many
witnesses, these things
commit to faithful
men, who, in turn,
will be adequately
qualified to teach
others. 3 As a fine
soldier of Christ Jesus
take your part in
suffering evil. 4 No
man serving as a sol-
dier involves himself
in the commercial
businesses of life, in
order that he may
gain the approval of
the one who enrolled
him as a soldier.
5 Moreover, if anyone
contends even in
the games, he is not
crowned unless he has
contended according
to the rules. 6 The
hardworking farmer
must be the first to
partake of the fruits.
7 Give constant
thought to what

18* The Lord, ℵAVg; Jehovah, J7,8,13,14,16. 18# Jehovah, J7,8,13,14,16-18,22-24; Lord, ℵAVg.

λέγω· δώσει γάρ σοι ὁ κύριος
I am saying; will give for to you the Lord
σύνεσιν ἐν πᾶσιν.
comprehension in all (things).
8 μνημόνευε Ἰησοῦν Χριστὸν
Be you remembering Jesus Christ
ἐγηγερμένον ἐκ νεκρῶν, ἐκ
having been raised up out of dead (ones), out of
σπέρματος Δαυείδ, κατὰ τὸ εὐαγγέλιόν
seed of David, according to the good news
μου· 9 ἐν ᾧ κακοπαθῶ μέχρι
of me; in which I am suffering bad until
δεσμῶν ὡς κακοῦργος. ἀλλὰ ὁ λόγος τοῦ
bonds as worker of bad. But the word of the
θεοῦ οὐ δέδεται· 10 διὰ τοῦτο
God not has been bound; through this
πάντα ὑπομένω διὰ τοὺς
all (things) I am enduring through the
ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας
chosen (ones), in order that also they of salvation
τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ
they might obtain of the (one) in Christ Jesus
μετὰ δόξης αἰωνίου. 11 πιστὸς ὁ λόγος·
with glory everlasting. Faithful the word;
εἰ γὰρ συναπεθάνομεν, καὶ συνζήσομεν·
if for we died together, also we shall live together;
12 εἰ ὑπομένομεν, καὶ συνβασιλεύσομεν·
if we are enduring, also we shall reign together;
εἰ ἀρνησόμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς·
if we shall deny, also that (one) will deny us;
13 εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς
if we are unfaithful, that (one) faithful
μένει, ἀρνήσασθαι γὰρ ἑαυτὸν οὐ
is remaining, to deny for himself not
δύναται.
he is able.
14 Ταῦτα ὑπομίμνησκε,
These (things) be you reminding under,
διαμαρτυρόμενος ἐνώπιον τοῦ θεοῦ, μὴ
bearing thorough witness in sight of the God, not
λογομαχεῖν, ἐπ' οὐδὲν χρήσιμον,
to be fighting about words, upon nothing useful,
ἐπὶ καταστροφῇ τῶν ἀκουόντων.
upon overturning of the (ones) hearing.
15 σπούδασον σεαυτὸν δόκιμον παραστῆσαι
Speed you up yourself approved to put alongside
τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον,
to the God, workman unashamed,

I am saying; the Lord
will really give you
discernment in all
things.
8 Remember
that Jesus Christ
was raised up from
the dead and was
of David's seed,
according to the good
news I preach; 9 in
connection with which
I am suffering evil to
the point of [prison]
bonds as an evildoer.
Nevertheless, the word
of God is not bound.
10 On this account
I go on enduring all
things for the sake
of the chosen ones,
that they too may
obtain the salvation
that is in union with
Christ Jesus along
with everlasting glory.
11 Faithful is the
saying: Certainly if we
died together, we shall
also live together;
12 if we go on endur-
ing, we shall also rule
together as kings; if
we deny, he also will
deny us; 13 if we are
unfaithful, he remains
faithful, for he cannot
deny himself.
14 Keep reminding
them of these things,
charging them before
God* as witness, not
to fight about words,
a thing of no useful-
ness at all because
it overturns those
listening. 15 Do your
utmost to present
yourself approved
to God, a workman
with nothing to
be ashamed of,

14* God, ℵC; the Lord, ADVg; Jehovah, J[7,8,13,14,16].

ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.
straightly cutting the word of the truth.
16 τὰς δὲ βεβήλους κενοφωνίας
The but profane empty voicings
περιΐστασο· ἐπὶ πλεῖον γὰρ
be you standing around; upon more for
προκόψουσιν ἀσεβείας, 17 καὶ ὁ
they will strike before of irreverence, and the
λόγος αὐτῶν ὡς γάγγραινα νομὴν
word of them as gangrene pasture
ἕξει· ὧν ἐστιν Ὑμέναιος καὶ
it will be having; of whom is Hymenaeus and
Φίλητος, 18 οἵτινες περὶ τὴν ἀλήθειαν
Philetus, who about the truth
ἠστόχησαν, λέγοντες ἀνάστασιν ἤδη
they deviated, saying resurrection already
γεγονέναι, καὶ ἀνατρέπουσιν τήν
to have occurred, and they are turning up the
τινων πίστιν. 19 ὁ μέντοι
of some (ones) faith. The indeed to you
στερεὸς θεμέλιος τοῦ θεοῦ ἕστηκεν, ἔχων
solid foundation of the God has stood, having
τὴν σφραγῖδα ταύτην Ἔγνω Κύριος τοὺς
the seal this Knew Lord the (ones)
ὄντας αὐτοῦ, καί Ἀποστήτω ἀπὸ
being of him, and Let stand off from
ἀδικίας πᾶς ὁ ὀνομάζων τὸ
unrighteousness everyone the (one) naming the
ὄνομα Κυρίου.
name of Lord.
20 ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον
In great but house not is only
σκεύη χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα
vessels golden and silvery but also wooden
καὶ ὀστράκινα, καὶ ἃ μὲν
and of baked clay, and which (ones) indeed
εἰς τιμὴν ἃ δὲ εἰς ἀτιμίαν·
into honor which (ones) but into dishonor;
21 ἐὰν οὖν τις ἐκκαθάρῃ
if ever therefore anyone should clean out
ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος
himself from these (things), he will be vessel
εἰς τιμήν, ἡγιασμένον, εὔχρηστον
into honor, having been sanctified, well useful
τῷ δεσπότῃ, εἰς πᾶν ἔργον
to the master, into every work
ἀγαθὸν ἡτοιμασμένον. 22 τὰς δὲ
good having been prepared. The but

handling the word
of the truth aright.
16 But shun empty
speeches that violate
what is holy; for they
will advance to more
and more ungodliness,
17 and their word will
spread like gangrene.
Hy·me·nae'us and
Phi·le'tus are of that
number. 18 These
very [men] have
deviated from the
truth, saying that
the resurrection has
already occurred; and
they are subverting
the faith of some.
19 For all that, the
solid foundation of
God* stays standing,
having this seal: "Je-
hovah# knows those
who belong to him,"
and: "Let everyone
naming the name of
Jehovah^ renounce
unrighteousness."
20 Now in a large
house there are
vessels not only of
gold and silver but
also of wood and
earthenware, and
some for an honorable
purpose but others
for a purpose lacking
honor. 21 If, there-
fore, anyone keeps
clear of the latter
ones, he will be a ves-
sel for an honorable
purpose, sanctified,
useful to his owner,
prepared for every
good work. 22 So,

19* God, AVgSy[p]J[17,18,22]; the Lord, ℵ. 19# Jehovah, J[7,8,13,14,16-18,20,22-24]; Lord, ℵAVgSy[p]. 19^ Jehovah, J[18,22-24]; Lord, ℵAVg.

νεωτερικὰς ἐπιθυμίας φεῦγε,
youthful desires be you fleeing,
δίωκε δὲ δικαιοσύνην, πίστιν,
be you pursuing but righteousness, faith,
ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων
love, peace with the (ones) calling on
τὸν κύριον ἐκ καθαρᾶς καρδίας.
the Lord out of clean heart.
23 τὰς δὲ μωρὰς καὶ ἀπαιδεύτους
The but foolish and uneducated
ζητήσεις παραιτοῦ, εἰδὼς
seekings be asking off for yourself, having known
ὅτι γεννῶσι μάχας· 24 δοῦλον δὲ
that they are generating fights; slave but
κυρίου οὐ δεῖ μάχεσθαι, ἀλλὰ
of Lord not it is binding to be fighting, but
ἤπιον εἶναι πρὸς πάντας, διδακτικόν,
gentle to be toward all (ones), qualified to teach,
ἀνεξίκακον, 25 ἐν πραΰτητι παιδεύοντα
holding up under bad, in mildness instructing
τοὺς ἀντιδιατιθεμένους, μή
the (ones) putting selves thoroughly against, not
ποτε δῴη αὐτοῖς ὁ θεὸς
sometime may he give to them the God
μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,
repentance into accurate knowledge of truth,
26 καὶ ἀνανήψωσιν ἐκ τῆς τοῦ
and they might sober up out of the of the
διαβόλου παγίδος, ἐζωγρημένοι
Devil snare, (ones) having been caught alive
ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.
by him into the of that (one) will.

3 Τοῦτο δὲ γίνωσκε ὅτι ἐν ἐσχάταις
This but be you knowing that in last
ἡμέραις ἐνστήσονται καιροὶ
days will be standing in appointed times
χαλεποί· 2 ἔσονται γὰρ οἱ ἄνθρωποι
fierce; will be for the men
φίλαυτοι, φιλάργυροι, ἀλαζόνες,
fond of selves, fond of silver, self-assuming,
ὑπερήφανοι, βλάσφημοι, γονεῦσιν
superior-appearing, blasphemers, to parents
ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι,
disobedient, unthankful, disloyal,

flee from the
desires incidental to
youth,* but pursue
righteousness, faith,
love, peace, along with
those who call upon
the Lord″ out of a
clean heart.
23 Further, turn
down foolish and
ignorant questionings,
knowing they produce
fights. 24 But a
slave of the Lord*
does not need to fight,
but needs to be gentle
toward all, qualified
to teach, keeping him-
self restrained under
evil, 25 instructing
with mildness
those not favorably
disposed; as perhaps
God may give them
repentance leading to
an accurate knowledge
of truth, 26 and
they may come back
to their proper senses
out from the snare of
the Devil, seeing that
they have been caught
alive by him for the
will of that one.

3 But know this,
that in the last
days critical times
hard to deal with
will be here. 2 For
men will be lovers
of themselves, lovers
of money, self-
assuming, haughty,
blasphemers, dis-
obedient to parents,
unthankful, disloyal,

22* Or, "natural to youth." 22″ The Lord, אAVg; Jehovah, J7,8,17,22. 24* Lord, אAVg; Jehovah, J16,24.

3 ἄστοργοι, ἄσπονδοι, διάβολοι,
without natural affection, truceless, devils,
ἀκρατεῖς, ἀνήμεροι,
without (self-) control, untamed,
ἀφιλάγαθοι, 4 προδόται, προπετεῖς,
not fond of goodness, betrayers, forward-falling,
τετυφωμένοι, φιλήδονοι
having been made to smoke up, fond of pleasures
μᾶλλον ἢ φιλόθεοι, 5 ἔχοντες μόρφωσιν
rather than fond of God, having form
εὐσεβείας τὴν δὲ δύναμιν αὐτῆς
of revering well the but power of it
ἠρνημένοι· καὶ τούτους
having denied; and these
ἀποτρέπου. 6 ἐκ τούτων
be turning yourself away from. Out of these
γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς
for are the (ones) slipping in into the
οἰκίας καὶ αἰχμαλωτίζοντες γυναικάρια
houses and leading captive little women
σεσωρευμένα ἁμαρτίαις, ἀγόμενα
having been heaped up with to sins, being led
ἐπιθυμίαις ποικίλαις, 7 πάντοτε μανθάνοντα
to desires various, always learning
καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας
and never into accurate knowledge of truth
ἐλθεῖν δυνάμενα.
to come being able.
8 ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς
What manner but Jannes and Jambres
ἀντέστησαν Μωυσεῖ, οὕτως καὶ οὗτοι
stood against to Moses, thus also these
ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι
are standing against to the truth, men
κατεφθαρμένοι τὸν νοῦν,
having been corrupted down the mind,
ἀδόκιμοι περὶ τὴν πίστιν. 9 ἀλλ' οὐ
disapproved about the faith. But not
προκόψουσιν ἐπὶ πλεῖον, ἡ γὰρ
will they strike forward upon more, the for
ἄνοια αὐτῶν ἔκδηλος
mindlessness of them outwardly evident
ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.
will be to all (ones), as also the of those became.
10 Σὺ δὲ παρηκολούθησάς μου τῇ
You but you followed alongside of me to the
διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει,
teaching, to the leading, to the purpose,

3 having no natural
affection, not open
to any agreement,
slanderers, without
self-control, fierce,
without love of good-
ness, 4 betrayers,
headstrong, puffed up
[with pride], lovers of
pleasures rather than
lovers of God, 5 hav-
ing a form of godly
devotion but proving
false to its power; and
from these turn away.
6 For from these
arise those men who
slyly work their way
into households and
lead as their captives
weak women loaded
down with sins, led by
various desires, 7 al-
ways learning and yet
never able to come to
an accurate knowledge
of truth.
8 Now in the way
that Jan'nes and Jam'-
bres resisted Moses,
so these also go on re-
sisting the truth, men
completely corrupted
in mind, disapproved
as regards the faith.
9 Nevertheless, they
will make no further
progress, for their
madness will be very
plain to all, even as
the [madness] of those
[two men] became.
10 But you have
closely followed my
teaching, my course
of life, my purpose,

τῇ πίστει, τῇ μακροθυμίᾳ, τῇ
to the faith, to the longness of spirit, to the
ἀγάπῃ, τῇ ὑπομονῇ, 11 τοῖς διωγμοῖς,
love, to the endurance, to the persecutions,
τοῖς παθήμασιν, οἷά μοι ἐγένετο
to the sufferings, of what sort to me it occurred
ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις,
in Antioch, in Iconium, in Lystra,
οἵους διωγμοὺς ὑπήνεγκα· καὶ ἐκ
what sort of persecutions I bore under; and out of
πάντων με ἐρύσατο ὁ κύριος. 12 καὶ
all (ones) me drew for self the Lord. And
πάντες δὲ οἱ θέλοντες ζῆν
all but the (ones) willing to be living
εὐσεβῶς ἐν Χριστῷ Ἰησοῦ
reverentially well in Christ Jesus
διωχθήσονται· 13 πονηροὶ δὲ ἄνθρωποι
they will be persecuted; wicked but men
καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον,
and bewailers will strike forward upon the worse,
πλανῶντες καὶ πλανώμενοι.
making err and being made to err.

14 σὺ δὲ μένε ἐν οἷς
You but be remaining in what (things)
ἔμαθες καὶ ἐπιστώθης,
you learned and you were persuaded to believe,
εἰδὼς παρὰ τίνων ἔμαθες,
having known beside of whom you learned,
15 καὶ ὅτι ἀπὸ βρέφους ἱερὰ γράμματα
and that from infant sacred writings
οἶδας, τὰ δυνάμενά σε
you have known, the (ones) being able you
σοφίσαι εἰς σωτηρίαν διὰ πίστεως
to make wise into salvation through faith
τῆς ἐν Χριστῷ Ἰησοῦ· 16 πᾶσα γραφὴ
the in Christ Jesus; all Scripture
θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν,
God-breathed and beneficial toward teaching,
πρὸς ἐλεγμόν, πρὸς ἐπανόρθωσιν,
toward reproving, toward straightening up upon,
πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ,
toward discipline the in righteousness,
17 ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ
in order that fit may be the of the God
ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν
man, toward every work good
ἐξηρτισμένος.
having been fitted out.

my faith, my
long-suffering, my
love, my endurance,
11 my persecutions,
my sufferings, the
sort of things that
happened to me in
Antioch, in I·co′ni·um,
in Lys′tra, the sort of
persecutions I have
borne; and yet out
of them all the Lord
delivered me. 12 In
fact, all those desiring
to live with godly de-
votion in association
with Christ Jesus will
also be persecuted.
13 But wicked men
and impostors will
advance from bad to
worse, misleading and
being misled.
14 You, however,
continue in the things
that you learned and
were persuaded to
believe, knowing from
what persons you
learned them 15 and
that from infancy
you have known the
holy writings, which
are able to make you
wise for salvation
through the faith
in connection with
Christ Jesus. 16 All
Scripture is inspired
of God and beneficial
for teaching, for
reproving, for setting
things straight, for
disciplining in righ-
teousness, 17 that
the man of God may
be fully competent,
completely equipped
for every good work.

4 Διαμαρτύρομαι ἐνώπιον τοῦ
I am bearing thorough witness in sight of the
θεοῦ καὶ Χριστοῦ Ἰησοῦ, τοῦ
God and of Christ Jesus, of the (one)
μέλλοντος κρίνειν ζῶντας καὶ
being about to be judging living (ones) and
νεκρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ
dead (ones), and the manifestation of him and
τὴν βασιλείαν αὐτοῦ· 2 κήρυξον τὸν λόγον,
the kingdom of him; preach you the word,
ἐπίστηθι εὐκαίρως ἀκαίρως,
be you standing upon well-timedly not timedly,
ἔλεγξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ
reprove you, rebuke you, encourage you, in all
μακροθυμίᾳ καὶ διδαχῇ. 3 ἔσται
longness of spirit and (art of) teaching. Will be
γὰρ καιρὸς ὅτε τῆς
for appointed time when of the
ὑγιαινούσης διδασκαλίας οὐκ
(one) being healthful teaching not
ἀνέξονται, ἀλλὰ κατὰ τὰς
they will hold selves up, but according to the
ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσιν
own desires to themselves they will heap upon
διδασκάλους κνηθόμενοι τὴν ἀκοήν, 4 καὶ
teachers being tickled the hearing, and
ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν
from indeed the truth the hearing
ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους
they will turn away, upon but the myths
ἐκτραπήσονται. 5 σὺ δὲ νῆφε
they will be turned out. You but be sober-minded
ἐν πᾶσιν, κακοπάθησον, ἔργον ποίησον
in all (things), suffer you bad, work do you
εὐαγγελιστοῦ, τὴν διακονίαν σου
of evangelizer, the service of you
πληροφόρησον.
fully bear.

6 Ἐγὼ γὰρ ἤδη
I for already
σπένδομαι, καὶ ὁ
am being poured as drink offering, and the
καιρὸς τῆς ἀναλύσεώς μου
appointed time of the loosing up of me
ἐφέστηκεν. 7 τὸν καλὸν ἀγῶνα
has stood upon. The fine struggle
ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν
I have struggled, the running I have ended, the

4 I solemnly charge
you before God
and Christ Jesus,
who is destined to
judge the living and
the dead, and by his
manifestation and his
kingdom, 2 preach
the word, be at it
urgently in favorable
season, in troublesome
season, reprove, repri-
mand, exhort, with all
long-suffering and [art
of] teaching. 3 For
there will be a period
of time when they will
not put up with the
healthful teaching,
but, in accord with
their own desires,
they will accumulate
teachers for them-
selves to have their
ears tickled; 4 and
they will turn their
ears away from the
truth, whereas they
will be turned aside to
false stories. 5 You,
though, keep your
senses in all things,
suffer evil, do [the]
work of an evangeliz-
er, fully accomplish
your ministry.
6 For I am already
being poured out
like a drink offering,
and the due time
for my releasing
is imminent. 7 I
have fought the fine
fight, I have run the
course to the finish,

πίστιν τετήρηκα· 8 λοιπὸν
faith I have observed; leftover (thing)
ἀπόκειταί μοι ὁ τῆς δικαιοσύνης
is lying down off to me the of the righteousness
στέφανος, ὃν ἀποδώσει μοι ὁ
crown, which will give back to me the
κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος
Lord in that the day, the righteous
κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν
judge, not only but to me but also to all
τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.
the (ones) having loved the manifestation of him.
9 Σπούδασον ἐλθεῖν πρός με ταχέως·
Speed you up to come toward me quickly;
10 Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας
Demas for me left down in having loved
τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς
the now age, and he went his way into
Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος
Thessalonica, Crescens into Galatia, Titus
εἰς Δαλματίαν· 11 Λουκᾶς ἐστιν μόνος μετ'
into Dalmatia; Luke is alone with
ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ
me. Mark having taken up be leading with
σεαυτοῦ, ἔστιν γάρ μοι εὔχρηστος εἰς
yourself, he is for to me well useful into
διακονίαν, 12 Τύχικον δὲ ἀπέστειλα εἰς
service, Tychicus but I sent off into
Ἔφεσον. 13 τὸν φελόνην, ὃν ἀπέλιπον ἐν
Ephesus. The cloak, which I left off in
Τρῳάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε,
Troas beside Carpus, coming be you bearing,
καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.
and the little books, mostly the parchments.
14 Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι
Alexander the coppersmith many to me
κακὰ ἐνεδείξατο·— ἀποδώσει αὐτῷ
bad (things) showed in; — will give back to him
ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ·—
the Lord according to the works of him; —
15 ὃν καὶ σὺ φυλάσσου, λίαν
whom also you be guarding self, excessively
γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις.
for he stood against to the our words.
16 Ἐν τῇ πρώτῃ μου ἀπολογίᾳ οὐδείς
In the first of me defense no one
μοι παρεγένετο, ἀλλὰ πάντες με
to me came to be beside, but all me

I have observed the
faith. 8 From this
time on there is
reserved for me the
crown of righteous-
ness, which the Lord,
the righteous judge,
will give me as a
reward in that day,
yet not only to me,
but also to all those
who have loved his
manifestation.
9 Do your utmost
to come to me shortly.
10 For De'mas has
forsaken me because
he loved the present
system of things,
and he has gone
to Thes·sa·lo·ni'ca;
Cres'cens to Ga·la'ti·a,
Titus to Dal·ma'tia.
11 Luke alone is with
me. Take Mark and
bring him with you,
for he is useful to
me for ministering.
12 But I have sent
Tych'i·cus off to
Eph'e·sus. 13 When
you come, bring the
cloak I left at Tro'as
with Carpus, and the
scrolls, especially the
parchments.
14 Alexander the
coppersmith did
me many injuries
—Jehovah* will repay
him according to
his deeds— 15 and
you too be on guard
against him, for he
resisted our words to
an excessive degree.
16 In my first de-
fense no one came to
my side, but they all

14* Jehovah, J7,8,13,16-18,22,23; the Lord, ℵAVg.

ἐγκατέλιπον·— μὴ αὐτοῖς
they left down in; — not to them
λογισθείη· — 17 ὁ δὲ κύριός μοι
may it be reckoned; — the but Lord to me
παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα
stood beside and he empowered me, in order that
δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ
through me the preaching might be fully borne
καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ
and might hear all the nations, and
ἐρύσθην ἐκ στόματος λέοντος.
I was drawn out of mouth of lion.
18 ῥύσεταί με ὁ κύριος ἀπὸ παντὸς
Will draw for self me the Lord from every
ἔργου πονηροῦ καὶ σώσει εἰς τὴν
work wicked and he will save into the
βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ
kingdom of him the (one) heavenly; to whom
ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.
the glory into the ages of the ages, amen.
19 Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν
Greet you Prisca and Aquila and the
Ὀνησιφόρου οἶκον.
of Onesiphorus household.
20 Ἔραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον
Erastus remained in Corinth, Trophimus
δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.
but I left off in Miletus being sick.
21 Σπούδασον πρὸ χειμῶνος ἐλθεῖν.
Speed up before winter to come.
Ἀσπάζεταί σε Εὔβουλος καὶ Πούδης καὶ
Is greeting you Eubulus and Pudens and
Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.
Linus and Claudia and the brothers all.
22 Ὁ κύριος μετὰ τοῦ πνεύματός σου.
The Lord with the spirit of you.
ἡ χάρις μεθ' ὑμῶν.
The undeserved kindness with YOU.

proceeded to forsake
me—may it not be
put to their account—
17 but the Lord
stood near me and
infused power into
me, that through me
the preaching might
be fully accomplished
and all the nations
might hear it; and I
was delivered from the
lion's mouth. 18 The
Lord will deliver me
from every wicked
work and will save
[me] for his heavenly
kingdom. To him be
the glory forever and
ever. Amen.
19 Give my
greetings to Pris'ca
and Aq'ui·la and
the household of
On·e·siph'o·rus.
20 E·ras'tus stayed
in Corinth, but I left
Troph'i·mus sick at
Mi·le'tus. 21 Do
your utmost to arrive
before winter.
Eu·bu'lus sends you
his greetings, and [so
do] Pu'dens and Li'nus
and Clau'di·a and all
the brothers.
22 The Lord [be]
with the spirit you
[show]. His unde-
served kindness [be]
with YOU people.

ΠΡΟΣ ΤΙΤΟΝ

TOWARD TITUS

1 Παῦλος δοῦλος θεοῦ, ἀπόστολος δὲ
Paul slave of God, apostle but
Ἰησοῦ Χριστοῦ κατὰ πίστιν
of Jesus Christ according to faith
ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν
of chosen (ones) of God and accurate knowledge
ἀληθείας τῆς κατ' εὐσέβειαν
of truth the (one) according to revering well
2 ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν
upon hope of life everlasting, which
ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων
promised the not lying God before times
αἰωνίων 3 ἐφανέρωσεν δὲ καιροῖς
everlasting he manifested but to appointed times
ἰδίοις, τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ
own, the word of him in preaching which
ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν
was entrusted with I according to enjoinder
τοῦ σωτῆρος ἡμῶν θεοῦ, 4 Τίτῳ γνησίῳ
of the Savior of us of God, to Titus genuine
τέκνῳ κατὰ κοινὴν πίστιν·
child according to common faith;
χάρις καὶ εἰρήνη ἀπὸ θεοῦ
undeserved kindness and peace from God
πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.
Father and of Christ Jesus of the Savior of us.
5 Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ
Of this thanks I left off you in Crete
ἵνα τὰ λείποντα
in order that the (things) being wanting
ἐπιδιορθώσῃ, καὶ
you might thoroughly straighten upon, and
καταστήσῃς κατὰ πόλιν
you might set down according to city
πρεσβυτέρους, ὡς ἐγώ σοι διεταξάμην,
older men, as I to you I ordered,
6 εἴ τίς ἐστιν ἀνέγκλητος, μιᾶς γυναικὸς
if anyone is unaccusable, of one woman
ἀνήρ, τέκνα ἔχων πιστά, μὴ ἐν
male person, children having faithful, not in
κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.
accusation of unsaving course or not self-subjecting.

1 Paul, a slave
of God and an
apostle of Jesus
Christ according to
the faith of God's
chosen ones and the
accurate knowledge
of the truth which
accords with godly
devotion 2 upon the
basis of a hope of the
everlasting life which
God, who cannot
lie, promised before
times long lasting,
3 whereas in his own
due times he made his
word manifest in the
preaching with which
I was entrusted, under
command of our
Savior, God; 4 to
Titus, a genuine child
according to a faith
shared in common:
May there be un-
deserved kindness and
peace from God [the]
Father and Christ
Jesus our Savior.
5 For this reason I
left you in Crete, that
you might correct
the things that were
defective and might
make appointments
of older men in city
after city, as I gave
you orders; 6 if
there is any man free
from accusation, a
husband of one wife,
having believing
children that were not
under a charge of de-
bauchery nor unruly.

7 δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον
It is binding for the overseer unaccusable
εἶναι ὡς θεοῦ οἰκονόμον, μὴ
to be as of God house administrator, not
αὐθάδη, μὴ ὀργίλον, μὴ
self-pleasing, not prone to wrath, not
πάροινον, μὴ πλήκτην, μὴ
one beside wine, not dealer of blows, not
αἰσχροκερδῆ, 8 ἀλλὰ φιλόξενον,
greedy of disgraceful gain, but fond of strangers,
φιλάγαθον, σώφρονα, δίκαιον, ὅσιον,
fond of goodness, sound in mind, righteous, loyal,
ἐγκρατῆ, 9 ἀντεχόμενον τοῦ
self-controlled, holding self against of the
κατὰ τὴν διδαχὴν πιστοῦ λόγου,
according to the teaching of faithful word,
ἵνα δυνατὸς ᾖ καὶ
in order that able he may be and
παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ
to be encouraging in the teaching the (one)
ὑγιαινούσῃ καὶ τοὺς ἀντιλέγοντας
being healthful and the (ones) contradicting
ἐλέγχειν.
to be reproving.
10 Εἰσὶν γὰρ πολλοὶ ἀνυπότακτοι,
Are for many not self-subjecting,
ματαιολόγοι καὶ φρεναπάται, μάλιστα
vain talkers and seducers of the mind, mostly
οἱ ἐκ τῆς περιτομῆς, 11 οὓς
the (ones) out of the circumcision, whom
δεῖ ἐπιστομίζειν, οἵτινες
it is binding to be shutting the mouth of, who
ὅλους οἴκους ἀνατρέπουσιν
whole households they are turning up
διδάσκοντες ἃ μὴ δεῖ
(ones) teaching which (things) not it is binding
αἰσχροῦ κέρδους χάριν. 12 εἶπέν τις
of disgraceful gain thanks. Said someone
ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης,
out of them, own (one) of them prophet,
Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία,
Cretans ever liars, bad wild beasts,
γαστέρες ἀργαί.
bellies ineffective.
13 ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι'
The witness this is true. Through
ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως,
which cause be reproving them curtly,
ἵνα ὑγιαίνωσιν ἐν τῇ πίστει,
in order that they may be healthy in the faith,

7 For an overseer
must be free from
accusation as
God's steward, not
self-willed, not prone
to wrath, not a
drunken brawler, not
a smiter, not greedy of
dishonest gain, 8 but
hospitable, a lover
of goodness, sound
in mind, righteous,
loyal, self-controlled,
9 holding firmly to
the faithful word as
respects his [art of]
teaching, that he may
be able both to exhort
by the teaching that
is healthful and to
reprove those who
contradict.
10 For there are
many unruly men,
profitless talkers, and
deceivers of the mind,
especially those men
who adhere to the
circumcision. 11 It
is necessary to shut
the mouths of these,
as these very men
keep on subverting
entire households
by teaching things
they ought not for
the sake of dishonest
gain. 12 A certain
one of them, their
own prophet, said:
"Cre'tans are always
liars, injurious wild
beasts, unemployed
gluttons."
13 This witness is
true. For this very
cause keep on reprov-
ing them with sever-
ity, that they may be
healthy in the faith,

14 μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις
not having [mind] toward to Jewish myths
καὶ ἐντολαῖς ἀνθρώπων
and to commandments of men
ἀποστρεφομένων τὴν ἀλήθειαν.
turning selves away from the truth.
15 πάντα καθαρὰ τοῖς καθαροῖς·
All (things) clean to the (ones) clean;
τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις
to the but having been defiled and faithless
οὐδὲν καθαρόν, ἀλλὰ μεμίανται αὐτῶν
nothing clean, but has been defiled of them
καὶ ὁ νοῦς καὶ ἡ συνείδησις. 16 θεὸν
and the mind and the conscience. God
ὁμολογοῦσιν εἰδέναι, τοῖς δὲ
they are confessing to have known, to the but
ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ
works they are denying, detestable being and
ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν
disobedient and toward every work good
ἀδόκιμοι.
(ones) disapproved.

2 Σὺ δὲ λάλει ἃ πρέπει
You but be speaking which (things) is befitting
τῇ ὑγιαινούσῃ διδασκαλίᾳ. 2 Πρεσβύτας
to the being healthful teaching. Old men
νηφαλίους εἶναι, σεμνούς, σώφρονας,
sober to be, serious, sound in mind,
ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ,
being healthful to the faith, to the love,
τῇ ὑπομονῇ. 3 πρεσβύτιδας ὡσαύτως ἐν
to the endurance. Old women as-thus in
καταστήματι ἱεροπρεπεῖς, μὴ
behavior ones becoming to sacred place, not
διαβόλους μηδὲ οἴνῳ πολλῷ
devils not-but to wine much
δεδουλωμένας, καλοδιδασκάλους,
having been enslaved, teachers of what is fine,
4 ἵνα σωφρονίζωσι
in order that they may be making mentally sound
τὰς νέας φιλάνδρους εἶναι,
the young [women] fond of male persons to be,
φιλοτέκνους, 5 σώφρονας, ἁγνάς,
fond of children, sound in mind, chaste,
οἰκουργούς, ἀγαθάς, ὑποτασσομένας
workers at home, good, subjecting themselves
τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ
to the own male persons, in order that not the
λόγος τοῦ θεοῦ βλασφημῆται.
word of the God may be blasphemed.

14 paying no atten-
tion to Jewish fables
and commandments
of men who turn
themselves away from
the truth. 15 All
things are clean to
clean [persons]. But
to [persons] defiled
and faithless nothing
is clean, but both
their minds and
their consciences are
defiled. 16 They
publicly declare they
know God, but they
disown him by their
works, because they
are detestable and
disobedient and not
approved for good
work of any sort.

2 You, however, keep
on speaking what
things are fitting for
healthful teaching.
2 Let the aged men
be moderate in habits,
serious, sound in
mind, healthy in faith,
in love, in endurance.
3 Likewise let the
aged women be rev-
erent in behavior, not
slanderous, neither
enslaved to a lot of
wine, teachers of
what is good; 4 that
they may recall the
young women to their
senses to love their
husbands, to love
their children, 5 to
be sound in mind,
chaste, workers at
home, good, subjecting
themselves to their
own husbands, so
that the word of God
may not be spoken of
abusively.

6 τοὺς νεωτέρους ὡσαύτως
The younger [men] as-thus
παρακάλει σωφρονεῖν· 7 περὶ
be you encouraging to be sound in mind; about
πάντα σεαυτὸν παρεχόμενος τύπον
all (things) yourself having self beside type
καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ
of fine works, in the teaching
ἀφθορίαν, σεμνότητα, 8 λόγον ὑγιῆ
uncorruptness, seriousness, word healthful
ἀκατάγνωστον, ἵνα ὁ
not to be known down, in order that the (one)
ἐξ ἐναντίας ἐντραπῇ μηδὲν
out of contrariness might be turned in nothing
ἔχων λέγειν περὶ ἡμῶν φαῦλον.
having to be saying about us vile (thing).
9 δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι
Slaves to own masters to be subjecting selves
ἐν πᾶσιν, εὐαρέστους εἶναι, μὴ
in all (things), well-pleasing to be, not
ἀντιλέγοντας, 10 μὴ νοσφιζομένους, ἀλλὰ
contradicting, not setting apart for selves, but
πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθήν,
all faith showing for selves within good,
ἵνα τὴν διδασκαλίαν τὴν τοῦ
in order that the teaching the (one) of the
σωτῆρος ἡμῶν θεοῦ κοσμῶσιν
Savior of us of God they may be adorning
ἐν πᾶσιν.
in all (things).
11 Ἐπεφάνη γὰρ ἡ
Was made to appear for the
χάρις τοῦ θεοῦ σωτήριος πᾶσιν
undeserved kindness of the God [it] saving to all
ἀνθρώποις, 12 παιδεύουσα ἡμᾶς, ἵνα
men, [it] instructing us, in order that
ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς
having denied the irreverence and the worldly
ἐπιθυμίας σωφρόνως καὶ δικαίως
desires with soundness of mind and righteously
καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν
and well-reveringly we should live in the now
αἰῶνι, 13 προσδεχόμενοι τὴν μακαρίαν ἐλπίδα
age, awaiting the happy hope
καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου
and manifestation of the glory of the great

6 Likewise keep
on exhorting the
younger men to be
sound in mind, 7 in
all things showing
yourself an example
of fine works; showing
uncorruptness in your
teaching, seriousness,
8 wholesome speech
which cannot be con-
demned; so that the
man on the opposing
side may get ashamed,
having nothing vile to
say about us. 9 Let
slaves be in subjection
to their owners
in all things, and
please them well, not
talking back, 10 not
committing theft, but
exhibiting good fidel-
ity to the full, so that
they may adorn the
teaching of our Savior,
God, in all things.

11 For the
undeserved kindness
of God which brings
salvation to all
sorts of men has
been manifested,
12 instructing us to
repudiate ungodliness
and worldly desires
and to live with
soundness of mind
and righteousness
and godly devotion*
amid this present
system of things,
13 while we wait for
the happy hope and
glorious manifes-
tation of the great

12* Godly devotion, ℵAVg; fear of Jehovah, J[7,8].

θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ,
God and of Savior of us of Christ Jesus,
14 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα
who gave himself over us in order that
λυτρώσηται ἡμᾶς ἀπὸ πάσης
he might loose by ransom us from all
ἀνομίας καὶ καθαρίσῃ ἑαυτῷ
lawlessness and he might cleanse to himself
λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.
people being overly much, zealous of fine works.
15 Ταῦτα λάλει καὶ
These (things) be you speaking and
παρακάλει καὶ ἔλεγχε μετὰ
be you encouraging and be you reproving with
πάσης ἐπιταγῆς. μηδείς σου
all enjoinder. No one of you
περιφρονείτω.
let be minding around.

3 Ὑπομίμνησκε αὐτοὺς ἀρχαῖς
Be you reminding them to governments
ἐξουσίαις ὑποτάσσεσθαι
to authorities to be subjecting selves
πειθαρχεῖν, πρὸς πᾶν ἔργον
to be obedient as to rulers, toward every work
ἀγαθὸν ἑτοίμους εἶναι, 2 μηδένα
good ready (ones) to be, no one
βλασφημεῖν, ἀμάχους εἶναι,
to be blaspheming, not disposed to fight to be,
ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πραΰτητα
yielding, all showing for selves within mildness
πρὸς πάντας ἀνθρώπους. 3 Ἦμεν γάρ
toward all men. We were for
ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς,
sometime also we senseless, disobedient,
πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ
being made to err, slaving to desires and
ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ
to pleasures various, in badness and envy
διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.
going through, abhorrent, hating one another.
4 ὅτε δὲ ἡ χρηστότης καὶ ἡ
When but the kindness and the
φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος
philanthropy was made to appear of the Savior
ἡμῶν θεοῦ, 5 οὐκ ἐξ ἔργων τῶν ἐν
of us of God, not out of works the in

God and of [the]
Savior of us, Christ
Jesus,* 14 who gave
himself for us that
he might deliver
us from every sort
of lawlessness and
cleanse for himself a
people peculiarly his
own, zealous for fine
works.
15 Keep on speak-
ing these things and
exhorting and reprov-
ing with full authority
to command. Let no
man ever despise you.
3 Continue remind-
ing them to be
in subjection and be
obedient to govern-
ments and authorities
as rulers, to be ready
for every good work,
2 to speak injuriously
of no one, not to be
belligerent, to be rea-
sonable, exhibiting all
mildness toward all
men. 3 For even we
were once senseless,
disobedient, being
misled, being slaves
to various desires and
pleasures, carrying on
in badness and envy,
abhorrent, hating one
another.
4 However, when
the kindness and
the love for man
on the part of our
Savior, God, was
manifested, 5 owing
to no works in

13* For a discussion of the expression "of the great God and of [the] Savior of us, Christ Jesus," see App 2E.

δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς
righteousness which (ones) we did we
ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν
but according to the of him mercy he saved
ἡμᾶς διὰ λουτροῦ παλινγενεσίας καὶ
us through bath of regeneration and
ἀνακαινώσεως πνεύματος ἁγίου, 6 οὗ
of renovation of spirit holy, of which
ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ
he poured out upon us richly through
Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν,
Jesus Christ the Savior of us,
7 ἵνα δικαιωθέντες τῇ
in order that having been justified to the
ἐκείνου χάριτι κληρονόμοι
of that (one) undeserved kindness heirs
γενηθῶμεν κατ' ἐλπίδα ζωῆς
we might become according to hope of life
αἰωνίου.
everlasting.
8 Πιστὸς ὁ λόγος, καὶ περὶ τούτων
Faithful the word, and about these (things)
βούλομαί σε διαβεβαιοῦσθαι,
I am wishing you to stabilize thoroughly,
ἵνα φροντίζωσιν καλῶν
in order that they may be mindful of fine
ἔργων προΐστασθαι οἱ
works to be standing before the (ones)
πεπιστευκότες θεῷ. Ταῦτά ἐστιν
having believed to God. These (things) is
καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις·
fine (things) and beneficial to the men;
9 μωρὰς δὲ ζητήσεις καὶ γενεαλογίας
foolish but seekings and genealogies
καὶ ἔριν καὶ μάχας νομικὰς
and strife and fights belonging to law
περιΐστασο, εἰσὶν γὰρ ἀνωφελεῖς
be you standing around, they are for unbeneficial
καὶ μάταιοι. 10 αἱρετικὸν ἄνθρωπον μετὰ
and vain. Sectarian man after
μίαν καὶ δευτέραν νουθεσίαν
one and second putting mind within
παραιτοῦ, 11 εἰδὼς ὅτι
be you asking off for self, having known that
ἐξέστραπται ὁ τοιοῦτος καὶ
has been turned inside out the such (one) and
ἁμαρτάνει, ὢν αὐτοκατάκριτος.
he is sinning, being self-condemned.

righteousness that
we had performed,
but according to his
mercy he saved us
through the bath
that brought us to
life and through the
making of us new by
holy spirit. 6 This
[spirit] he poured
out richly upon us
through Jesus Christ
our Savior, 7 that,
after being declared
righteous by virtue of
the undeserved kind-
ness of that one, we
might become heirs
according to a hope of
everlasting life.
8 Faithful is
the saying, and
concerning these
things I desire you to
make firm assertions
constantly, in order
that those who have
believed God may
keep their minds
on maintaining fine
works. These things
are fine and beneficial
to men.
9 But shun foolish
questionings and
genealogies and strife
and fights over the
Law, for they are un-
profitable and futile.
10 As for a man that
promotes a sect, reject
him after a first and
a second admonition;
11 knowing that
such a man has been
turned out of the way
and is sinning, he
being self-condemned.

12 Ὅταν πέμψω Ἀρτεμᾶν πρὸς
Whenever I shall send Artemas toward
σὲ ἢ Τύχικον, σπούδασον ἐλθεῖν πρός
you or Tychicus, speed up to come toward
με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα
me into Nicopolis, there for I have judged
παραχειμάσαι. 13 Ζηνᾶν τὸν νομικὸν καὶ
to winter. Zenas the lawyer and
Ἀπολλῶν σπουδαίως πρόπεμψον,
Apollos speedily send you forward,
ἵνα μηδὲν αὐτοῖς λείπῃ.
in order that nothing to them may be lacking.
14 Μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι
Let them be learning but also the our (ones)
καλῶν ἔργων προΐστασθαι εἰς τὰς
of fine works to be standing before into the
ἀναγκαίας χρείας, ἵνα μὴ ὦσιν
necessary needs, in order that not they may be
ἄκαρποι.
unfruitful.
15 Ἀσπάζονταί σε οἱ μετ' ἐμοῦ
Are greeting you the (ones) with me
πάντες. Ἄσπασαι τοὺς φιλοῦντας
all. Greet you the (ones) having affection for
ἡμᾶς ἐν πίστει.
us in faith.
Ἡ χάρις μετὰ πάντων ὑμῶν.
The undeserved kindness with all of you.

12 When I send
Ar'te·mas or Tych'i·cus
to you, do your
utmost to come to
me at Ni·cop'o·lis,
for there is where
I have decided to
winter. 13 Carefully
supply Ze'nas, who
is versed in the Law,
and A·pol'los for their
trip, that they may
not lack anything.
14 But let our people
also learn to maintain
fine works so as to
meet their pressing
needs, that they may
not be unfruitful.
15 All those with
me send you their
greetings. Give my
greetings to those who
have affection for us
in the faith.
May the undeserved
kindness be with all of
you people.

ΠΡΟΣ ΦΙΛΗΜΟΝΑ
TOWARD PHILEMON

1 Παῦλος δέσμιος Χριστοῦ Ἰησοῦ καὶ
Paul bound one of Christ Jesus and
Τιμόθεος ὁ ἀδελφὸς Φιλήμονι τῷ ἀγαπητῷ
Timothy the brother to Philemon the loved
καὶ συνεργῷ ἡμῶν 2 καὶ Ἀπφίᾳ τῇ
and fellow worker of us and to Apphia the
ἀδελφῇ καὶ Ἀρχίππῳ τῷ συστρατιώτῃ
sister and to Archippus the fellow soldier
ἡμῶν καὶ τῇ κατ' οἶκόν σου
of us and to the according to house of you
ἐκκλησίᾳ·
to ecclesia;
3 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to you and peace
ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ
from God Father of us and of Lord Jesus
Χριστοῦ.
Christ.
4 Εὐχαριστῶ τῷ θεῷ μου
I am giving thanks to the God of me
πάντοτε μνείαν σου ποιούμενος ἐπὶ τῶν
always mention of you making upon the
προσευχῶν μου, 5 ἀκούων σου τὴν ἀγάπην
prayers of me, hearing of you the love
καὶ τὴν πίστιν ἣν ἔχεις εἰς τὸν
and the faith which you are having into the
κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους,
Lord Jesus and into all the holy (ones),
6 ὅπως ἡ κοινωνία τῆς πίστεώς
so that the sharing of the faith
σου ἐνεργὴς γένηται ἐν
of you operative within might become in
ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ
accurate knowledge of every good (thing) the
ἐν ἡμῖν εἰς Χριστόν· 7 χαρὰν γὰρ πολλὴν
in us into Christ; joy for much
ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου,
I had and comfort upon the love of you,
ὅτι τὰ σπλάγχνα τῶν ἁγίων
because the bowels of the holy (ones)
ἀναπέπαυται διὰ σοῦ, ἀδελφέ.
has been refreshed through you, brother.

1 Paul, a prisoner
for the sake of Christ
Jesus, and Timothy,
[our] brother, to Phi-
le'mon, our beloved
one and fellow worker,
2 and to Ap'phi·a,
our sister, and to
Ar·chip'pus, our fellow
soldier, and to the
congregation that is
in your house:
3 May you people
have undeserved
kindness and peace
from God our Father
and [the] Lord Jesus
Christ.
4 I always thank
my God when I make
mention of you in my
prayers, 5 as I keep
hearing of your love
and faith which you
have toward the Lord
Jesus and toward all
the holy ones; 6 in
order that the sharing
of your faith may
go into action by
your acknowledging
of every good thing
among us as related
to Christ. 7 For I
got much joy and
comfort over your
love, because the ten-
der affections of the
holy ones have been
refreshed through you,
brother.

8 Διό, πολλὴν ἐν Χριστῷ
Through which (thing), much in Christ
παρρησίαν ἔχων ἐπιτάσσειν σοι
outspokenness having to be enjoining to you
τὸ ἀνῆκον, 9 διὰ τὴν ἀγάπην
the (thing) becoming, through the love
μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς
rather I am encouraging, such one being as
Παῦλος πρεσβύτης νυνὶ δὲ καὶ δέσμιος
Paul old man now but also bound one
Χριστοῦ Ἰησοῦ,— 10 παρακαλῶ σε
of Christ Jesus, — I am encouraging you
περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν
about the my child, whom I generated in
τοῖς δεσμοῖς Ὀνήσιμον, 11 τόν ποτέ σοι
the bonds Onesimus, the sometime to you
ἄχρηστον νυνὶ δὲ σοὶ καὶ ἐμοὶ εὔχρηστον,
useless now but to you and to me well useful,
12 ὃν ἀνέπεμψά σοι αὐτόν, τοῦτ'
whom I sent again to you him, that
ἔστιν τὰ ἐμὰ σπλάγχνα.
is the my bowels.
13 ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν
Whom I was wishing toward myself
κατέχειν, ἵνα ὑπὲρ σοῦ μοι
to be holding down, in order that over you to me
διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου,
he may serve in the bonds of the good news,
14 χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν
apart from but of the your opinion nothing
ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς
I willed to do, in order that not as
κατὰ ἀνάγκην τὸ ἀγαθόν σου
according to necessity the good (thing) of you
ᾖ ἀλλὰ κατὰ ἑκούσιον.
may be but according to what is voluntary.
15 τάχα γὰρ διὰ τοῦτο ἐχωρίσθη
Perhaps for through this he was parted
πρὸς ὥραν ἵνα αἰώνιον αὐτὸν
toward hour in order that everlasting (ly) him
ἀπέχῃς, 16 οὐκέτι ὡς δοῦλον ἀλλὰ
you may have back, not yet as slave but
ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν, μάλιστα
over slave, brother loved, mostly
ἐμοί, πόσῳ δὲ μᾶλλον σοὶ καὶ ἐν
to me, to how much but rather to you and in
σαρκὶ καὶ ἐν κυρίῳ. 17 εἰ οὖν με
flesh and in Lord. If therefore me

8 For this very
reason, though I
have great freeness of
speech in connection
with Christ to order
you to do what is
proper, 9 I am
exhorting you rather
on the basis of love,
seeing that I am such
as I am, Paul an aged
man, yes, now also a
prisoner for the sake
of Christ Jesus; 10 I
am exhorting you
concerning my child,
to whom I became a
father while in my
[prison] bonds, O·nes'i·mus,
11 formerly
useless to you but now
useful to you and to
me. 12 This very one
I am sending back to
you, yes, him, that
is, my own tender
affections.
13 I would like to
hold him back for
myself that in place
of you he might keep
on ministering to me
in the [prison] bonds
I bear for the sake
of the good news.
14 But without your
consent I do not want
to do anything, so
that your good act
may be, not as under
compulsion, but of
your own free will.
15 Perhaps really on
this account he broke
away for an hour, that
you may have him
back forever, 16 no
longer as a slave but
as more than a slave,
as a brother beloved,
especially so to me,
yet how much more
so to you both in
fleshly relationship
and in [the] Lord.
17 If, therefore,

ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν
you are having sharer, receive you toward self him
ὡς ἐμέ. 18 εἰ δέ τι ἠδίκησέν
as me. If but anything he treated unrighteously
σε ἢ ὀφείλει, τοῦτο ἐμοὶ
you or he is owing, this to me
ἐλλόγα· 19 ἐγὼ Παῦλος ἔγραψα
be you setting to account; I Paul wrote
τῇ ἐμῇ χειρί, ἐγὼ ἀποτίσω· ἵνα
to the my hand, I shall pay off; in order that
μὴ λέγω σοι ὅτι καὶ σεαυτόν μοι
not I am saying to you that also yourself to me
προσοφείλεις. 20 ναί, ἀδελφέ, ἐγώ σου
you are owing besides. Yes, brother, I of you
ὀναίμην ἐν κυρίῳ· ἀνάπαυσόν μου
may I derive profit in Lord; refresh you of me
τὰ σπλάγχνα ἐν Χριστῷ.
the bowels in Christ.
21 Πεποιθὼς τῇ ὑπακοῇ σου
Having trusted to the obedience of you
ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ
I wrote to you, having known that also over
ἃ λέγω ποιήσεις.
what (things) I am saying you will do.
22 ἅμα δὲ καὶ ἑτοίμαζέ
At the same time but also you be preparing
μοι ξενίαν, ἐλπίζω γὰρ ὅτι διὰ
to me lodging, I am hoping for that through
τῶν προσευχῶν ὑμῶν χαρισθήσομαι
the prayers of YOU I shall be graciously given
ὑμῖν.
to YOU (ones).
23 Ἀσπάζεταί σε Ἐπαφρᾶς ὁ
Is greeting you Epaphras the
συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ,
fellow captive of me in Christ Jesus,
24 Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ
Mark, Aristarchus, Demas, Luke, the
συνεργοί μου.
fellow workers of me.
25 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.
Jesus Christ with the spirit of YOU.

you consider me
a sharer, receive
him kindly the
way you would me.
18 Moreover, if he
did you any wrong or
owes you anything,
keep this charged to
my account. 19 I
Paul am writing with
my own hand: I will
pay it back—not to
be telling you that,
besides, you owe
me even yourself.
20 Yes, brother, may I
derive profit from you
in connection with
[the] Lord: refresh
my tender affections
in connection with
Christ.
21 Trusting in your
compliance, I am
writing you, knowing
you will even do more
than the things I say.
22 But along with
that, also get lodging
ready for me, for I am
hoping that through
the prayers of YOU
people I shall be set
at liberty for YOU.
23 Sending you
greetings is Ep'a·phras
my fellow captive in
union with Christ,
24 [also] Mark,
Ar·is·tar'chus, De'mas,
Luke, my fellow
workers.
25 The undeserved
kindness of the Lord
Jesus Christ [be] with
the spirit YOU people
[show].

ΠΡΟΣ ΕΒΡΑΙΟΥΣ
TOWARD HEBREWS

1 Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ
In many parts and in many manners of old the

θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς
God having spoken to the fathers in the

προφήταις 2 ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων
prophets upon last [part] of the days these

ἐλάλησεν ἡμῖν ἐν υἱῷ, ὃν ἔθηκεν κληρονόμον
he spoke to us in Son, whom he put heir

πάντων, δι' οὗ καὶ ἐποίησεν τοὺς
of all (things), through whom also he made the

αἰῶνας· 3 ὃς ὢν ἀπαύγασμα τῆς
ages; who being beaming forth from of the

δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ,
glory and impress of the sub-standing of him,

φέρων τε τὰ πάντα τῷ ῥήματι τῆς
bearing and the all (things) to the saying of the

δυνάμεως αὐτοῦ, καθαρισμὸν τῶν ἁμαρτιῶν
power of him, cleansing of the sins

ποιησάμενος ἐκάθισεν ἐν δεξιᾷ τῆς
having made he sat down in right [hand] of the

μεγαλωσύνης ἐν ὑψηλοῖς, 4 τοσούτῳ
greatness in lofty [places], to so much

κρείττων γενόμενος τῶν ἀγγέλων
better having become of the angels

ὅσῳ διαφορώτερον παρ' αὐτοὺς
to how much more differing beside them

κεκληρονόμηκεν ὄνομα.
he has inherited name.

5 Τίνι γὰρ εἶπέν ποτε τῶν
To which one for he said sometime of the

ἀγγέλων Υἱός μου εἶ σύ, ἐγὼ σήμερον
angels Son of me are you, I today

γεγέννηκά σε, καὶ πάλιν Ἐγὼ ἔσομαι
I have generated you, and again I shall be

αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι
to him into Father, and he will be to me

εἰς υἱόν; 6 ὅταν δὲ πάλιν εἰσαγάγῃ
into Son? Whenever but again he should lead in

τὸν πρωτότοκον εἰς τὴν
the Firstborn (one) into the

οἰκουμένην, λέγει Καὶ
being inhabited [earth], he is saying And

1 God, who long ago spoke on many occasions and in many ways to our forefathers by means of the prophets,
2 has at the end of these days spoken to us by means of a Son, whom he appointed heir of all things, and through whom he made the systems of things. 3 He is the reflection of [his] glory and the exact representation of his very being, and he sustains all things by the word of his power; and after he had made a purification for our sins he sat down on the right hand of the Majesty in lofty places. 4 So he has become better than the angels, to the extent that he has inherited a name more excellent than theirs.
5 For example, to which one of the angels did he ever say: "You are my son; I, today, I have become your father"? And again: "I myself shall become his father, and he himself will become my son"?
6 But when he again brings his Firstborn into the inhabited earth, he says: "And

προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι
let do obeisance toward him all angels

θεοῦ.
of God.

7 καὶ πρὸς μὲν τοὺς ἀγγέλους
And toward indeed the angels

λέγει Ὁ ποιῶν τοὺς ἀγγέλους
he is saying The (one) making the angels

αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς
of him spirits, and the public workers

αὐτοῦ πυρὸς φλόγα· 8 πρὸς δὲ τὸν υἱόν
of him of fire flame; toward but the Son

Ὁ θρόνος σου ὁ θεὸς εἰς τὸν αἰῶνα
The throne of you the God into the age

τοῦ αἰῶνος, καὶ ἡ ῥάβδος τῆς εὐθύτητος
of the age, and the staff of the straightness

ῥάβδος τῆς βασιλείας αὐτοῦ. 9 ἠγάπησας
staff of the kingdom of him. You loved

δικαιοσύνην καὶ ἐμίσησας ἀνομίαν· διὰ
righteousness and you hated lawlessness; through

τοῦτο ἔχρισέν σε ὁ θεός, ὁ θεός σου,
this anointed you the God, the God of you,

ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους
oil of exultation beside the partners

σου· 10 καί Σὺ κατ' ἀρχάς,
of you; and You according to beginnings,

κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν
Lord, the earth you founded, and works of the

χειρῶν σού εἰσιν οἱ οὐρανοί· 11 αὐτοὶ
hands of you are the heavens; they

ἀπολοῦνται, σὺ δὲ
will destroy themselves, you but

διαμένεις· καὶ πάντες ὡς
you are remaining through; and all as

ἱμάτιον παλαιωθήσονται, 12 καὶ
outer garment will be made old, and

ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς,
as if thing thrown about you will wrap up them,

ὡς ἱμάτιον καὶ ἀλλαγήσονται· σὺ
as outer garment and they will be altered; you

δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ
but the very (one) are, and the years of you not

ἐκλείψουσιν.
will leave out.

13 πρὸς τίνα δὲ τῶν ἀγγέλων
Toward which one but of the angels

εἴρηκέν ποτε Κάθου ἐκ δεξιῶν
has he said sometime Sit you out of right [parts]

μου ἕως ἂν θῶ τοὺς ἐχθρούς
of me until likely I might put the enemies

let all God's angels do obeisance to him."
7 Also, with reference to the angels he says: "And he makes his angels spirits, and his public servants a flame of fire." 8 But with reference to the Son: "God is your throne forever and ever, and [the] scepter of your kingdom is the scepter of uprightness. 9 You loved righteousness, and you hated lawlessness. That is why God, your God, anointed you with [the] oil of exultation more than your partners."
10 And: "You at [the] beginning, O Lord, laid the foundations of the earth itself, and the heavens are [the] works of your hands. 11 They themselves will perish, but you yourself are to remain continually; and just like an outer garment they will all grow old, 12 and you will wrap them up just as a cloak, as an outer garment; and they will be changed, but you are the same, and your years will never run out."
13 But with reference to which one of the angels has he ever said: "Sit at my right hand, until I place your enemies

σου ὑποπόδιον τῶν ποδῶν σου; 14 οὐχὶ
of you footstool of the feet of you? Not
πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς
all they are publicly working spirits into
διακονίαν ἀποστελλόμενα διὰ τοὺς
service being sent forth through the (ones)
μέλλοντας κληρονομεῖν σωτηρίαν;
being about to be inheriting salvation?
2 Διὰ τοῦτο δεῖ περισσοτέρως
Through this it is binding more abundantly
προσέχειν ἡμᾶς τοῖς
to be having [mind] toward us to the (things)
ἀκουσθεῖσιν, μή ποτε
having been heard, not sometime
παραρυῶμεν. 2 εἰ γὰρ ὁ
we might be made to flow beside. If for the
δι' ἀγγέλων λαληθεὶς λόγος
through angels having been spoken word
ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ
became stable, and every transgression and
παρακοὴ ἔλαβεν ἔνδικον
disobedience received agreeable to justice
μισθαποδοσίαν, 3 πῶς ἡμεῖς ἐκφευξόμεθα
paying back of reward, how we shall we flee out
τηλικαύτης ἀμελήσαντες σωτηρίας,
of so great having been unconcerned of salvation,
ἥτις, ἀρχὴν λαβοῦσα λαλεῖσθαι
which, beginning having received to be being spoken
διὰ τοῦ κυρίου, ὑπὸ τῶν
through the Lord, by the (ones)
ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,
having heard into us was stabilized,
4 συνεπιμαρτυροῦντος τοῦ θεοῦ
of (one) jointly bearing witness upon of the God
σημείοις τε καὶ τέρασιν καὶ ποικίλαις
to signs and and to portents and to various
δυνάμεσιν καὶ πνεύματος ἁγίου μερισμοῖς
powers and of spirit holy to distributions
κατὰ τὴν αὐτοῦ θέλησιν;
according to the of him will?
5 Οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν
Not for to angels he subjected the
οἰκουμένην τὴν
being inhabited [earth] the (one)
μέλλουσαν, περὶ ἧς λαλοῦμεν·
being about (to come), about which we are speaking;
6 διεμαρτύρατο δέ πού τις
he bore thorough witness but somewhere someone
λέγων Τί ἐστιν ἄνθρωπος ὅτι
saying What is man that

as a stool for your
feet"? 14 Are they
not all spirits for
public service, sent
forth to minister for
those who are going to
inherit salvation?
2 That is why it is
necessary for us
to pay more than the
usual attention to the
things heard by us,
that we may never
drift away. 2 For
if the word spoken
through angels proved
to be firm, and
every transgression
and disobedient act
received a retribution
in harmony with
justice; 3 how shall
we escape if we have
neglected a salvation
of such greatness in
that it began to be
spoken through [our]
Lord and was verified
for us by those who
heard him, 4 while
God joined in bearing
witness with signs
as well as portents
and various powerful
works and with distri-
butions of holy spirit
according to his will?
5 For it is not
to angels that he
has subjected the
inhabited earth to
come, about which we
are speaking. 6 But
a certain witness
has given proof
somewhere, saying:
"What is man that

μιμνήσκῃ αὐτοῦ, ἢ υἱὸς ἀνθρώπου
you are remembering of him, or son of man
ὅτι ἐπισκέπτῃ αὐτόν; 7 ἠλάττωσας
that you are looking upon him? You made less
αὐτὸν βραχύ τι παρ' ἀγγέλους, δόξῃ
him short something beside angels, to glory
καὶ τιμῇ ἐστεφάνωσας αὐτόν, καὶ
and to honor you crowned him, and
κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν
you set down him upon the works of the hands
σου, 8 πάντα ὑπέταξας ὑποκάτω
of you, all (things) you subjected down under
τῶν ποδῶν αὐτοῦ· ἐν τῷ γὰρ ὑποτάξαι αὐτῷ
the feet of him; in the for to subject to him
τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ
the all (things) nothing he let go off to him
ἀνυπότακτον. νῦν δὲ οὔπω ὁρῶμεν
unsubjected. Now but not as yet we are seeing
αὐτῷ τὰ πάντα ὑποτεταγμένα·
to him the all (things) having been subjected;
9 τὸν δὲ βραχύ τι παρ' ἀγγέλους
the but short something beside angels
ἠλαττωμένον βλέπομεν Ἰησοῦν
having been made less we are looking at Jesus
διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ
through the suffering of the death to glory and
τιμῇ ἐστεφανωμένον, ὅπως
to honor having been crowned, so that
χάριτι θεοῦ ὑπὲρ παντὸς
to undeserved kindness of God over every [man]
γεύσηται θανάτου.
he might taste of death.
10 Ἔπρεπεν γὰρ αὐτῷ, δι' ὃν
It was fitting for to him, through whom
τὰ πάντα καὶ δι' οὗ τὰ πάντα,
the all (things) and through whom the all (things),
πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν
many sons into glory having led the
ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ
Chief Leader of the salvation of them through
παθημάτων τελειῶσαι. 11 ὅ τε γὰρ
sufferings to perfect. The (one) and for
ἁγιάζων καὶ οἱ ἁγιαζόμενοι ἐξ
sanctifying and the (ones) being sanctified out of
ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ
one all; through which cause not
ἐπαισχύνεται ἀδελφοὺς αὐτοὺς
he is made ashamed upon brothers them
καλεῖν, 12 λέγων Ἀπαγγελῶ τὸ
to be calling, saying I shall report back the

you keep him in mind,
or [the] son of man
that you take care of
him? 7 You made
him a little lower
than angels; with
glory and honor you
crowned him, and
appointed him over
the works of your
hands. 8 All things
you subjected under
his feet." For in that
he subjected all things
to him [God] left
nothing that is not
subject to him. Now,
though, we do not yet
see all things in sub-
jection to him; 9 but
we behold Jesus, who
has been made a little
lower than angels,
crowned with glory
and honor for having
suffered death, that he
by God's undeserved
kindness might taste
death for every [man].
10 For it was fitting
for the one for whose
sake all things are
and through whom all
things are, in bringing
many sons to glory, to
make the Chief Agent
of their salvation
perfect through suffer-
ings. 11 For both he
who is sanctifying and
those who are being
sanctified all [stem]
from one, and for
this cause he is not
ashamed to call them
"brothers," 12 as he
says: "I will declare

ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ
name of you to the brothers of me, in midst
ἐκκλησίας ὑμνήσω σε· 13 καὶ πάλιν
of ecclesia I shall hymn you; and again
Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ· καὶ
I shall be having trusted upon him; and
πάλιν Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἅ μοι
again Look! I and the little boys whom to me
ἔδωκεν ὁ θεός.
gave the God.
14 ἐπεὶ οὖν τὰ παιδία κεκοινώνηκεν
Since therefore the little boys has shared
αἵματος καὶ σαρκός, καὶ αὐτὸς
of blood and of flesh, also he
παραπλησίως μετέσχεν τῶν αὐτῶν,
in way near beside he partook of the very (things),
ἵνα διὰ τοῦ θανάτου
in order that through the death
καταργήσῃ τὸν τὸ κράτος
he might make ineffective the (one) the might
ἔχοντα τοῦ θανάτου, τοῦτ' ἔστι τὸν διάβολον,
having of the death, this is the Devil,
15 καὶ ἀπαλλάξῃ τούτους, ὅσοι
and he might alter off these, as many as
φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν
to fear of death through all of the to be living
ἔνοχοι ἦσαν δουλείας. 16 οὐ γὰρ
ones held in they were of slavery. Not for
δή που ἀγγέλων ἐπιλαμβάνεται,
actually somewhere of angels he is taking hold upon,
ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.
but of seed of Abraham he is taking hold upon.
17 ὅθεν ὤφειλεν κατὰ
From which he was owing according to
πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι,
all (things) to the brothers to be made like,
ἵνα ἐλεήμων γένηται καὶ
in order that merciful he might become and
πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν,
faithful chief priest the (things) toward the God,
εἰς τὸ ἱλάσκεσθαι τὰς
into the to be making propitiation for the
ἁμαρτίας τοῦ λαοῦ· 18 ἐν ᾧ γὰρ
sins of the people; in which (thing) for
πέπονθεν αὐτὸς πειρασθείς,
he has suffered he having been tempted,
δύναται τοῖς πειραζομένοις βοηθῆσαι.
he is able to the (ones) being tempted to aid.

your name to my
brothers; in the
middle of [the]
congregation I will
praise you with song."
13 And again: "I
will have my trust
in him." And again:
"Look! I and the
young children, whom
Jehovah* gave me."
14 Therefore, since
the "young children"
are sharers of blood
and flesh, he also
similarly partook of
the same things, that
through his death he
might bring to noth-
ing the one having
the means to cause
death, that is, the
Devil;* 15 and [that]
he might emancipate
all those who for fear
of death were subject
to slavery all through
their lives. 16 For he
is really not assisting
angels at all, but he
is assisting Abraham's
seed. 17 Consequent-
ly he was obliged
to become like his
"brothers" in all re-
spects, that he might
become a merciful and
faithful high priest in
things pertaining to
God, in order to offer
propitiatory sacrifice
for the sins of the
people. 18 For in
that he himself has
suffered when being
put to the test, he is
able to come to the
aid of those who are
being put to the test.

13* Jehovah, J3,7,8,17,20,22; God, P46אABVgSyp. 14* Devil, אABVg; Satan, SypJ17,18,22.

3 Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως
From which, brothers holy, of calling
ἐπουρανίου μέτοχοι, κατανοήσατε τὸν
of heavenly partakers, mind you down the
ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας
apostle and chief priest of the confession
ἡμῶν Ἰησοῦν, 2 πιστὸν ὄντα τῷ
of us Jesus, faithful being to the (one)
ποιήσαντι αὐτὸν ὡς καὶ Μωυσῆς ἐν ὅλῳ τῷ
having made him as also Moses in whole the
οἴκῳ αὐτοῦ. 3 πλείονος γὰρ οὗτος δόξης
house of him. Of more for this (one) of glory
παρὰ Μωυσῆν ἠξίωται
beside Moses has been counted worthy
καθ' ὅσον πλείονα τιμὴν ἔχει
according to as much as more honor he is having
τοῦ οἴκου ὁ κατασκευάσας αὐτόν·
of the house the (one) having constructed it;
4 πᾶς γὰρ οἶκος κατασκευάζεται ὑπό
every for house is being constructed by
τινος, ὁ δὲ πάντα κατασκευάσας
someone, the but all (things) having constructed
θεός. 5 καὶ Μωυσῆς μὲν πιστὸς ἐν ὅλῳ
God. And Moses indeed faithful in whole
τῷ οἴκῳ αὐτοῦ ὡς θεράπων εἰς μαρτύριον
the house of him as subordinate into witness
τῶν λαληθησομένων, 6 Χριστὸς
of the (things) to be futurely spoken, Christ
δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ
but as Son upon the house of him; of whom
οἶκός ἐσμεν ἡμεῖς, ἐὰν τὴν παρρησίαν καὶ
house we are we, if ever the outspokenness and
τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν
the boasting of the hope until end stable
κατάσχωμεν.
we should hold down.
7 Διό, καθὼς λέγει τὸ
Through which, according as is saying the
πνεῦμα τὸ ἅγιον Σήμερον ἐὰν τῆς φωνῆς
spirit the holy Today if ever of the voice
αὐτοῦ ἀκούσητε, 8 μὴ σκληρύνητε
of him you should hear, not you should harden
τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ,
the hearts of you as in the embitterment,
κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ
according to the day of the testing in the
ἐρήμῳ, 9 οὗ ἐπείρασαν οἱ πατέρες
wilderness, where tested the fathers
ὑμῶν ἐν δοκιμασίᾳ καὶ εἶδον τὰ ἔργα μου
of you in proving and they saw the works of me

3 Consequently, holy
brothers, partakers
of the heavenly
calling, consider the
apostle and high
priest whom we
confess—Jesus. 2 He
was faithful to the
One that made him
such, as Moses was
also in all the house
of that One. 3 For
the latter is counted
worthy of more glory
than Moses, inasmuch
as he who constructs
it has more honor
than the house. 4 Of
course, every house
is constructed by
someone, but he that
constructed all things
is God. 5 And Moses
as an attendant was
faithful in all the
house of that One as
a testimony of the
things that were to
be spoken afterwards,
6 but Christ [was
faithful] as a Son over
the house of that One.
We are the house of
that One, if we make
fast our hold on our
freeness of speech and
our boasting over the
hope firm to the end.
7 For this reason,
just as the holy spirit
says: "Today if YOU
people listen to his
own voice, 8 do not
harden YOUR hearts
as on the occasion
of causing bitter
anger, as in the day
of making the test
in the wilderness,
9 in which YOUR
forefathers made a
test of me with a
trial, and yet they
had seen my works

τεσσεράκοντα ἔτη· 10 διὸ
forty years; through which

προσώχθισα τῇ γενεᾷ ταύτῃ
I became disgusted toward to the generation this

καὶ εἶπον Ἀεὶ πλανῶνται τῇ καρδίᾳ·
and I said Ever they make selves err to the heart;

αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου· 11 ὡς
they but not they knew the ways of me; as

ὤμοσα ἐν τῇ ὀργῇ μου Εἰ εἰσελεύσονται εἰς
I swore in the wrath of me If they will enter into

τὴν κατάπαυσίν μου.
the ceasing down of me.

12 Βλέπετε, ἀδελφοί, μή ποτε
Be you looking at, brothers, not sometime

ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ
will be in anyone of you heart wicked

ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ θεοῦ ζῶντος,
of unbelief in the to stand off from God living,

13 ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ'
but be you encouraging selves according to

ἑκάστην ἡμέραν, ἄχρις οὗ τὸ Σήμερον
each day, until which [time] the Today

καλεῖται, ἵνα μὴ σκληρυνθῇ
it is being called, in order that not might be hardened

τις ἐξ ὑμῶν ἀπάτῃ τῆς ἁμαρτίας·
anyone out of you to seduction of the sin;

14 μέτοχοι γὰρ τοῦ χριστοῦ γεγόναμεν,
partakers for of the Christ we have become,

ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως
if ever indeed the beginning of the sub-standing

μέχρι τέλους βεβαίαν κατάσχωμεν·
until end stable we should hold down;

15 ἐν τῷ λέγεσθαι, Σήμερον ἐὰν τῆς
in the to be being said, Today if ever of the

φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε
voice of him you should hear, not be you hardening

τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ.
the hearts of you as in the embitterment.

16 τίνες γὰρ ἀκούσαντες
Which ones for having heard

παρεπίκραναν; ἀλλ' οὐ πάντες
they caused embitterment? But not all

οἱ ἐξελθόντες ἐξ Αἰγύπτου
the (ones) having gone forth out of Egypt

διὰ Μωυσέως; 17 τίσιν δὲ
through Moses? To which (ones) but

προσώχθισεν τεσσεράκοντα ἔτη;
he became disgusted toward forty years?

οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ
Not to the (ones) having sinned, of whom the

for forty years.
10 For this reason I
became disgusted with
this generation and
said, 'They always go
astray in their hearts,
and they themselves
have not come to
know my ways.'
11 So I swore in my
anger, 'They shall not
enter into my rest.'"
12 Beware, broth-
ers, for fear there
should ever develop
in any one of YOU a
wicked heart lacking
faith by drawing
away from the living
God; 13 but keep on
exhorting one another
each day, as long
as it may be called
"Today," for fear any
one of YOU should
become hardened by
the deceptive power
of sin. 14 For we
actually become
partakers of the
Christ only if we make
fast our hold on the
confidence we had at
the beginning firm to
the end, 15 while it
is being said: "Today
if YOU people listen to
his own voice, do not
harden YOUR hearts
as on the occasion of
causing bitter anger."
16 For who were
they that heard
and yet provoked
to bitter anger? Did
not, in fact, all do
so who went out of
Egypt under Moses?
17 Moreover, with
whom did [God]
become disgusted
for forty years? Was
it not with those
who sinned, whose

κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ;
carcasses fell in the wilderness?

18 τίσιν δὲ ὤμοσεν μὴ
To which (ones) but he swore not

εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ εἰ
to enter futurely into the ceasing down of him if

μὴ τοῖς ἀπειθήσασιν; 19 καὶ
not to the (ones) having disobeyed? And

βλέπομεν ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν
we are looking at that not they were able to enter

δι' ἀπιστίαν.
through unbelief.

4 Φοβηθῶμεν οὖν μή ποτε
We should fear therefore not sometime

καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν
being left down of promise to enter into the

κατάπαυσιν αὐτοῦ δοκῇ τις ἐξ ὑμῶν
ceasing down of him may seem someone out of you

ὑστερηκέναι· 2 καὶ γάρ
to have come behind; and for

ἐσμεν εὐηγγελισμένοι
we are having been brought good news

καθάπερ κἀκεῖνοι, ἀλλ' οὐκ
according to which (things) even also those, but not

ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους,
benefited the word of the hearing those (ones),

μὴ συνκεκερασμένους τῇ πίστει
not (ones) having been mixed to the faith

τοῖς ἀκούσασιν. 3 Εἰσερχόμεθα γὰρ
to the (ones) having heard. We are entering for

εἰς τὴν κατάπαυσιν οἱ πιστεύσαντες,
into the ceasing down the (ones) having believed,

καθὼς εἴρηκεν Ὡς ὤμοσα ἐν τῇ ὀργῇ
according as he has said As I swore in the wrath

μου Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν
of me If they will enter into the ceasing down

μου, καίτοι τῶν ἔργων ἀπὸ καταβολῆς
of me, although of the works from throwing down

κόσμου γενηθέντων, 4 εἴρηκεν
of world of (ones) having come to be, he has said

γάρ που περὶ τῆς ἑβδόμης οὕτως
for somewhere about the seventh [day] thus

Καὶ κατέπαυσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ
And ceased down the God in the day the

ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ, 5 καὶ
seventh from all the works of him, and

carcasses fell in the
wilderness? 18 But
to whom did he swear
that they should not
enter into his rest
except to those who
acted disobediently?
19 So we see that
they could not enter
in because of lack of
faith.

4 Therefore, since
a promise is left
of entering into his
rest, let us fear that
sometime someone
of YOU may seem to
have fallen short of
it. 2 For we have
had the good news
declared to us also,
even as they also had;
but the word which
was heard did not
benefit them, because
they were not united
by faith with those
who did hear. 3 For
we who have exercised
faith do enter into the
rest, just as he has
said: "So I swore in
my anger, 'They shall
not enter into my
rest,'" although his*
works were finished
from the founding″
of the world. 4 For
in one place he has
said of the seventh
day as follows: "And
God* rested on the
seventh day from all
his works," 5 and

3* Literally, "the," ℵAB; God's, Sy[p]; Jehovah's, J[17]. 3″ Literally, "throwing down (of seed)" (*ka·ta·bo·les'*). 4* God, ℵABVgSy[p]; he, J[17].

ἐν τούτῳ πάλιν Εἰ εἰσελεύσονται εἰς τὴν
in this again If they will enter into the
κατάπαυσίν μου.
ceasing down of me.
6 ἐπεὶ οὖν ἀπολείπεται
Since therefore it is being left off
τινὰς εἰσελθεῖν εἰς αὐτήν, καὶ οἱ
some (ones) to enter into it, and the (ones)
πρότερον εὐαγγελισθέντες οὐκ
formerly having been brought good news not
εἰσῆλθον δι' ἀπείθειαν, 7 πάλιν
they entered through disobedience, again
τινὰ ὁρίζει ἡμέραν, Σήμερον, ἐν Δαυεὶδ
some he is defining day, Today, in David
λέγων μετὰ τοσοῦτον χρόνον, καθὼς
saying after so much time, according as
προείρηται, Σήμερον ἐὰν τῆς
it has been said before, Today if ever of the
φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε
voice of him YOU should hear, not YOU may harden
τὰς καρδίας ὑμῶν· 8 εἰ γὰρ αὐτοὺς Ἰησοῦς
the hearts of YOU; if for them Jesus
κατέπαυσεν, οὐκ ἂν περὶ ἄλλης
made cease down, not likely about another
ἐλάλει μετὰ ταῦτα ἡμέρας.
he was speaking after these (things) of day.
9 ἄρα ἀπολείπεται σαββατισμὸς τῷ
Really is being left off sabbathing to the
λαῷ τοῦ θεοῦ· 10 ὁ γὰρ
people of the God; the (one) for
εἰσελθὼν εἰς τὴν κατάπαυσιν αὐτοῦ καὶ
having entered into the ceasing down of him also
αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ
he ceased down from the works of him
ὥσπερ ἀπὸ τῶν ἰδίων ὁ θεός.
as-even from the own (ones) the God.
11 Σπουδάσωμεν οὖν εἰσελθεῖν εἰς
We should speed up therefore to enter into
ἐκείνην τὴν κατάπαυσιν, ἵνα μή ἐν τῷ
that the ceasing down, in order that not in the
αὐτῷ τις ὑποδείγματι πέσῃ τῆς
very anyone example he should fall of the
ἀπειθείας. 12 Ζῶν γὰρ ὁ λόγος τοῦ
disobedience. Living for the word of the
θεοῦ καὶ ἐνεργὴς καὶ τομώτερος ὑπὲρ πᾶσαν
God and energetic and sharper over every
μάχαιραν δίστομον καὶ διικνούμενος ἄχρι
sword two-mouthed and going through as far as

again in this place:
"They shall not enter
into my rest."
6 Since, therefore,
it remains for some
to enter into it, and
those to whom the
good news was first
declared did not enter
in because of disobe-
dience, 7 he again
marks off a certain
day by saying after so
long a time in David's
[psalm] "Today"; just
as it has been said
above: "Today if YOU
people listen to his
own voice, do not
harden YOUR hearts."
8 For if Joshua* had
led them into a place
of rest, [God] would
not afterward have
spoken of another
day. 9 So there
remains a sabbath
resting for the people
of God. 10 For the
man that has entered
into [God's] rest has
also himself rested
from his own works,
just as God did from
his own.
11 Let us therefore
do our utmost to enter
into that rest, for fear
anyone should fall
in the same pattern
of disobedience.
12 For the word of
God is alive and
exerts power and is
sharper than any
two-edged sword and
pierces even to the

8* Je·hosh'u·a, J17,18,22; Jesus, P46אABVg; Je·shu'-bar-Nun (Jesus son of Nun), Syp.

μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν τε
parting of soul and of spirit, of joints and
καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ
and of marrows, and judger of thoughts and
ἐννοιῶν καρδίας· 13 καὶ οὐκ ἔστιν
of mental inclinations of heart; and not is
κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα
creation unapparent in sight of him, all (things)
δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς
but naked and having been laid open to the
ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.
eyes of him, toward whom to us the word.
14 Ἔχοντες οὖν ἀρχιερέα μέγαν
Having therefore chief priest great
διεληλυθότα τοὺς οὐρανούς, Ἰησοῦν τὸν
having gone through the heavens, Jesus the
υἱὸν τοῦ θεοῦ, κρατῶμεν τῆς
Son of the God, we may take hold of the
ὁμολογίας· 15 οὐ γὰρ ἔχομεν ἀρχιερέα
confession; not for we are having chief priest
μὴ δυνάμενον συνπαθῆσαι ταῖς ἀσθενείαις
not being able to sympathize to the weaknesses
ἡμῶν, πεπειρασμένον δὲ κατὰ
of us, having been tested but according to
πάντα καθ' ὁμοιότητα χωρὶς
all (things) according to likeness apart from
ἁμαρτίας. 16 προσερχώμεθα οὖν
sin. We may come toward therefore
μετὰ παρρησίας τῷ θρόνῳ
with outspokenness to the throne
τῆς χάριτος, ἵνα
of the undeserved kindness, in order that
λάβωμεν ἔλεος καὶ χάριν
we might receive mercy and undeserved kindness
εὕρωμεν εἰς εὔκαιρον βοήθειαν.
we might find into well-timely aid.
5 Πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων
Every for chief priest out of men
λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται
being taken over men is being set down
τὰ πρὸς τὸν θεόν, ἵνα
the (things) toward the God, in order that
προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ
he may bear toward gifts and and sacrifices over
ἁμαρτιῶν, 2 μετριοπαθεῖν δυνάμενος
sins, to feel measuredly being able
τοῖς ἀγνοοῦσι καὶ πλανωμένοις
to the (ones) being ignorant and being made to err
ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν,
since also he is being surrounded weakness,

dividing of soul and
spirit, and of joints
and [their] marrow,
and [is] able to
discern thoughts and
intentions of [the]
heart. 13 And there
is not a creation that
is not manifest to his
sight, but all things
are naked and openly
exposed to the eyes
of him with whom we
have an accounting.
14 Seeing, therefore,
that we have a great
high priest who
has passed through
the heavens, Jesus
the Son of God,
let us hold onto
[our] confessing of
[him]. 15 For we
have as high priest,
not one who cannot
sympathize with our
weaknesses, but one
who has been tested
in all respects like
ourselves, but without
sin. 16 Let us, there-
fore, approach with
freeness of speech to
the throne of unde-
served kindness, that
we may obtain mercy
and find undeserved
kindness for help at
the right time.
5 For every high
priest taken
from among men is
appointed in behalf of
men over the things
pertaining to God,
that he may offer gifts
and sacrifices for sins.
2 He is able to deal
moderately with the
ignorant and erring
ones since he also
is surrounded with
his own weakness,

3 καὶ δι' αὐτὴν ὀφείλει, καθὼς
and through it he is owing, according as
περὶ τοῦ λαοῦ, οὕτως καὶ περὶ ἑαυτοῦ
about the people, thus also about himself
προσφέρειν περὶ ἁμαρτιῶν.
to be bearing toward about sins.

4 καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν
And not to himself anyone is receiving the
τιμήν, ἀλλὰ καλούμενος ὑπὸ τοῦ θεοῦ,
honor, but (one) being called by the God,
καθώσπερ καὶ Ἀαρών. 5 Οὕτως
according as even also Aaron. Thus
καὶ ὁ χριστὸς οὐχ ἑαυτὸν ἐδόξασεν
also the Christ not himself he glorified
γενηθῆναι ἀρχιερέα, ἀλλ' ὁ
to become chief priest, but the (one)
λαλήσας πρὸς αὐτόν Υἱός μου εἶ σύ,
having spoken toward him Son of me are you,
ἐγὼ σήμερον γεγέννηκά σε· 6 καθὼς
I today I have generated you; according as
καὶ ἐν ἑτέρῳ λέγει Σὺ ἱερεὺς εἰς τὸν
also in different he is saying You priest into the
αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ.
age according to the lineup of Melchizedek.

7 ὃς ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ,
Who in the days of the flesh of him,
δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν
supplications and and petitions toward the (one)
δυνάμενον σῴζειν αὐτὸν ἐκ θανάτου
being able to be saving him out of death
μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων
with outcry strong and tears
προσενέγκας καὶ εἰσακουσθεὶς
having borne toward and having been heard into
ἀπὸ τῆς εὐλαβείας, 8 καίπερ ὢν
from the holding well, and-even being
υἱός, ἔμαθεν ἀφ' ὧν ἔπαθεν
Son, he learned from which (things) he suffered
τὴν ὑπακοήν, 9 καὶ τελειωθεὶς
the obedience, and having been perfected
ἐγένετο πᾶσιν τοῖς ὑπακούουσιν αὐτῷ
he became to all the (ones) obeying to him
αἴτιος σωτηρίας αἰωνίου,
(one) causing of salvation everlasting,
10 προσαγορευθεὶς ὑπὸ τοῦ θεοῦ
having been addressed by the God
ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.
chief priest according to the lineup of Melchizedek.

3 and on its account
he is obliged to make
offerings for sins as
much for himself as
for the people.
4 Also, a man takes
this honor, not of his
own accord, but only
when he is called by
God, just as Aaron
also [was]. 5 So too
the Christ did not
glorify himself by be-
coming a high priest,
but [was glorified by
him] who spoke with
reference to him: "You
are my son; I, today,
I have become your
father." 6 Just as he
says also in another
place: "You are a
priest forever accord-
ing to the manner of
Mel·chiz'e·dek."
7 In the days of his
flesh [Christ] offered
up supplications and
also petitions to the
One who was able
to save him out of
death, with strong
outcries and tears,
and he was favorably
heard for his godly
fear. 8 Although he
was a Son, he learned
obedience from the
things he suffered;
9 and after he had
been made perfect he
became responsible for
everlasting salvation
to all those obeying
him, 10 because he
has been specifically
called by God a high
priest according
to the manner of
Mel·chiz'e·dek.

11 Περὶ οὗ πολὺς ἡμῖν ὁ λόγος καὶ
About whom much to us the word and
δυσερμήνευτος λέγειν, ἐπεὶ νωθροὶ
hard to interpret to be saying, since sluggish
γεγόνατε ταῖς ἀκοαῖς· 12 καὶ γὰρ
you have become to the hearings; and for
ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν
(ones) being owing to be teachers through the
χρόνον, πάλιν χρείαν ἔχετε τοῦ
time, again need you are having of the
διδάσκειν ὑμᾶς τινὰ τὰ στοιχεῖα
to be teaching you someone the elementary things
τῆς ἀρχῆς τῶν λογίων τοῦ θεοῦ, καὶ
of the beginning of the little words of the God, and
γεγόνατε χρείαν ἔχοντες γάλακτος,
you have become need (ones) having of milk,
οὐ στερεᾶς τροφῆς. 13 πᾶς γὰρ
not of solid nourishment. Everyone for
ὁ μετέχων γάλακτος ἄπειρος λόγου
the (one) partaking of milk untested of word
δικαιοσύνης, νήπιος γάρ ἐστιν·
of righteousness, babe for he is;
14 τελείων δέ ἐστιν ἡ στερεὰ
of perfect (ones) but is the solid
τροφή, τῶν διὰ τὴν ἕξιν τὰ
nourishment, of the (ones) through the use the
αἰσθητήρια γεγυμνασμένα
sense organs having been trained (like gymnast)
ἐχόντων πρὸς διάκρισιν καλοῦ τε
having toward distinguishing of fine (thing) and
καὶ κακοῦ.
and bad (thing).

6 Διὸ ἀφέντες τὸν τῆς
Through which having let go off the of the
ἀρχῆς τοῦ χριστοῦ λόγον ἐπὶ τὴν
beginning of the Christ word upon the
τελειότητα φερώμεθα, μὴ πάλιν
perfection may we be borne on, not again
θεμέλιον καταβαλλόμενοι μετανοίας
foundation throwing down for selves of repentance
ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ θεόν,
from dead works, and of faith upon God,
2 βαπτισμῶν διδαχὴν ἐπιθέσεώς τε χειρῶν,
of baptisms teaching putting upon and of hands,
ἀναστάσεως νεκρῶν καὶ κρίματος
of resurrection of dead (ones) and of judgment
αἰωνίου. 3 καὶ τοῦτο ποιήσομεν ἐάνπερ
everlasting. And this we shall do if ever even
ἐπιτρέπῃ ὁ θεός.
may permit the God.

11 Concerning
him we have much
to say and hard to
be explained, since
YOU have become
dull in YOUR hearing.
12 For, indeed,
although YOU ought
to be teachers in view
of the time, YOU again
need someone to teach
YOU from the begin-
ning the elementary
things of the sacred
pronouncements of
God; and YOU have
become such as need
milk, not solid food.
13 For everyone
that partakes of
milk is unacquainted
with the word of
righteousness, for he
is a babe. 14 But
solid food belongs
to mature people, to
those who through use
have their perceptive
powers trained to
distinguish both right
and wrong.
6 For this reason,
now that we have
left the primary doc-
trine about the Christ,
let us press on to
maturity, not laying
a foundation again,
namely, repentance
from dead works, and
faith toward God,
2 the teaching on
baptisms and the lay-
ing on of hands,
the resurrection of the
dead and everlasting
judgment. 3 And
this we will do, if God
indeed permits.

4 Ἀδύνατον γὰρ τοὺς ἅπαξ
Impossible for the (ones) once for all
φωτισθέντας γευσαμένους τε τῆς
having been enlightened having tasted and of the
δωρεᾶς τῆς ἐπουρανίου καὶ μετόχους
free gift of the heavenly and partakers
γενηθέντας πνεύματος ἁγίου 5 καὶ καλὸν
having become of spirit holy and fine
γευσαμένους θεοῦ ῥῆμα δυνάμεις τε
having tasted of God saying powers and
μέλλοντος αἰῶνος, 6 καὶ
of being about (to come) age, and
παραπεσόντας, πάλιν ἀνακαινίζειν εἰς
having fallen beside, again to be renovating into
μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν
repentance, putting on stake again to themselves the
υἱὸν τοῦ θεοῦ καὶ
Son of the God and
παραδειγματίζοντας. 7 Γῆ γὰρ
(ones) making to be show beside. Earth for
ἡ πιοῦσα τὸν ἐπ' αὐτῆς ἐρχόμενον
the (one) having drunk the upon it coming
πολλάκις ὑετόν, καὶ τίκτουσα βοτάνην
many times rain, and giving birth to green plant
εὔθετον ἐκείνοις δι' οὓς καὶ
well put to those through whom also
γεωργεῖται, μεταλαμβάνει εὐλογίας
it is being cultivated, is receiving in return blessing
ἀπὸ τοῦ θεοῦ. 8 ἐκφέρουσα δὲ ἀκάνθας καὶ
from the God; bearing out but thorns and
τριβόλους ἀδόκιμος καὶ κατάρας ἐγγύς,
thistles disapproved and of curse near,
ἧς τὸ τέλος εἰς καῦσιν.
of which [earth] the end into burning.

9 Πεπείσμεθα δὲ περὶ ὑμῶν,
We have been persuaded but about YOU,
ἀγαπητοί, τὰ κρείσσονα καὶ ἐχόμενα
loved (ones), the (things) better and having
σωτηρίας, εἰ καὶ οὕτως λαλοῦμεν· 10 οὐ
of salvation, if and thus we are speaking; not
γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ
for unrighteous the God to forget of the
ἔργου ὑμῶν καὶ τῆς ἀγάπης ἧς
work of YOU and of the love of which
ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ,
YOU showed within into the name of him,
διακονήσαντες τοῖς ἁγίοις καὶ
having served to the holy (ones) and
διακονοῦντες. 11 ἐπιθυμοῦμεν δὲ ἕκαστον
serving. We are desiring but each

4 For it is impos-
sible as regards those
who have once for
all been enlightened,
and who have tasted
the heavenly free gift,
and who have become
partakers of holy spir-
it, 5 and who have
tasted the fine word
of God and powers of
the coming system of
things, 6 but who
have fallen away, to
revive them again to
repentance, because
they impale the Son
of God afresh for
themselves and expose
him to public shame.
7 For example, the
ground that drinks in
the rain which often
comes upon it, and
that then brings forth
vegetation suitable
to those for whom
it is also cultivated,
receives in return a
blessing from God.
8 But if it produces
thorns and thistles, it
is rejected and is near
to being cursed; and
it ends up with being
burned.
9 However, in YOUR
case, beloved ones, we
are convinced of bet-
ter things and things
accompanied with
salvation, although we
are speaking in this
way. 10 For God is
not unrighteous so as
to forget YOUR work
and the love YOU
showed for his name,
in that YOU have
ministered to the holy
ones and continue
ministering. 11 But
we desire each one

ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν
of YOU the very to be showing within speed up
πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι
toward the fully being borne of the hope until
τέλους, 12 ἵνα μὴ νωθροὶ
end, in order that not sluggish
γένησθε, μιμηταὶ δὲ τῶν
YOU might become, imitators but of the (ones)
διὰ πίστεως καὶ μακροθυμίας
through faith and longness of spirit
κληρονομούντων τὰς ἐπαγγελίας.
of (ones) inheriting the promises.

13 Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ
To the for Abraham having promised the
θεός, ἐπεὶ κατ' οὐδενὸς εἶχεν
God, since down on no one he was having
μείζονος ὀμόσαι, ὤμοσεν καθ' ἑαυτοῦ,
greater to swear, he swore down on himself,
14 λέγων Εἰ μὴν εὐλογῶν εὐλογήσω σε καὶ
saying If surely blessing I shall bless you and
πληθύνων πληθυνῶ σε· 15 καὶ οὕτως
multiplying I shall multiply you; and thus
μακροθυμήσας ἐπέτυχεν τῆς
having shown longness of spirit he obtained of the
ἐπαγγελίας. 16 ἄνθρωποι γὰρ κατὰ τοῦ
promise. Men for down on the
μείζονος ὀμνύουσιν, καὶ πάσης αὐτοῖς
greater (one) are swearing, and of all to them
ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος·
contradiction limit into stabilizing the oath;
17 ἐν ᾧ περισσότερον βουλόμενος ὁ θεὸς
in which more abundantly wishing the God
ἐπιδεῖξαι τοῖς κληρονόμοις τῆς
to show upon to the heirs of the
ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς
promise the unchangeableness of the counsel
αὐτοῦ ἐμεσίτευσεν ὅρκῳ, 18 ἵνα
of him he mediated to oath, in order that
διὰ δύο πραγμάτων ἀμεταθέτων, ἐν
through two things unchangeable, in
οἷς ἀδύνατον ψεύσασθαι θεόν, ἰσχυρὰν
which (ones) impossible to lie God, strong
παράκλησιν ἔχωμεν οἱ
encouragement we may be having the (ones)
καταφυγόντες κρατῆσαι τῆς
having fled down to take hold of the
προκειμένης ἐλπίδος· 19 ἣν ὡς
lying down before hope; which as
ἄγκυραν ἔχομεν τῆς ψυχῆς, ἀσφαλῆ
anchor we are having of the soul, sure

of YOU to show the
same industriousness
so as to have the full
assurance of the hope
down to the end,
12 in order that YOU
may not become slug-
gish, but be imitators
of those who through
faith and patience
inherit the promises.
13 For when God
made his promise
to Abraham, since
he could not swear
by anyone greater,
he swore by himself,
14 saying: "Assuredly
in blessing I will bless
you, and in multiply-
ing I will multiply
you." 15 And thus
after [Abraham]
had shown patience,
he obtained [this]
promise. 16 For
men swear by the one
greater, and their oath
is the end of every
dispute, as it is a legal
guarantee to them.
17 In this manner
God, when he pur-
posed to demonstrate
more abundantly
to the heirs of the
promise the un-
changeableness of his
counsel, stepped in
with an oath, 18 in
order that, through
two unchangeable
things in which it is
impossible for God
to lie, we who have
fled to the refuge may
have strong encour-
agement to lay hold
on the hope set before
us. 19 This [hope]
we have as an anchor
for the soul, both sure

τε καὶ βεβαίαν καὶ εἰσερχομένην εἰς τὸ
and and stable and entering into the
ἐσώτερον τοῦ καταπετάσματος, 20 ὅπου
inner [part] of the curtain, where
πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς,
forerunner over us entered Jesus,
κατὰ τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς
according to the lineup of Melchizedek chief priest
γενόμενος εἰς τὸν αἰῶνα.
having become into the age.
7 Οὗτος γὰρ ὁ Μελχισεδέκ, Βασιλεὺς
This for the Melchizedek, King
Σαλήμ, ἱερεὺς τοῦ θεοῦ τοῦ ὑψίστου,
of Salem, priest of the God of the most high,
ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι
the (one) having met to Abraham returning
ἀπὸ τῆς κοπῆς τῶν βασιλέων καὶ
from the cutting of the kings and
εὐλογήσας αὐτόν, 2 ᾧ καὶ δεκάτην
having blessed him, to whom also tenth
ἀπὸ πάντων ἐμέρισεν Ἀβραάμ, πρῶτον
from all (things) apportioned Abraham, first
μὲν ἑρμηνευόμενος Βασιλεὺς Δικαιοσύνης
indeed being translated King of Righteousness
ἔπειτα δὲ καὶ Βασιλεὺς Σαλήμ, ὅ
thereupon but also King of Salem, which
ἐστιν βασιλεὺς Εἰρήνης, 3 ἀπάτωρ, ἀμήτωρ,
is king of Peace, fatherless, motherless,
ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν
without genealogy, neither beginning of days
μήτε ζωῆς τέλος ἔχων,
nor of life end having,
ἀφωμοιωμένος δὲ τῷ υἱῷ τοῦ
having been made like from but to the Son of the
θεοῦ, μένει ἱερεὺς εἰς τὸ
God, he is remaining priest into the
διηνεκές.
carrying through.
4 Θεωρεῖτε δὲ πηλίκος οὗτος
Be beholding you but how great this (one)
ᾧ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν
to whom tenth Abraham gave out of the
ἀκροθινίων ὁ πατριάρχης. 5 καὶ οἱ
top of heaps the patriarch. And the (ones)
μὲν ἐκ τῶν υἱῶν Λευεὶ τὴν ἱερατείαν
indeed out of the sons of Levi the priestly office
λαμβάνοντες ἐντολὴν ἔχουσιν
receiving commandment they are having
ἀποδεκατοῖν τὸν λαὸν κατὰ
to be taking tenths from the people according to

and firm, and it enters
in within the curtain,
20 where a forerunner
has entered in our
behalf, Jesus, who has
become a high priest
according to the man-
ner of Mel·chiz′e·dek
forever.

7 For this Mel·chiz′-
e·dek, king of
Sa′lem, priest of the
Most High God, who
met Abraham return-
ing from the slaughter
of the kings and
blessed him 2 and
to whom Abraham
apportioned a tenth
from all things, is first
of all, by translation,
“King of Righteous-
ness,” and is then also
king of Sa′lem, that
is, “King of Peace.”
3 In being fatherless,
motherless, without
genealogy, having
neither a beginning
of days nor an end of
life, but having been
made like the Son of
God, he remains a
priest perpetually.

4 BEHOLD, then,
how great this
man was to whom
Abraham, the family
head, gave a tenth
out of the chief
spoils. 5 True, the
men from the sons of
Le′vi who receive their
priestly office have
a commandment to
collect tithes from the
people according to

τὸν νόμον, τοῦτ' ἔστιν τοὺς ἀδελφοὺς αὐτῶν,
the Law, this is the brothers of them,
καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος
and even having come forth out of the loin
Ἀβραάμ· 6 ὁ δὲ μὴ
of Abraham; the (one) but not
γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκεν
tracing genealogy out of them has tithed
Ἀβραάμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας
Abraham, and the (one) having the promises
εὐλόγηκεν. 7 χωρὶς δὲ πάσης
he has blessed. Apart from but all
ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος
contradiction the less (thing) by the better (one)
εὐλογεῖται. 8 καὶ ὧδε μὲν δεκάτας
is being blessed. And here indeed tenths
ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν, ἐκεῖ
dying men are receiving, there
δὲ μαρτυρούμενος ὅτι ζῇ.
but (one) being witnessed about that he is living.
9 καὶ ὡς ἔπος εἰπεῖν, δι' Ἀβραὰμ καὶ
And as saying to say, through Abraham and
Λευεὶς ὁ δεκάτας λαμβάνων
Levi the (one) tenths receiving
δεδεκάτωται, 10 ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ
has been tithed, yet for in the loin of the
πατρὸς ἦν ὅτε συνήντησεν αὐτῷ
father he was when met to him
Μελχισεδέκ.
Melchizedek.
11 Εἰ μὲν οὖν τελείωσις διὰ τῆς
If indeed therefore perfection through the
Λευειτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ
Levitical priesthood was, the people for
ἐπ' αὐτῆς νενομοθέτηται, τίς ἔτι χρεία
upon it has been legally set, what yet need
κατὰ τὴν τάξιν Μελχισεδὲκ ἕτερον
according to the lineup of Melchizedek different
ἀνίστασθαι ἱερέα καὶ οὐ κατὰ τὴν
to be standing up priest and not according to the
τάξιν Ἀαρὼν λέγεσθαι;
lineup of Aaron to be being said?
12 μετατιθεμένης γὰρ τῆς ἱερωσύνης
Of (one) being changed for of the priesthood
ἐξ ἀνάγκης καὶ νόμου μετάθεσις
out of necessity and of law transference
γίνεται. 13 ἐφ' ὃν γὰρ λέγεται
is occurring. Upon whom for it is being said
ταῦτα φυλῆς ἑτέρας μετέσχηκεν,
these (things) of tribe different he has partaken,

the Law, that is,
from their brothers,
even if these have
issued from the loins
of Abraham; 6 but
the man who did not
trace his genealogy
from them took tithes
from Abraham and
blessed him who had
the promises. 7 Now
without any dispute,
the less is blessed by
the greater. 8 And
in the one case it is
men who are dying
that receive tithes,
but in the other case
it is someone of whom
it is witnessed that
he lives. 9 And, if I
may use the expres-
sion, through Abra-
ham even Le′vi who
receives tithes has
paid tithes, 10 for
he was still in the
loins of his forefather
when Mel·chiz′e·dek
met him.

11 If, then,
perfection were really
through the Levitical
priesthood, (for with
it as a feature the
people were given the
Law,) what further
need would there be
for another priest to
arise according to the
manner of Mel·chiz′e-
dek and not said to be
according to the man-
ner of Aaron? 12 For
since the priesthood is
being changed, there
comes to be of neces-
sity a change also of
the law. 13 For the
man respecting whom
these things are said
has been a member
of another tribe,

ἀφ' ἧς οὐδεὶς προσέσχηκεν τῷ
from which no one has held [self] toward to the
θυσιαστηρίῳ· 14 πρόδηλον γὰρ ὅτι ἐξ
altar; evident before for that out of
Ἰούδα ἀνατέταλκεν ὁ κύριος ἡμῶν, εἰς
Judah has sprung up the Lord of us, into
ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωυσῆς
which tribe about priests nothing Moses
ἐλάλησεν.
spoke.

15 Καὶ περισσότερον ἔτι κατάδηλόν
And more abundantly yet evident down
ἐστιν, εἰ κατὰ τὴν ὁμοιότητα
it is, if according to the likeness
Μελχισεδὲκ ἀνίσταται ἱερεὺς ἕτερος,
of Melchizedek is standing up priest different,
16 ὃς οὐ κατὰ νόμον ἐντολῆς
who not according to law of commandment
σαρκίνης γέγονεν ἀλλὰ κατὰ
fleshly he has become but according to
δύναμιν ζωῆς ἀκαταλύτου, 17 μαρτυρεῖται
power of life indissoluble, it is being witnessed
γὰρ ὅτι Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ
for that You priest into the age according to
τὴν τάξιν Μελχισεδέκ.
the lineup of Melchizedek.

18 ἀθέτησις μὲν γὰρ γίνεται
Setting aside indeed for occurs
προαγούσης ἐντολῆς διὰ τὸ αὐτῆς
of preceding commandment through the of it
ἀσθενὲς καὶ ἀνωφελές, 19 οὐδὲν γὰρ
weak (ness) and unbeneficial (ness), nothing for
ἐτελείωσεν ὁ νόμος, ἐπεισαγωγὴ δὲ
perfected the Law, leading in upon but
κρείττονος ἐλπίδος, δι' ἧς
of better hope, through which
ἐγγίζομεν τῷ θεῷ. 20 Καὶ
we are drawing near to the God. And
καθ' ὅσον οὐ χωρὶς
according to how much not apart from
ὁρκωμοσίας, 21 οἱ μὲν γὰρ
sworn oath, the (ones) indeed for
χωρὶς ὁρκωμοσίας εἰσὶν ἱερεῖς
apart from sworn oath are priests
γεγονότες, ὁ δὲ μετὰ ὁρκωμοσίας
having become, the (one) but with sworn oath
διὰ τοῦ λέγοντος πρὸς αὐτόν
through the (one) saying toward him

from which no one
has officiated at the
altar. 14 For it is
quite plain that our
Lord has sprung
up out of Judah, a
tribe about which
Moses spoke nothing
concerning priests.
15 And it is still
more abundantly clear
that with a similarity
to Mel·chiz′e·dek there
arises another priest,
16 who has become
such, not according
to the law of a com-
mandment depending
upon the flesh, but
according to the pow-
er of an indestructible
life, 17 for in witness
it is said: "You are a
priest forever accord-
ing to the manner of
Mel·chiz′e·dek."
18 Certainly, then,
there occurs a setting
aside of the preceding
commandment on ac-
count of its weakness
and ineffectiveness.
19 For the Law made
nothing perfect, but
the bringing in be-
sides of a better hope
did, through which
we are drawing near
to God. 20 Also,
to the extent that it
was not without a
sworn oath, 21 (for
there are indeed men
that have become
priests without a
sworn oath, but there
is one with an oath
sworn by the One who
said respecting him:

Ὤμοσεν Κύριος, καὶ οὐ
Swore Lord, and not
μεταμεληθήσεται, Σὺ ἱερεὺς εἰς τὸν
he will change his concern, You priest into the
αἰῶνα, 22 κατὰ τοσοῦτο καὶ κρείττονος
age, according to so much also of better
διαθήκης γέγονεν ἔγγυος Ἰησοῦς. 23 Καὶ
covenant has become pledge Jesus. And
οἱ μὲν πλείονές εἰσιν γεγονότες
the (ones) indeed more (ones) are having become
ἱερεῖς διὰ τὸ θανάτῳ κωλύεσθαι
priests through the death to be being prevented
παραμένειν· 24 ὁ δὲ διὰ
to be remaining beside; the (one) but through
τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα
the to be remaining him into the age
ἀπαράβατον ἔχει τὴν ἱερωσύνην·
untransgressable he is having the priesthood;
25 ὅθεν καὶ σώζειν εἰς τὸ
from which and to be saving into the
παντελὲς δύναται τοὺς προσερχομένους
completely he is able the (ones) coming toward
δι' αὐτοῦ τῷ θεῷ, πάντοτε ζῶν εἰς
through him to the God, always living into
τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν.
the to be interceding over them.

26 Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν
Such (one) for to us also was befitting
ἀρχιερεύς, ὅσιος, ἄκακος, ἀμίαντος,
chief priest, loyal, non-bad, undefiled,
κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ
having been separated from the sinners, and
ὑψηλότερος τῶν οὐρανῶν γενόμενος·
higher of the heavens having become;
27 ὃς οὐκ ἔχει καθ' ἡμέραν
who not is having according to day
ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον
necessity, as-even the chief priests, formerly
ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας
over the own sins sacrifices
ἀναφέρειν, ἔπειτα τῶν τοῦ
to be bearing up, thereupon of the (ones) of the
λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ
people; this for he did upon one time
ἑαυτὸν ἀνενέγκας· 28 ὁ νόμος γὰρ
himself having borne up; the Law for
ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας
men is setting down chief priests having

"Jehovah* has sworn
(and he will feel no
regret), 'You are a
priest forever,'")
22 to that extent also
Jesus has become the
one given in pledge
of a better covenant.
23 Furthermore,
many had to become
priests [in succession]
because of being
prevented by death
from continuing as
such, 24 but he
because of continuing
alive forever has his
priesthood without
any successors.
25 Consequently he
is able also to save
completely those who
are approaching God
through him, because
he is always alive to
plead for them.
26 For such a high
priest as this was
suitable for us, loyal,
guileless, undefiled,
separated from the
sinners, and become
higher than the
heavens. 27 He does
not need daily, as
those high priests do,
to offer up sacrifices,
first for his own sins
and then for those of
the people: (for this
he did once for all
time when he offered
himself up;) 28 for
the Law appoints men
high priests having

21* Jehovah, J$^{3,7,8,11-18,20,22-24}$; Lord, ℵABVgSy^{p}.

ἀσθένειαν, ὁ λόγος δὲ τῆς ὁρκωμοσίας
weakness, the word but of the sworn oath
τῆς μετὰ τὸν νόμον υἱόν, εἰς τὸν αἰῶνα
the (one) after the Law Son, into the age
τετελειωμένον.
having been perfected.

8 Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις,
Summary but upon the (things) being said,
τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν
such we are having chief priest, who sat down
ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης
in right [hand] of the throne of the greatness
ἐν τοῖς οὐρανοῖς, 2 τῶν ἁγίων
in the heavens, of the holy [places]
λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς,
public worker and of the tent the true,
ἣν ἔπηξεν ὁ κύριος, οὐκ ἄνθρωπος.
which pegged down the Lord, not man.
3 πᾶς γὰρ ἀρχιερεὺς εἰς τὸ
Every for chief priest into the
προσφέρειν δῶρά τε καὶ θυσίας
to be bearing toward gifts and and sacrifices
καθίσταται· ὅθεν ἀναγκαῖον
is being set down; from which necessary
ἔχειν τι καὶ τοῦτον ὃ
to be having something and this (one) which
προσενέγκῃ. 4 εἰ μὲν οὖν ἦν
he might bear toward. If indeed therefore he was
ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεύς, ὄντων
upon earth, not likely he was priest, being
τῶν προσφερόντων κατὰ νόμον
of the (ones) bearing toward according to Law
τὰ δῶρα· 5 οἵτινες ὑποδείγματι καὶ σκιᾷ
the gifts; who to example and to shadow
λατρεύουσιν τῶν ἐπουρανίων,
are rendering sacred service of the heavenly (things),
καθὼς κεχρημάτισται Μωυσῆς
according as has been divinely warned Moses
μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὅρα
being about to finish upon the tent, Be seeing
γάρ, φησίν, ποιήσεις πάντα κατὰ
for, he says, you will do all (things) according to
τὸν τύπον τὸν δειχθέντα σοι
the type the (one) having been shown to you
ἐν τῷ ὄρει· 6 νῦν δὲ διαφορωτέρας
in the mountain; now but of more differing (one)

weakness, but the
word of the sworn
oath that came after
the Law appoints a
Son, who is perfected
forever.

8 Now as to the
things being
discussed this is the
main point: We have
such a high priest
as this, and he has
sat down at the right
hand of the throne
of the Majesty in the
heavens, 2 a public
servant of the holy
place and of the true
tent, which Jehovah*
put up, and not man.
3 For every high
priest is appointed to
offer both gifts and
sacrifices; wherefore
it was necessary
for this one also to
have something to
offer. 4 If, now,
he were upon earth,
he would not be a
priest, there being
[men] who offer the
gifts according to the
Law, 5 but which
[men] are rendering
sacred service in a
typical representation
and a shadow of the
heavenly things; just
as Moses, when about
to make the tent in
completion, was given
the divine command:
For says he: "See that
you make all things
after [their] pattern
that was shown to
you in the moun-
tain." 6 But now

2* Jehovah, J[7,8,13-16,18,22,23]; the Lord, ℵABVg; God, Sy[p].

τέτυχεν λειτουργίας, ὅσῳ καὶ
he has obtained public work, to how much also
κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις
of better he is of covenant mediator, which
ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.
upon better promises has been legally set.

7 εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος,
If for the first that was blameless,
οὐκ ἂν δευτέρας ἐζητεῖτο
not likely of second (one) was being sought
τόπος· 8 μεμφόμενος γὰρ αὐτοὺς λέγει
place; blaming for them he is saying
Ἰδοὺ ἡμέραι ἔρχονται, λέγει Κύριος, καὶ
Look! Days are coming, is saying Lord, and
συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ
I shall conclude upon the house of Israel and
ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν,
upon the house of Judah covenant new,
9 οὐ κατὰ τὴν διαθήκην ἣν ἐποίησα
not according to the covenant which I made
τοῖς πατράσιν αὐτῶν ἐν ἡμέρᾳ
to the fathers of them in day
ἐπιλαβομένου μου τῆς χειρὸς
having taking hold upon of me of the hand
αὐτῶν ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου,
of them to lead out them out of earth of Egypt,
ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ
because they not they remained in in the
διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν,
covenant of me, and I showed no concern of them,
λέγει Κύριος.
is saying Lord.

10 ὅτι αὕτη ἡ διαθήκη ἣν
Because this the covenant which
διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς
I shall covenant to the house of Israel after the
ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους
days those, is saying Lord, giving laws
μου εἰς τὴν διάνοιαν αὐτῶν, καὶ
of me into the mental perception of them, and
ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς,
upon hearts of them I shall write upon them,
καὶ ἔσομαι αὐτοῖς εἰς θεόν καὶ αὐτοὶ
and I shall be to them into God and they
ἔσονταί μοι εἰς λαόν.
will be to me into people.

[Jesus]* has obtained
a more excellent pub-
lic service, so that he
is also the mediator
of a correspondingly
better covenant, which
has been legally es-
tablished upon better
promises.
7 For if that first
covenant had been
faultless, no place
would have been
sought for a second;
8 for he does find
fault with the people
when he says: "'Look!
There are days com-
ing,' says Jehovah,*
'and I will conclude
with the house of
Israel and with the
house of Judah a new
covenant; 9 not
according to the
covenant that I made
with their forefathers
in [the] day of my
taking hold of their
hand to bring them
forth out of the land
of Egypt, because they
did not continue in
my covenant, so that
I stopped caring for
them,' says Jehovah."*
10 "'For this is
the covenant that I
shall covenant with
the house of Israel
after those days,'
says Jehovah.* 'I will
put my laws in their
mind, and in their
hearts I shall write
them. And I will
become their God, and
they themselves will
become my people.

6* Literally, "he." 8*, 10* Jehovah, J[3,7,8,11-18,20,22,(23),24]; Lord, ℵABVgSy[p].
9* Jehovah, J[3,7,8,11-18,20,22-24]; Lord, ℵABVgSy[p].

11 καὶ οὐ μὴ διδάξωσιν ἕκαστος
And not not should they teach each (one)

τὸν πολίτην αὐτοῦ καὶ ἕκαστος τὸν ἀδελφὸν
the citizen of him and each (one) the brother

αὐτοῦ, λέγων Γνῶθι τὸν κύριον, ὅτι
of him, saying Know the Lord, because

πάντες εἰδήσουσίν με ἀπὸ μικροῦ ἕως
all they will know me from little (one) until

μεγάλου αὐτῶν. 12 ὅτι ἵλεως
great (one) of them. Because merciful

ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ
I shall be to the unrighteousnesses of them, and

τῶν ἁμαρτιῶν αὐτῶν οὐ μὴ
of the sins of them not not

μνησθῶ ἔτι.
I should remember yet.

13 ἐν τῷ λέγειν Καινὴν πεπαλαίωκεν
In the to be saying New he has made old

τὴν πρώτην, τὸ δὲ παλαιούμενον
the first (one), the (thing) but being made old

καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.
and growing aged near vanishing.

9 Εἶχε μὲν οὖν καὶ ἡ πρώτη
Was having indeed therefore also the first

δικαιώματα λατρείας τό τε
righteous requirements of sacred service the and

ἅγιον κοσμικόν. 2 σκηνὴ γὰρ
holy [place] worldly. Tent for

κατεσκευάσθη ἡ πρώτη ἐν ᾗ ἥ τε
was constructed the first in which the and

λυχνία καὶ ἡ τράπεζα καὶ ἡ πρόθεσις
lampstand and the table and the setting forth

τῶν ἄρτων, ἥτις λέγεται Ἅγια·
of the loaves, which is being said Holy [Place];

3 μετὰ δὲ τὸ δεύτερον καταπέτασμα
after but the second curtain

σκηνὴ ἡ λεγομένη Ἅγια Ἁγίων,
tent the (one) being said Holies of Holies,

4 χρυσοῦν ἔχουσα θυμιατήριον καὶ τὴν
golden having censer and the

κιβωτὸν τῆς διαθήκης περικεκαλυμμένην
ark of the covenant having been covered about

πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος
from every [place] to gold, in which jar

11 "'And they will
by no means teach
each one his fellow
citizen and each one
his brother, saying:
"Know Jehovah!"* For
they will all know me,
from [the] least one to
[the] greatest one of
them. 12 For I shall
be merciful to their
unrighteous deeds,
and I shall by no
means call their sins
to mind anymore.'"
13 In his saying "a
new [covenant]" he
has made the former
one obsolete. Now
that which is made
obsolete and growing
old is near to vanish-
ing away.

9 For its part,
then, the former
[covenant] used to
have ordinances of
sacred service and
[its] mundane* holy
place. 2 For there
was constructed a first
tent [compartment]
in which were the
lampstand and also
the table and the
display of the loaves;
and it is called "the
Holy Place." 3 But
behind the second
curtain was the
tent [compartment]
called "the Most
Holy." 4 This had a
golden censer and the
ark of the covenant
overlaid all around
with gold, in which
were the golden jar

11* Jehovah, J3,7,8,11-18,20,22,23; the Lord, ℵABVgSyp. 1* Or, "worldly" (ko·smi·kon′), that is, belonging to this world; earthly (’ar·tsi′), J17.

χρυσῆ ἔχουσα τὸ μάννα καὶ ἡ ῥάβδος
golden having the manna and the staff

Ἀαρὼν ἡ βλαστήσασα καὶ αἱ
of Aaron the (one) having made sprouts and the

πλάκες τῆς διαθήκης, 5 ὑπεράνω δὲ
tablets of the covenant, over upward but

αὐτῆς Χερουβεὶν δόξης κατασκιάζοντα τὸ
of it cherubs of glory overshadowing the

ἱλαστήριον· περὶ ὧν οὐκ ἔστιν νῦν
propitiatory; about which (things) not it is now

λέγειν κατὰ μέρος.
to be saying according to part.

6 Τούτων δὲ οὕτως
Of these (things) but thus

κατεσκευασμένων, εἰς μὲν τὴν
having been constructed, into indeed the

πρώτην σκηνὴν διὰ παντὸς εἰσίασιν
first tent through all [time] are going into

οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες,
the priests the sacred services finishing upon,

7 εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ
into but the second [tent] once of the

ἐνιαυτοῦ μόνος ὁ ἀρχιερεύς, οὐ χωρὶς
year alone the chief priest, not apart from

αἵματος, ὃ προσφέρει ὑπὲρ
blood, which he is bearing toward over

ἑαυτοῦ καὶ τῶν τοῦ
himself and of the (ones) of the

λαοῦ ἀγνοημάτων, 8 τοῦτο
people (sins of) ignorance, this (thing)

δηλοῦντος τοῦ πνεύματος τοῦ
of (one) making evident of the spirit the

ἁγίου, μήπω πεφανερῶσθαι
holy, not as yet to have been made manifest

τὴν τῶν ἁγίων ὁδὸν ἔτι τῆς πρώτης
the of the holies way yet of the first

σκηνῆς ἐχούσης στάσιν, 9 ἥτις παραβολὴ
tent having standing, which parable

εἰς τὸν καιρὸν τὸν ἐνεστηκότα,
into the appointed time the (one) having stood in,

καθ' ἣν δῶρά τε καὶ
according to which [parable] gifts and and

θυσίαι προσφέρονται μὴ δυνάμεναι
sacrifices are being borne toward not being able

κατὰ συνείδησιν τελειῶσαι τὸν
according to conscience to perfect the (one)

λατρεύοντα, 10 μόνον ἐπὶ βρώμασιν
doing sacred service, only upon things eaten

having the manna
and the rod of Aaron
that budded and the
tablets of the cove-
nant; 5 but up above
it were the glorious
cherubs overshadow-
ing the propitiatory
[cover]. But now is
not the time to speak
in detail concerning
these things.
6 After these things
had been constructed
this way, the priests
enter the first tent
[compartment] at
all times to perform
the sacred services;
7 but into the second
[compartment] the
high priest alone
enters once a year, not
without blood, which
he offers for himself
and for the sins of
ignorance of the peo-
ple. 8 Thus the holy
spirit makes it plain
that the way into the
holy place had not yet
been made manifest
while the first tent
was standing. 9 This
very [tent] is an
illustration for the
appointed time that
is now here, and in
keeping with it both
gifts and sacrifices
are offered. However,
these are not able to
make the [man] doing
sacred service perfect
as respects his con-
science, 10 but have
to do only with foods

καὶ πόμασιν καὶ διαφόροις βαπτισμοῖς,
and drinks and differing baptisms,

δικαιώματα σαρκὸς μέχρι καιροῦ
righteous requirements of flesh until appointed time

διορθώσεως ἐπικείμενα.
of thorough straightening out (ones) lying down upon.

11 Χριστὸς δὲ παραγενόμενος
Christ but having come to be beside

ἀρχιερεὺς τῶν γενομένων ἀγαθῶν
chief priest of the having occurred good (things)

διὰ τῆς μείζονος καὶ τελειοτέρας σκηνῆς
through the greater and more perfect tent

οὐ χειροποιήτου, τοῦτ' ἔστιν οὐ ταύτης
not made by hand, this is not of this

τῆς κτίσεως, 12 οὐδὲ δι' αἵματος τράγων
the creation, nor through blood of goats

καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος,
and young bulls through but the own blood,

εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια,
he entered upon one time into the holies,

αἰωνίαν λύτρωσιν εὑράμενος. 13 εἰ γὰρ
everlasting ransoming having found. If for

τὸ αἷμα τράγων καὶ ταύρων καὶ
the blood of goats and of bulls and

σποδὸς δαμάλεως ῥαντίζουσα τοὺς
ashes of heifer sprinkling the (ones)

κεκοινωμένους ἁγιάζει πρὸς
having been made common it is sanctifying toward

τὴν τῆς σαρκὸς καθαρότητα, 14 πόσῳ
the of the flesh cleanness, to how much

μᾶλλον τὸ αἷμα τοῦ χριστοῦ, ὃς διὰ
rather the blood of the Christ, who through

πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν
spirit everlasting himself he bore toward

ἄμωμον τῷ θεῷ, καθαριεῖ τὴν
unblemished to the God, it will cleanse the

συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ
conscience of us from dead works into the

λατρεύειν θεῷ ζῶντι.
to be rendering sacred service to God living.

15 Καὶ διὰ τοῦτο διαθήκης καινῆς
And through this of covenant new

μεσίτης ἐστίν, ὅπως θανάτου γενομένου
mediator he is, so that of death having occurred

εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ
into release by ransom of the upon the first

διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν
covenant transgressions the promise

and drinks and
various baptisms.
They were legal re-
quirements pertaining
to the flesh and were
imposed until the
appointed time to set
things straight.
11 However, when
Christ came as a high
priest of the good
things that have come
to pass, through the
greater and more
perfect tent not made
with hands, that is,
not of this creation,
12 he entered, no,
not with the blood of
goats and of young
bulls, but with his
own blood, once for
all time into the holy
place and obtained an
everlasting deliverance
[for us]. 13 For if
the blood of goats and
of bulls and the ashes
of a heifer sprinkled
on those who have
been defiled sanctifies
to the extent of
cleanness of the
flesh, 14 how much
more will the blood
of the Christ, who
through an everlasting
spirit offered himself
without blemish to
God, cleanse our
consciences from dead
works that we may
render sacred service
to [the] living God?
15 So that is why
he is a mediator of
a new covenant, in
order that, because
a death has occurred
for [their] release
by ransom from the
transgressions under
the former covenant,

λάβωσιν οἱ κεκλημένοι τῆς
might receive the (ones) having been called of the

αἰωνίου κληρονομίας. 16 ὅπου γὰρ
everlasting inheritance. Where for

διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ
covenant, death necessity to be borne of the (one)

διαθεμένου· 17 διαθήκη γὰρ ἐπὶ
having made for self covenant; covenant for upon

νεκροῖς βεβαία, ἐπεὶ μὴ τότε ἰσχύει
dead (ones) stable, since not then it is strong

ὅτε ζῇ ὁ διαθέμενος.
when is living the (one) having covenanted for self.

18 Ὅθεν οὐδὲ ἡ πρώτη
From which neither the first

χωρὶς αἵματος ἐνκεκαίνισται·
apart from blood has been innovated;

19 λαληθείσης γὰρ πάσης
of (one) having been spoken for of every

ἐντολῆς κατὰ τὸν νόμον ὑπὸ
commandment according to the Law by

Μωυσέως παντὶ τῷ λαῷ, λαβὼν τὸ
Moses to all the people, having taken the

αἷμα τῶν μόσχων καὶ τῶν τράγων μετὰ
blood of the young bulls and of the goats with

ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου αὐτό
water and wool scarlet and hyssop it

τε τὸ βιβλίον καὶ πάντα τὸν λαὸν
and the little book and all the people

ἐράντισεν, 20 λέγων Τοῦτο τὸ αἷμα τῆς
he sprinkled, saying This the blood of the

διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ
covenant of which he enjoined toward YOU the

θεός· 21 καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ
God; and the tent but also all the

σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως
vessels of the public work to the blood likewise

ἐράντισεν. 22 καὶ σχεδὸν ἐν αἵματι
he sprinkled. And nearly in blood

πάντα καθαρίζεται κατὰ τὸν
all (things) is being cleansed according to the

νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ
Law, and apart from outpouring of blood not

γίνεται ἄφεσις.
is occurring letting go off.

23 Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα
Necessity therefore the indeed examples

the ones who have
been called might
receive the promise
of the everlasting
inheritance. 16 For
where there is a
covenant,* the death
of the [human]
covenanter″ needs to
be furnished. 17 For
a covenant is valid
over dead [victims],
since it is not in force
at any time while the
[human] covenanter
is living. 18 Conse-
quently neither was
the former [covenant]
inaugurated without
blood. 19 For when
every commandment
according to the Law
had been spoken
by Moses to all the
people, he took the
blood of the young
bulls and of the goats
with water and scarlet
wool and hyssop and
sprinkled the book*
itself and all the
people, 20 saying:
"This is the blood of
the covenant that God
has laid as a charge
upon YOU."* 21 And
he sprinkled the tent
and all the vessels
of the public service
likewise with the
blood. 22 Yes, nearly
all things are cleansed
with blood according
to the Law, and unless
blood is poured out
no forgiveness takes
place.
23 Therefore it was
necessary that the
typical representations

16* See App 5c. 16″ Of the [human] covenanter. Or, "of the mediating [sacrifice; victim]." See App 5c. 19* Or, "tablet." 20* Jehovah has concluded with you, J3,7,8,20.

τῶν ἐν τοῖς οὐρανοῖς τούτοις
of the (things) in the heavens to these
καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια
to be being cleansed, very but the heavenly (things)
κρείττοσι θυσίαις παρὰ ταύτας. 24 οὐ γὰρ
to better sacrifices beside these. Not for
εἰς χειροποίητα εἰσῆλθεν ἅγια
into (ones) made by hands he entered holies
Χριστός, ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς
Christ, antitypes of the true (things), but into
αὐτὸν τὸν οὐρανόν, νῦν ἐμφανισθῆναι
very the heaven, now to be made apparent
τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν·
to the face of the God over us;
25 οὐδ' ἵνα πολλάκις
not-but in order that many times
προσφέρῃ ἑαυτόν, ὥσπερ ὁ ἀρχιερεὺς
he may bear toward himself, as-even the chief priest
εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν
is entering into the holies according to year
ἐν αἵματι ἀλλοτρίῳ, 26 ἐπεὶ
in blood belonging to another, since
ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ
it was binding him many times to suffer from
καταβολῆς κόσμου· νυνὶ δὲ ἅπαξ ἐπὶ
throwing down of world; now but once upon
συντελείᾳ τῶν αἰώνων εἰς ἀθέτησιν τῆς
conclusion of the ages into putting away of the
ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ
sin through the sacrifice of him
πεφανέρωται. 27 καὶ καθ'
he has been manifested. And according to
ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ
how much it is lying off to the men once
ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις,
to die, after but this (thing) judgment,
28 οὕτως καὶ ὁ χριστός, ἅπαξ
thus also the Christ, once
προσενεχθεὶς εἰς τὸ πολλῶν
having been borne toward into the of many
ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου
to bear up sins, out of second [time]
χωρὶς ἁμαρτίας ὀφθήσεται
apart from sin he will be made visible
τοῖς αὐτὸν ἀπεκδεχομένοις εἰς
to the (ones) him earnestly awaiting into
σωτηρίαν.
salvation.
10 Σκιὰν γὰρ ἔχων ὁ νόμος τῶν
Shadow for having the law of the

of the things in the
heavens should be
cleansed by these
means, but the heav-
enly things themselves
with sacrifices that
are better than such
sacrifices. 24 For
Christ entered, not
into a holy place
made with hands,
which is a copy of
the reality, but into
heaven itself, now
to appear before the
person of God for us.
25 Neither is it in
order that he should
offer himself often, as
indeed the high priest
enters into the holy
place from year to
year with blood not
his own. 26 Other-
wise, he would have to
suffer often from the
founding of the world.
But now he has mani-
fested himself once for
all time at the conclu-
sion of the systems of
things to put sin away
through the sacrifice
of himself. 27 And
as it is reserved for
men to die once for all
time, but after this a
judgment, 28 so also
the Christ was offered
once for all time to
bear the sins of many;
and the second time
that he appears it
will be apart from sin
and to those earnestly
looking for him for
[their] salvation.
10 For since
the Law
has a shadow of

μελλόντων ἀγαθῶν, οὐκ αὐτὴν
being about (to come) good (things), not very
τὴν εἰκόνα τῶν πραγμάτων, κατ'
the image of the things, according to
ἐνιαυτὸν ταῖς αὐταῖς θυσίαις ἃς
year to the very sacrifices which
προσφέρουσιν εἰς τὸ διηνεκὲς
they are bearing toward into the carrying through
οὐδέποτε δύνανται τοὺς
never they are able the (ones)
προσερχομένους τελειῶσαι· 2 ἐπεὶ οὐκ ἂν
coming toward to perfect; since not likely
ἐπαύσαντο προσφερόμεναι, διὰ τὸ
they ceased being borne toward, through the
μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν
not (one) to be having yet consciousness of sins
τοὺς λατρεύοντας ἅπαξ
the (ones) rendering sacred service once for all
κεκαθαρισμένους; 3 ἀλλ' ἐν αὐταῖς
having been cleansed? But in them
ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν,
remembrance of sins according to year,
4 ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων
impossible for blood of bulls and of goats
ἀφαιρεῖν ἁμαρτίας.
to be taking off sins.
5 Διὸ εἰσερχόμενος εἰς τὸν
Through which entering into the
κόσμον λέγει Θυσίαν καὶ προσφορὰν οὐκ
world he is saying Sacrifice and offering not
ἠθέλησας, σῶμα δὲ κατηρτίσω μοι·
you wanted, body but you adjusted down to me;
6 ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ
whole burnt offerings and about sin not
εὐδόκησας. 7 τότε εἶπον Ἰδοὺ
you thought well of. Then I said Look!
ἥκω, ἐν κεφαλίδι βιβλίου
I am come, in heading of little book
γέγραπται περὶ ἐμοῦ, τοῦ ποιῆσαι,
it has been written about me, of the to do,
ὁ θεός, τὸ θέλημά σου. 8 ἀνώτερον
the God, the will of you. More upward
λέγων ὅτι Θυσίας καὶ προσφορὰς καὶ
saying that Sacrifices and offerings and
ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ
whole burnt offerings and about sin not
ἠθέλησας οὐδὲ εὐδόκησας, αἵτινες
you willed nor you thought well of, which
κατὰ νόμον προσφέρονται, 9 τότε
according to Law are being borne toward, then

the good things to
come, but not the
very substance of the
things, [men] can
never with the same
sacrifices from year
to year which they
offer continually make
those who approach
perfect. 2 Otherwise,
would the [sacrifices]
not have stopped
being offered, because
those rendering sacred
service who had been
cleansed once for all
time would have no
consciousness of sins
anymore? 3 To the
contrary, by these
sacrifices there is a
reminding of sins
from year to year,
4 for it is not possible
for the blood of bulls
and of goats to take
sins away.
5 Hence when he
comes into the world
he says: "'Sacrifice
and offering you did
not want, but you
prepared a body for
me. 6 You did not
approve of whole
burnt offerings
and sin [offering].'
7 Then I said, 'Look!
I am come (in the
roll of the book it is
written about me)
to do your will, O
God.'" 8 After first
saying: "You did not
want nor did you
approve of sacrifices
and offerings and
whole burnt offerings
and sin [offering]"
—[sacrifices] that are
offered according to
the Law— 9 then

εἴρηκεν Ἰδοὺ ἥκω τοῦ ποιῆσαι τὸ
he has said Look! I am come of the to do the
θέλημά σου· ἀναιρεῖ τὸ πρῶτον
will of you; he is taking up the first
ἵνα τὸ δεύτερον στήσῃ.
in order that the second he should make stand.
10 ἐν ᾧ θελήματι ἡγιασμένοι
In which will having been sanctified
ἐσμὲν διὰ τῆς προσφορᾶς τοῦ σώματος
we are through the offering of the body
Ἰησοῦ Χριστοῦ ἐφάπαξ.
of Jesus Christ upon one time.

11 Καὶ πᾶς μὲν ἱερεὺς ἕστηκεν
And every indeed priest has stood
καθ' ἡμέραν λειτουργῶν καὶ
according to day rendering public work and
τὰς αὐτὰς πολλάκις προσφέρων θυσίας,
the very many times bearing toward sacrifices,
αἵτινες οὐδέποτε δύνανται περιελεῖν
which never are able to take from around
ἁμαρτίας. 12 οὗτος δὲ μίαν ὑπὲρ
sins. This (one) but one over
ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ
sins having borne toward sacrifice into the
διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ
carrying through he sat down in right [hand] of the
θεοῦ, 13 τὸ λοιπὸν ἐκδεχόμενος ἕως
God, the leftover (thing) receiving out until
τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπόδιον τῶν
should be put the enemies of him footstool of the
ποδῶν αὐτοῦ, 14 μιᾷ γὰρ προσφορᾷ
feet of him, to one for offering
τετελείωκεν εἰς τὸ διηνεκὲς τοὺς
he has perfected into the carrying through the (ones)
ἁγιαζομένους. 15 Μαρτυρεῖ δὲ ἡμῖν
being sanctified. Is bearing witness but to us
καὶ τὸ πνεῦμα τὸ ἅγιον, μετὰ γὰρ τὸ
also the spirit the holy, after for the
εἰρηκέναι 16 Αὕτη ἡ διαθήκη ἣν
to have said This the covenant which
διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς
I shall covenant for self toward them after the
ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους
days those, is saying Lord, giving laws
μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τὴν
of me upon hearts of them, and upon the
διάνοιαν αὐτῶν ἐπιγράψω
mental perception of them I shall write upon

he actually says:
"Look! I am come
to do your will." He
does away with what
is first that he may
establish what is sec-
ond. 10 By the said
"will" we have been
sanctified through the
offering of the body of
Jesus Christ once for
all time.
11 Also, every
priest takes his
station from day to
day to render public
service and to offer
the same sacrifices
often, as these are at
no time able to take
sins away completely.
12 But this [man]
offered one sacrifice
for sins perpetually
and sat down at
the right hand of
God, 13 from then
on awaiting until his
enemies should be
placed as a stool for
his feet. 14 For it
is by one [sacrificial]
offering that he has
made those who
are being sanctified
perfect perpetually.
15 Moreover, the
holy spirit also bears
witness to us, for after
it has said: 16 "'This
is the covenant that
I shall covenant
toward them after
those days,' says
Jehovah.* 'I will put
my laws in their
hearts, and in their
minds I shall write

16* Jehovah, J3,7,8,11-18,22-24; Lord, ℵAVgSyp.

αὐτούς, — 17 Καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ
them, — And of the sins of them and
τῶν ἀνομιῶν αὐτῶν οὐ μὴ
of the lawlessnesses of them not not
μνησθήσομαι ἔτι· 18 ὅπου δὲ ἄφεσις
I shall remember yet; where but letting go off
τούτων, οὐκέτι προσφορὰ περὶ ἁμαρτίας.
of these, not yet offering about sin.

19 Ἔχοντες οὖν, ἀδελφοί, παρρησίαν
Having therefore, brothers, outspokenness
εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι
into the way into of the holies in the blood
Ἰησοῦ, 20 ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν
of Jesus, which he innovated to us way
πρόσφατον καὶ ζῶσαν διὰ τοῦ
freshly slaughtered and living through the
καταπετάσματος, τοῦτ' ἔστιν τῆς σαρκὸς
curtain, this is of the flesh
αὐτοῦ, 21 καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ
of him, and priest great upon the house of the
θεοῦ, 22 προσερχώμεθα μετὰ ἀληθινῆς
God, may we be approaching with true
καρδίας ἐν πληροφορίᾳ πίστεως,
heart in fully being borne of faith,
ῥεραντισμένοι τὰς καρδίας ἀπὸ
[we] having been sprinkled the hearts from
συνειδήσεως πονηρᾶς καὶ λελουσμένοι
conscience wicked and [we] having been bathed
τὸ σῶμα ὕδατι καθαρῷ·
the body to water clean;
23 κατέχωμεν τὴν ὁμολογίαν τῆς
may we be holding down the confession of the
ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ
hope not inclining, faithful for the (one)
ἐπαγγειλάμενος· 24 καὶ κατανοῶμεν
having promised; and may we be minding down
ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ
one another into sharpening beside of love and
καλῶν ἔργων, 25 μὴ ἐγκαταλείποντες τὴν
of fine works, not leaving down in the
ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος
leading together upon of selves, according as custom
τισίν, ἀλλὰ παρακαλοῦντες, καὶ
to some (ones), but encouraging, and
τοσούτῳ μᾶλλον ὅσῳ βλέπετε
to so much rather to how much YOU look at
ἐγγίζουσαν τὴν ἡμέραν.
drawing near the day.

them,'" 17 [it says
afterwards:]* "And I
shall by no means call
their sins and their
lawless deeds to mind
anymore." 18 Now
where there is forgive-
ness of these, there is
no longer an offering
for sin.
19 Therefore, broth-
ers, since we have
boldness for the way
of entry into the holy
place by the blood of
Jesus, 20 which he
inaugurated for us
as a new and living
way through the
curtain, that is, his
flesh, 21 and since
we have a great priest
over the house of God,
22 let us approach
with true hearts in
the full assurance of
faith, having had our
hearts sprinkled from
a wicked conscience
and our bodies bathed
with clean water.
23 Let us hold fast
the public declaration
of our hope without
wavering, for he
is faithful that
promised. 24 And
let us consider one
another to incite to
love and fine works,
25 not forsaking the
gathering of ourselves
together, as some
have the custom,
but encouraging one
another, and all the
more so as YOU behold
the day drawing near.

17* It says afterwards, VgmssSyh(margin) and Minuscule mss 104, 323, 945, etc.

26 Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν
Willfully for sinning of us
μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς
after the to receive the accurate knowledge of the
ἀληθείας, οὐκέτι περὶ ἁμαρτιῶν
truth, not yet about sins
ἀπολείπεται θυσία, 27 φοβερὰ δέ τις
is being left off sacrifice, fearful but some
ἐκδοχὴ κρίσεως καὶ πυρὸς ζῆλος
expectation of judgment and of fire zeal
ἐσθίειν μέλλοντος τοὺς
to be eating being about the
ὑπεναντίους. 28 ἀθετήσας
(ones) under-in-against. Having put aside
τις νόμον Μωυσέως χωρὶς οἰκτιρμῶν
anyone law of Moses apart from compassions
ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει·
upon two or three witnesses he is dying;
29 πόσῳ δοκεῖτε χείρονος
to how much are YOU thinking of worse
ἀξιωθήσεται τιμωρίας ὁ
will he be counted worthy of punishment the (one)
τὸν υἱὸν τοῦ θεοῦ καταπατήσας, καὶ
the Son of the God having trampled down, and
τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος
the blood of the covenant common having esteemed
ἐν ᾧ ἡγιάσθη, καὶ τὸ πνεῦμα τῆς
in which he was sanctified, and the spirit of the
χάριτος ἐνυβρίσας.
undeserved kindness having contemptuously outraged.
30 οἴδαμεν γὰρ τὸν εἰπόντα
We have known for the (one) having said
Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω· καὶ
To me vengeance, I will pay in return; and
πάλιν Κρινεῖ Κύριος τὸν λαὸν αὐτοῦ.
again Will judge Lord the people of him.
31 φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας
Fearful (thing) the to fall in into hands
θεοῦ ζῶντος.
of God living.
32 Ἀναμιμνήσκεσθε δὲ τὰς πρότερον
Be remembering again but the formerly
ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν
days, in which having been enlightened much
ἄθλησιν ὑπεμείνατε παθημάτων, 33 τοῦτο
contest you endured of sufferings, this

26 For if we prac-
tice sin willfully after
having received the
accurate knowledge of
the truth, there is no
longer any sacrifice
for sins left, 27 but
[there is] a certain
fearful expectation
of judgment and
[there is] a fiery
jealousy that is
going to consume
those in opposition.
28 Any man that has
disregarded the law
of Moses dies without
compassion, upon the
testimony of two or
three. 29 Of how
much more severe a
punishment, do YOU
think, will the man be
counted worthy who
has trampled upon
the Son of God and
who has esteemed as
of ordinary value the
blood of the covenant
by which he was
sanctified, and who
has outraged the
spirit of undeserved
kindness with
contempt? 30 For we
know him that said:
"Vengeance is mine;
I will recompense";*
and again: "Jehovah″
will judge his people."
31 It is a fearful thing
to fall into the hands
of [the] living God.
32 However, keep
on remembering
the former days in
which, after YOU were
enlightened, YOU
endured a great con-
test under sufferings,
33 sometimes

30* I will recompense, P[46]ℵ*D*ItSy[p]; "I will recompense," says [the] Lord, ℵ[c]AD[c]Sy[h]; "I will recompense," says Jehovah, J[3,7,8,11-16,24]. 30″ Jehovah, J[3,7,8,11-18,20,22-24]; Lord, ℵAVgSy[p].

μὲν ὀνειδισμοῖς τε καὶ θλίψεσιν
indeed to reproaches and and to tribulations
θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ
being exposed as in theater, this but sharers
τῶν οὕτως ἀναστρεφομένων
of the (ones) thus turning selves back and forth
γενηθέντες· 34 καὶ γὰρ τοῖς δεσμίοις
having become; and for to the bound (ones)
συνεπαθήσατε, καὶ τὴν ἁρπαγὴν τῶν
YOU sympathized, and the snatching of the
ὑπαρχόντων ὑμῶν μετὰ χαρᾶς
belongings of YOU with joy
προσεδέξασθε, γινώσκοντες ἔχειν
YOU received toward, knowing to be having
ἑαυτοὺς κρείσσονα ὕπαρξιν καὶ μένουσαν.
selves better property and remaining.
35 Μὴ ἀποβάλητε οὖν τὴν
Not YOU should throw away therefore the
παρρησίαν ὑμῶν, ἥτις ἔχει μεγάλην
outspokenness of YOU, which is having great
μισθαποδοσίαν, 36 ὑπομονῆς γὰρ
giving back of reward, of endurance for
ἔχετε χρείαν ἵνα τὸ θέλημα
YOU are having need in order that the will
τοῦ θεοῦ ποιήσαντες κομίσησθε
of the God having done YOU might carry off for selves
τὴν ἐπαγγελίαν· 37 ἔτι γὰρ μικρὸν ὅσον
the promise; yet for little how much
ὅσον, ὁ ἐρχόμενος ἥξει καὶ οὐ
how much, the (one) coming will arrive and not
χρονίσει· 38 ὁ δὲ δίκαιός
he will be delaying; the but righteous (one)
μου ἐκ πίστεως ζήσεται, καὶ ἐὰν
of me out of faith will live, and if ever
ὑποστείληται, οὐκ εὐδοκεῖ ἡ
he should draw self under, not is thinking well the
ψυχή μου ἐν αὐτῷ. 39 ἡμεῖς δὲ οὐκ ἐσμὲν
soul of me in him. We but not we are
ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ
of drawing self under into destruction, but
πίστεως εἰς περιποίησιν ψυχῆς.
of faith into acquiring of soul.
11 Ἔστιν δὲ πίστις ἐλπιζομένων
Is but faith of (things) being hoped for
ὑπόστασις, πραγμάτων ἔλεγχος οὐ
sub-standing, of things reproof not
βλεπομένων· 2 ἐν ταύτῃ γὰρ
(things) being looked at; in this [faith] for
ἐμαρτυρήθησαν οἱ πρεσβύτεροι.
were borne witness to the older men.

while YOU were
being exposed as
in a theater both
to reproaches and
tribulations, and
sometimes while YOU
became sharers with
those who were having
such an experience.
34 For YOU both
expressed sympathy
for those in prison
and joyfully took the
plundering of YOUR
belongings, knowing
YOU yourselves have a
better and an abiding
possession.
35 Do not, there-
fore, throw away YOUR
freeness of speech,
which has a great
reward to be paid
it. 36 For YOU have
need of endurance, in
order that, after YOU
have done the will of
God, YOU may receive
the [fulfillment of the]
promise. 37 For yet
"a very little while,"
and "he who is coming
will arrive and will
not delay." 38 "But
my righteous one
will live by reason
of faith," and, "if he
shrinks back, my
soul has no pleasure
in him." 39 Now
we are not the sort
that shrink back to
destruction, but the
sort that have faith to
the preserving alive of
the soul.
11 Faith is the as-
sured expectation
of things hoped for,
the evident demon-
stration of realities
though not beheld.
2 For by means of
this the men of old
times had witness
borne to them.

3 Πίστει νοοῦμεν
To faith we are minding
κατηρτίσθαι τοὺς αἰῶνας ῥήματι
to have been adjusted down the ages to saying
θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων
of God, into the not out of (things) appearing
τὸ βλεπόμενον γεγονέναι.
the (thing) being looked at to have occurred.
4 Πίστει πλείονα θυσίαν Ἅβελ παρὰ
To faith more sacrifice Abel beside
Κάϊν προσήνεγκεν τῷ θεῷ, δι'
Cain bore toward to the God, through
ἧς ἐμαρτυρήθη εἶναι
which [faith] he was borne witness to to be
δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις
righteous, of (one) witnessing upon the gifts
αὐτοῦ τοῦ θεοῦ, καὶ δι' αὐτῆς
of him of the God, and through it
ἀποθανὼν ἔτι λαλεῖ.
having died yet he is speaking.
5 Πίστει Ἑνὼχ μετετέθη τοῦ μὴ
To faith Enoch was transferred of the not
ἰδεῖν θάνατον, καὶ οὐχ ηὑρίσκετο
to see death, and not he was being found
διότι μετέθηκεν αὐτὸν ὁ θεός· πρὸ
through which transferred him the God; before
γὰρ τῆς μεταθέσεως μεμαρτύρηται
for the transference he has been borne witness to
εὐαρεστηκέναι τῷ θεῷ, 6 χωρὶς δὲ
to have pleased well to the God, apart from but
πίστεως ἀδύνατον εὐαρεστῆσαι, πιστεῦσαι γὰρ
faith impossible to please well, to believe for
δεῖ τὸν προσερχόμενον τῷ
it is binding the (one) coming toward to the
θεῷ ὅτι ἔστιν καὶ τοῖς ἐκζητοῦσιν
God that he is and to the (ones) seeking out
αὐτὸν μισθαποδότης γίνεται.
him giver back of reward he is becoming.
7 Πίστει χρηματισθεὶς Νῶε
To faith having been divinely warned Noah
περὶ τῶν μηδέπω βλεπομένων
about the (things) not as yet being looked at
εὐλαβηθεὶς κατεσκεύασεν κιβωτὸν εἰς
having been held well he constructed ark into
σωτηρίαν τοῦ οἴκου αὐτοῦ, δι'
salvation of the household of him, through
ἧς κατέκρινεν τὸν κόσμον, καὶ
which [faith] he judged down the world, and

3 By faith we perceive that the systems of things were put in order by God's word, so that what is beheld has come to be out of things that do not appear.
4 By faith Abel offered God a sacrifice of greater worth than Cain, through which [faith] he had witness borne to him that he was righteous, God bearing witness respecting his gifts; and through it he, although he died, yet speaks.
5 By faith E'noch was transferred so as not to see death, and he was nowhere to be found because God had transferred him; for before his transference he had the witness that he had pleased God well.
6 Moreover, without faith it is impossible to please [him] well, for he that approaches God must believe that he is and that he becomes the rewarder of those earnestly seeking him.
7 By faith Noah, after being given divine warning of things not yet beheld, showed godly fear and constructed an ark for the saving of his household; and through this [faith] he condemned the world, and

τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο
of the according to faith righteousness he became
κληρονόμος.
heir.
8 Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν
To faith being called Abraham obeyed
ἐξελθεῖν εἰς τόπον ὃν ἤμελλεν
to go out into place which he was being about
λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθεν
to be receiving into inheritance, and he went out
μὴ ἐπιστάμενος ποῦ ἔρχεται. 9 Πίστει
not knowing well where he is going. To faith
παρῴκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς
he dwelt beside into earth of the promise as
ἀλλοτρίαν, ἐν σκηναῖς
one belonging to another, in tents
κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακὼβ τῶν
having dwelt down with Isaac and Jacob the
συνκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς·
joint heirs of the promise the very;
10 ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους
he was receiving out for the the foundations
ἔχουσαν πόλιν, ἧς τεχνίτης καὶ
having city, of which artificer and
δημιουργὸς ὁ θεός.
public worker the God.
11 Πίστει καὶ αὐτὴ Σάρρα δύναμιν εἰς
To faith also very Sarah power into
καταβολὴν σπέρματος ἔλαβεν καὶ παρὰ
throwing down of seed she received and beside
καιρὸν ἡλικίας, ἐπεὶ πιστὸν
appointed time of age (limit), since faithful
ἡγήσατο τὸν ἐπαγγειλάμενον·
she esteemed the (one) having promised;
12 διὸ καὶ ἀφ' ἑνὸς
through which also from one
ἐγεννήθησαν, καὶ ταῦτα
they were generated, and these (things)
νενεκρωμένου, καθὼς τὰ
of (one) having been made dead, according as the
ἄστρα τοῦ οὐρανοῦ τῷ πλήθει καὶ ὡς
stars of the heaven to the multitude and as
ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς
the sand the beside the lip of the
θαλάσσης ἡ ἀναρίθμητος.
sea the innumerable.
13 Κατὰ πίστιν ἀπέθανον οὗτοι
According to faith they died these
πάντες, μὴ κομισάμενοι τὰς
all, not having carried off for selves the

he became an heir of the righteousness that is according to faith.
8 By faith Abraham, when he was called, obeyed in going out into a place he was destined to receive as an inheritance; and he went out, although not knowing where he was going.
9 By faith he resided as an alien in the land of the promise as in a foreign land, and dwelt in tents with Isaac and Jacob, the heirs with him of the very same promise.
10 For he was awaiting the city having real foundations, the builder and maker of which [city] is God.
11 By faith also Sarah herself received power to conceive seed, even when she was past the age limit, since she esteemed him faithful who had promised.
12 Hence also from one [man], and him as good as dead, there were born [children] just as the stars of heaven for multitude and as the sands that are by the seaside, innumerable.
13 In faith all these died, although they did not get the [fulfillment of the]

ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες
promises, but from afar them having seen
καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι
and having greeted, and having confessed that
ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς
strangers and alien residents they are upon the
γῆς· 14 οἱ γὰρ τοιαῦτα λέγοντες
earth; the (ones) for such (things) saying
ἐμφανίζουσιν ὅτι πατρίδα
make manifest in that father (place)
ἐπιζητοῦσιν. 15 καὶ εἰ μὲν ἐκείνης
they are seeking upon. And if indeed of that
ἐμνημόνευον ἀφ' ἧς ἐξέβησαν,
they were remembering from which they stepped out,
εἶχον ἂν καιρὸν
they were having likely appointed time
ἀνακάμψαι· 16 νῦν δὲ κρείττονος
to bend again; now but of better (one)
ὀρέγονται, τοῦτ' ἔστιν
they are reaching out for, this is
ἐπουρανίου. διὸ οὐκ
of heavenly (one). Through which not
ἐπαισχύνεται αὐτοὺς ὁ θεὸς θεὸς
is being ashamed upon of them the God God
ἐπικαλεῖσθαι αὐτῶν, ἡτοίμασεν γὰρ
to be called upon of them, he prepared for
αὐτοῖς πόλιν.
to them city.
17 Πίστει προσενήνοχεν Ἀβραὰμ τὸν
To faith has borne toward Abraham the
Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ
Isaac being tested, and the only-begotten
προσέφερεν ὁ τὰς ἐπαγγελίας
was bearing toward the (one) the promises
ἀναδεξάμενος, 18 πρὸς ὃν ἐλαλήθη
having received up, toward whom was spoken
ὅτι Ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα,
that In Isaac will be called to you seed,
19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν
having reckoned that and out of dead (ones)
ἐγείρειν δυνατὸς ὁ θεός· ὅθεν
to be raising up able the God; from which
αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.
him also in parable he carried off for self.
20 Πίστει καὶ περὶ
To faith also about
μελλόντων εὐλόγησεν Ἰσαὰκ
(things) being about (to come) blessed Isaac
τὸν Ἰακὼβ καὶ τὸν Ἠσαῦ.
the Jacob and the Esau.

promises, but they
saw them afar off and
welcomed them and
publicly declared that
they were strangers
and temporary
residents in the land.
14 For those who
say such things give
evidence that they
are earnestly seeking
a place of their own.
15 And yet, if they
had indeed kept
remembering that
[place] from which
they had gone forth,
they would have had
opportunity to return.
16 But now they are
reaching out for a
better [place], that
is, one belonging to
heaven. Hence God is
not ashamed of them,
to be called upon as
their God, for he has
made a city ready for
them.
17 By faith
Abraham, when
he was tested, as
good as offered up
Isaac, and the man
that had gladly
received the promises
attempted to offer up
[his] only-begotten
[son], 18 although
it had been said to
him: "What will be
called 'your seed' will
be through Isaac."
19 But he reckoned
that God was able
to raise him up even
from the dead; and
from there he did
receive him also in an
illustrative way.
20 By faith also
Isaac blessed Jacob
and E'sau concerning
things to come.

21 Πίστει Ἰακὼβ ἀποθνῄσκων ἕκαστον
To faith Jacob dying each
τῶν υἱῶν Ἰωσὴφ εὐλόγησεν, καὶ
of the sons of Joseph he blessed, and
προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου
he worshiped upon the tip of the staff
αὐτοῦ.
of him.
22 Πίστει Ἰωσὴφ τελευτῶν περὶ τῆς
To faith Joseph deceasing about the
ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσεν, καὶ
exodus of the sons of Israel he mentioned, and
περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.
about the bones of him he enjoined.
23 Πίστει Μωυσῆς γεννηθεὶς
To faith Moses having been generated
ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ,
was hid three months by the fathers of him,
διότι εἶδον ἀστεῖον τὸ παιδίον
through which they saw beautiful the little boy
καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ
and not they feared the ordinance of the
βασιλέως. 24 Πίστει Μωυσῆς μέγας
king. To faith Moses great
γενόμενος ἠρνήσατο λέγεσθαι υἱὸς
having become he denied to be being said son
θυγατρὸς Φαραώ, 25 μᾶλλον
of daughter of Pharaoh, rather
ἑλόμενος συνκακουχεῖσθαι τῷ
selecting for self to be badly treated together to the
λαῷ τοῦ θεοῦ ἢ πρόσκαιρον
people of the God than toward appointed time
ἔχειν ἁμαρτίας ἀπόλαυσιν, 26 μείζονα
to be having of sin enjoyment, greater
πλοῦτον ἡγησάμενος τῶν Αἰγύπτου
riches having esteemed of the of Egypt
θησαυρῶν τὸν ὀνειδισμὸν τοῦ χριστοῦ,
treasures the reproach of the Christ,
ἀπέβλεπεν γὰρ εἰς τὴν
he was looking away for into the
μισθαποδοσίαν. 27 Πίστει κατέλιπεν
giving back of reward. To faith he left down
Αἴγυπτον, μὴ φοβηθεὶς τὸν θυμὸν τοῦ
Egypt, not having feared the anger of the
βασιλέως, τὸν γὰρ ἀόρατον ὡς ὁρῶν
king, the for unseen (one) as seeing
ἐκαρτέρησεν. 28 Πίστει πεποίηκεν
he persisted with might. To faith he has made
τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ
the passover and the pouring toward of the

21 By faith Jacob,
when about to die,
blessed each of the
sons of Joseph and
worshiped leaning
upon the top of his
staff.
22 By faith Joseph,
nearing his end,
made mention of the
exodus of the sons of
Israel; and he gave a
command concerning
his bones.
23 By faith Moses
was hid for three
months by his parents
after his birth,
because they saw
the young child was
beautiful and they did
not fear the order of
the king. 24 By faith
Moses, when grown
up, refused to be
called the son of the
daughter of Phar'aoh,
25 choosing to be
ill-treated with the
people of God rather
than to have the
temporary enjoyment
of sin, 26 because he
esteemed the reproach
of the Christ as riches
greater than the
treasures of Egypt;
for he looked intently
toward the payment
of the reward. 27 By
faith he left Egypt,
but not fearing the
anger of the king, for
he continued steadfast
as seeing the One who
is invisible. 28 By
faith he had celebrat-
ed the passover and
the splashing of the

αἵματος, ἵνα μὴ ὁ ὀλοθρεύων
blood, in order that not the (one) destroying
τὰ πρωτότοκα θίγῃ αὐτῶν.
the firstborn (ones) might contact of them.
29 Πίστει διέβησαν τὴν Ἐρυθρὰν
To faith they stepped through the Red
Θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἧς
Sea as through dry earth, of which [sea]
πεῖραν λαβόντες οἱ Αἰγύπτιοι
trial having taken the Egyptians
κατεπόθησαν.
were drunk down.
30 Πίστει τὰ τείχη Ἰερειχὼ ἔπεσαν
To faith the walls of Jericho fell
κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.
having been encircled upon seven days.
31 Πίστει Ῥαὰβ ἡ πόρνη οὐ
To faith Rahab the harlot not
συναπώλετο τοῖς
destroyed self together to the (ones)
ἀπειθήσασιν, δεξαμένη τοὺς
having disobeyed, [she] having received the
κατασκόπους μετ' εἰρήνης.
spies with peace.
32 Καὶ τί ἔτι λέγω;
And what yet may I be saying?
ἐπιλείψει με γὰρ διηγούμενον ὁ χρόνος
Will leave upon me for telling through the time
περὶ Γεδεών, Βαράκ, Σαμψών, Ἰεφθάε, Δαυείδ
about Gideon, Barak, Samson, Jephthah, David
τε καὶ Σαμουὴλ καὶ τῶν προφητῶν, 33 οἳ
and and Samuel and the prophets, who
διὰ πίστεως κατηγωνίσαντο βασιλείας,
through faith downed in struggle kingdoms,
ἠργάσαντο δικαιοσύνην, ἐπέτυχον
they worked righteousness, they obtained
ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων,
of promises, they fenced in mouths of lions,
34 ἔσβεσαν δύναμιν πυρός, ἔφυγον
they quenched power of fire, they fled from
στόματα μαχαίρης, ἐδυναμώθησαν ἀπὸ
mouths of sword, they were made powerful from
ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,
weakness, they became strong in war,
παρεμβολὰς ἔκλιναν
encampments they inclined
ἀλλοτρίων· 35 ἔλαβον γυναῖκες
of those belonging to another; received women
ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν·
out of resurrection the dead (ones) of them;

blood, that the
destroyer might not
touch their firstborn
ones.
29 By faith they
passed through
the Red Sea as on
dry land, but on
venturing out upon
it the Egyptians were
swallowed up.
30 By faith the
walls of Jer'i·cho fell
down after they had
been encircled for
seven days. 31 By
faith Ra'hab the
harlot did not perish
with those who acted
disobediently, because
she received the spies
in a peaceable way.
32 And what more
shall I say? For the
time will fail me if I
go on to relate about
Gid'e·on, Ba'rak,
Samson, Jeph'thah,
David as well as Sam-
uel and the [other]
prophets, 33 who
through faith defeated
kingdoms in conflict,
effected righteousness,
obtained promises,
stopped the mouths of
lions, 34 stayed the
force of fire, escaped
the edge of the sword,
from a weak state
were made powerful,
became valiant in war,
routed the armies of
foreigners. 35 Wom-
en received their
dead by resurrection;

ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ
others but were beaten with sticks, not
προσδεξάμενοι τὴν ἀπολύτρωσιν,
having accepted for selves the release by ransom,
ἵνα κρείττονος ἀναστάσεως
in order that of better resurrection
τύχωσιν· 36 ἕτεροι δὲ
they might obtain; different (ones) but
ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον,
of mockings and of scourgings trial they took,
ἔτι δὲ δεσμῶν καὶ φυλακῆς·
yet but of bonds and of prison;
37 ἐλιθάσθησαν, ἐπειράσθησαν,
they were stoned, they were tried,
ἐπρίσθησαν, ἐν φόνῳ μαχαίρης
they were sawn asunder, in murder of sword
ἀπέθανον, περιῆλθον ἐν μηλωταῖς, ἐν
they died, they went about in sheepskins, in
αἰγίοις δέρμασιν, ὑστερούμενοι,
belonging to goats skins, being in want,
θλιβόμενοι, κακουχούμενοι, 38 ὧν
being in tribulation, being badly treated, of whom
οὐκ ἦν ἄξιος ὁ κόσμος ἐπὶ ἐρημίαις
not was worthy the world upon deserts
πλανώμενοι καὶ ὄρεσι καὶ
being made to wander and to mountains and
σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.
to caves and to the (peep) holes of the earth.
39 Καὶ οὗτοι πάντες
And these all
μαρτυρηθέντες διὰ τῆς πίστεως
having been borne witness to through the faith
οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν,
not they carried off for selves the promise,
40 τοῦ θεοῦ περὶ ἡμῶν κρεῖττόν τι
of the God about us better something
προβλεψαμένου, ἵνα μὴ χωρὶς
having foreseen, in order that not apart from
ἡμῶν τελειωθῶσιν.
us they might be perfected.

12 Τοιγαροῦν καὶ ἡμεῖς, τοσοῦτον
To you-for-therefore also we, so great
ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων,
having lying around to us cloud of witnesses,
ὄγκον ἀποθέμενοι πάντα καὶ τὴν
weight having put off selves every and the
εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς
standing around well sin, through endurance
τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα,
let us be running the lying before to us struggle,

but other [men] were
tortured because they
would not accept re-
lease by some ransom,
in order that they
might attain a better
resurrection. 36 Yes,
others received their
trial by mockings and
scourgings, indeed,
more than that, by
bonds and prisons.
37 They were stoned,
they were tried, they
were sawn asunder,
they died by slaughter
with the sword, they
went about in sheep-
skins, in goatskins,
while they were in
want, in tribulation,
under ill-treatment;
38 and the world
was not worthy of
them. They wandered
about in deserts and
mountains and caves
and dens of the earth.
39 And yet all
these, although they
had witness borne to
them through their
faith, did not get the
[fulfillment of the]
promise, 40 as God
foresaw something
better for us, in order
that they might not
be made perfect apart
from us.
12 So, then, because
we have so great
a cloud of witnesses
surrounding us,
let us also put off
every weight and
the sin that easily
entangles us, and
let us run with
endurance the race
that is set before us,

2 ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν
seeing off into the of the faith chief leader
καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς
and perfecter Jesus, who instead of the
προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν
lying before to him joy he endured stake
αἰσχύνης καταφρονήσας, ἐν δεξιᾷ
of shame having thought down, in right [hand]
τε τοῦ θρόνου τοῦ θεοῦ κεκάθικεν.
and of the throne of the God he has sat down.
3 ἀναλογίσασθε γὰρ τὸν τοιαύτην
Reckon up for selves for the (one) such
ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς
having endured by the sinners into
ἑαυτοὺς ἀντιλογίαν, ἵνα μὴ
themselves contradiction, in order that not
κάμητε ταῖς ψυχαῖς ὑμῶν
YOU may get tired to the souls of YOU
ἐκλυόμενοι.
being loosed out.
4 Οὔπω μέχρις αἵματος
Not as yet until blood
ἀντικατέστητε πρὸς τὴν ἁμαρτίαν
YOU stood down against toward the sin
ἀνταγωνιζόμενοι, 5 καὶ ἐκλέλησθε τῆς
struggling against, and YOU have forgotten of the
παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς
encouragement, which to YOU as to sons
διαλέγεται, Υἱέ μου, μὴ ὀλιγώρει
is saying itself through, Son of me, not be belittling
παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ'
of discipline of Lord, not-but loose yourself out by
αὐτοῦ ἐλεγχόμενος· 6 ὃν γὰρ ἀγαπᾷ
him being reproved; whom for is loving
Κύριος παιδεύει, μαστιγοῖ δὲ πάντα
Lord he is disciplining, is scourging but every
υἱὸν ὃν παραδέχεται.
son whom he is receiving alongside.
7 εἰς παιδείαν ὑπομένετε· ὡς υἱοῖς
Into discipline YOU are enduring; as to sons
ὑμῖν προσφέρεται ὁ θεός· τίς γὰρ
to YOU is bearing self toward the God; who for
υἱὸς ὃν οὐ παιδεύει πατήρ; 8 εἰ δὲ
son whom not is disciplining father? If but
χωρίς ἐστε παιδείας ἧς μέτοχοι
apart from YOU are of discipline of which partakers
γεγόνασι πάντες, ἄρα νόθοι καὶ οὐχ
they have become all, really bastards and not

2 as we look intently
at the Chief Agent
and Perfecter of our
faith, Jesus. For the
joy that was set before
him he endured a
torture stake,* despis-
ing shame, and has
sat down at the right
hand of the throne
of God. 3 Indeed,
consider closely the
one who has endured
such contrary talk by
sinners against their
own interests, that
YOU may not get tired
and give out in YOUR
souls.
4 In carrying on
YOUR contest against
that sin YOU have
never yet resisted as
far as blood, 5 but
YOU have entirely for-
gotten the exhortation
which addresses YOU
as sons: "My son, do
not belittle [the] dis-
cipline from Jehovah,*
neither give out when
you are corrected by
him; 6 for whom
Jehovah* loves he
disciplines; in fact,
he scourges every one
whom he receives as a
son."
7 It is for discipline
YOU are enduring. God
is dealing with YOU as
with sons. For what
son is he that a father
does not discipline?
8 But if YOU are
without the discipline
of which all have
become partakers, YOU
are really illegitimate
children, and not

2* See App 3c. 5* Jehovah, J$^{7,8,11-18,20,22-24}$; Lord, ℵAVgSy^{p}. 6* Jehovah, J$^{3,7,8,11-18,20,22-24}$; Lord, ℵAVgSy^{p}.

υἱοί ἐστε. 9 εἶτα τοὺς μὲν τῆς
sons YOU are. There(upon) the indeed of the
σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευτὰς
flesh of us fathers we were having discipliners
καὶ ἐνετρεπόμεθα· οὐ πολὺ μᾶλλον
and we were turning ourselves in; not much rather
ὑποταγησόμεθα τῷ πατρὶ τῶν
shall we be subjected to the Father of the
πνευμάτων καὶ ζήσομεν; 10 οἱ
spirits and shall we live? The (ones)
μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ
indeed for toward few days according to
τὸ δοκοῦν αὐτοῖς ἐπαίδευον,
the (thing) seeming to them they were disciplining,
ὁ δὲ ἐπὶ τὸ συμφέρον
the (one) but upon the (thing) bearing together
εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.
into the to partake of the holiness of him.
11 πᾶσα μὲν παιδεία πρὸς μὲν
Every indeed discipline toward indeed
τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι
the (thing) present not it is seeming of joy to be
ἀλλὰ λύπης, ὕστερον δὲ καρπὸν εἰρηνικὸν
but of grief, latterly but fruit peaceable
τοῖς δι' αὐτῆς γεγυμνασμένοις
to the (ones) through it having been trained
ἀποδίδωσιν δικαιοσύνης.
it is giving back of righteousness.
12 Διὸ τὰς παρειμένας
Through which the having been let go beside
χεῖρας καὶ τὰ παραλελυμένα γόνατα
hands and the having been loosed on side knees
ἀνορθώσατε, 13 καὶ τροχιὰς ὀρθὰς
straighten YOU up, and tracks straight
ποιεῖτε τοῖς ποσὶν ὑμῶν, ἵνα
be YOU making to the feet of YOU, in order that
μὴ τὸ χωλὸν ἐκτραπῇ,
not the (thing) lame might be turned out,
ἰαθῇ δὲ μᾶλλον. 14 Εἰρήνην
should it be healed but rather. Peace
διώκετε μετὰ πάντων, καὶ τὸν
be YOU pursuing with all (ones), and the
ἁγιασμόν, οὗ χωρὶς οὐδεὶς ὄψεται
sanctification, of which apart from no one will see
τὸν κύριον, 15 ἐπισκοποῦντες μή τις
the Lord, looking upon not anyone
ὑστερῶν ἀπὸ τῆς χάριτος
coming behind from the undeserved kindness
τοῦ θεοῦ, μή τις ῥίζα πικρίας ἄνω
of the God, not any root of bitterness up

sons. 9 Furthermore,
we used to have
fathers who were of
our flesh to discipline
us, and we used to
give them respect.
Shall we not much
more subject ourselves
to the Father of our
spiritual life and live?
10 For they for a few
days used to discipline
us according to what
seemed good to them,
but he does so for
our profit that we
may partake of his
holiness. 11 True,
no discipline seems
for the present to be
joyous, but grievous;
yet afterward to those
who have been trained
by it it yields peace-
able fruit, namely,
righteousness.
12 Hence straighten
up the hands that
hang down and the
enfeebled knees,
13 and keep making
straight paths for
YOUR feet, that what
is lame may not be
put out of joint, but
rather that it may be
healed. 14 Pursue
peace with all people,
and the sanctification
without which no
man will see the
Lord, 15 carefully
watching that no
one may be deprived
of the undeserved
kindness of God; that
no poisonous root

φύουσα ἐνοχλῇ καὶ δι'
sprouting it should crowdedly trouble and through
αὐτῆς μιανθῶσιν οἱ πολλοί, 16 μή
it should be defiled the many, not
τις πόρνος ἢ βέβηλος ὡς Ἠσαῦ, ὃς
anyone fornicator or profane as Esau, who
ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ
instead of meal one gave off from self the
πρωτοτόκια ἑαυτοῦ. 17 ἴστε γὰρ
firstborn [rights] of himself. You know for
ὅτι καὶ μετέπειτα θέλων κληρονομῆσαι
that also after-thereupon willing to inherit
τὴν εὐλογίαν ἀπεδοκιμάσθη, μετανοίας
the blessing he was proved off, of repentance
γὰρ τόπον οὐχ εὗρεν, καίπερ μετὰ
for place not he found, and-even with
δακρύων ἐκζητήσας αὐτήν.
tears having sought out it.

18 Οὐ γὰρ προσεληλύθατε
Not for you have come toward
ψηλαφωμένῳ καὶ κεκαυμένῳ
to (thing) being felt and having been burned
πυρὶ καὶ γνόφῳ καὶ ζόφῳ
to fire and to dark cloud and to thick darkness
καὶ θυέλλῃ, 19 καὶ σάλπιγγος ἤχῳ καὶ
and to tempest, and of trumpet to noise and
φωνῇ ῥημάτων, ἧς οἱ
to voice of sayings, of which [voice] the (ones)
ἀκούσαντες παρῃτήσαντο μὴ
having heard asked away from selves not
προστεθῆναι αὐτοῖς λόγον· 20 οὐκ
to be put toward to them word; not
ἔφερον γὰρ τὸ
they were bearing for the (thing)
διαστελλόμενον. Κἂν θηρίον
being put distinctly. And if likely wild beast
θίγῃ τοῦ ὄρους,
should contact of the mountain,
λιθοβοληθήσεται· 21 καί, οὕτω
it will be thrown at with stones; and, thus
φοβερὸν ἦν τὸ φανταζόμενον,
fearsome was the (thing) being made apparent,
Μωυσῆς εἶπεν Ἔκφοβός εἰμι καὶ ἔντρομος.
Moses said Fearful I am and atremble.
22 ἀλλὰ προσεληλύθατε Σιὼν ὄρει
But you have come toward to Sion to mountain
καὶ πόλει θεοῦ ζῶντος, Ἰερουσαλὴμ
and to city of God living, to Jerusalem

may spring up and
cause trouble and
that many may not be
defiled by it; 16 that
there may be no forni-
cator nor anyone not
appreciating sacred
things, like E'sau, who
in exchange for one
meal gave away his
rights as firstborn.
17 For YOU know that
afterward also when
he wanted to inherit
the blessing he was
rejected, for, although
he earnestly sought a
change of mind with
tears, he found no
place for it.

18 For YOU have
not approached that
which can be felt
and which has been
set aflame with fire,
and a dark cloud and
thick darkness and a
tempest, 19 and the
blare of a trumpet and
the voice of words; on
hearing which voice
the people implored
that no word should
be added to them.
20 For the command
was not bearable to
them: "And if a beast
touches the mountain,
it must be stoned."
21 Also, the display
was so fearsome that
Moses said: "I am
fearful and trembling."
22 But YOU have
approached a Mount
Zion and a city of
[the] living God,
heavenly Jerusalem,

ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων,
heavenly, and to myriads of angels,
23 πανηγύρει καὶ ἐκκλησίᾳ
to all-assembly and to ecclesia
πρωτοτόκων ἀπογεγραμμένων ἐν
of firstborn (ones) having been written off in
οὐρανοῖς, καὶ κριτῇ θεῷ πάντων, καὶ
heavens, and to judge to God of all, and
πνεύμασι δικαίων τετελειωμένων,
to spirits of righteous (ones) having been perfected,
24 καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ,
and of covenant new to mediator to Jesus,
καὶ αἵματι ῥαντισμοῦ κρεῖττον
and to blood of sprinkling better (thing)
λαλοῦντι παρὰ τὸν Ἄβελ.
to (one) speaking beside the Abel.

25 Βλέπετε μὴ παραιτήσησθε
Be looking at not you should ask off for yourselves
τὸν λαλοῦντα· εἰ γὰρ ἐκεῖνοι οὐκ ἐξέφυγον
the (one) speaking; if for those not they fled out
ἐπὶ γῆς παραιτησάμενοι τὸν
upon earth having asked off for selves the (one)
χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς
giving divine warning, much rather we
οἱ τὸν ἀπ' οὐρανῶν
the (ones) the (one) from heavens
ἀποστρεφόμενοι· 26 οὗ ἡ φωνὴ
turning selves away from; of whom the voice
τὴν γῆν ἐσάλευσεν τότε, νῦν δὲ
the earth shook then, now but
ἐπήγγελται λέγων Ἔτι ἅπαξ ἐγὼ
he has promised saying Yet once I
σείσω οὐ μόνον τὴν γῆν
shall set in commotion not only the earth
ἀλλὰ καὶ τὸν οὐρανόν. 27 τὸ δέ Ἔτι
but also the heaven. The but Yet
ἅπαξ δηλοῖ τὴν τῶν
once is making evident the of the (things)
σαλευομένων μετάθεσιν ὡς
being shaken transference as
πεποιημένων, ἵνα
of (things) having been made, in order that
μείνῃ τὰ μὴ σαλευόμενα.
it might remain the (things) not being shaken.
28 Διὸ βασιλείαν ἀσάλευτον
Through which kingdom unshakable
παραλαμβάνοντες ἔχωμεν
(ones) receiving beside may we be having

and myriads of
angels, 23 in general
assembly, and the
congregation of the
firstborn who have
been enrolled in the
heavens, and God
the Judge of all, and
the spiritual lives
of righteous ones
who have been made
perfect, 24 and Jesus
the mediator of a new
covenant, and the
blood of sprinkling,
which speaks in a
better way than Abel's
[blood].

25 See that YOU
do not beg off from
him who is speaking.
For if they did not
escape who begged
off from him who was
giving divine warning
upon earth, much
more shall we not if
we turn away from
him who speaks from
the heavens. 26 At
that time his voice
shook the earth, but
now he has promised,
saying: "Yet once
more I will set in
commotion not only
the earth but also the
heaven." 27 Now the
expression "Yet once
more" signifies the
removal of the things
being shaken as
things that have been
made, in order that
the things not being
shaken may remain.
28 Wherefore, seeing
that we are to receive
a kingdom that
cannot be shaken, let
us continue to have

χάριν, δι' ἧς
undeserved kindness, through which
λατρεύωμεν εὐαρέστως τῷ
we may render sacred service well pleasingly to the
θεῷ μετὰ εὐλαβείας καὶ δέους, 29 καὶ
God with holding (self) well and awe, and
γὰρ ὁ θεὸς ἡμῶν πῦρ καταναλίσκον.
for the God of us fire consuming down.

13 Ἡ φιλαδελφία μενέτω.
The brotherly affection let be remaining.
2 τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε,
Of the fondness for strangers not be YOU forgetting,
διὰ ταύτης γὰρ ἔλαθόν
through this for were hidden (to selves)
τινες ξενίσαντες ἀγγέλους.
some having treated as strangers angels.
3 μιμνήσκεσθε τῶν δεσμίων
Be YOU keeping in mind of the bound (ones)
ὡς συνδεδεμένοι, τῶν
as having been bound with, of the (ones)
κακουχουμένων ὡς καὶ αὐτοὶ ὄντες
being badly treated as also very (ones) being
ἐν σώματι. 4 Τίμιος ὁ γάμος ἐν πᾶσιν
in body. Honorable the marriage in all (ones)
καὶ ἡ κοίτη ἀμίαντος, πόρνους γὰρ καὶ
and the bed undefiled, fornicators for and
μοιχοὺς κρινεῖ ὁ θεός. 5 Ἀφιλάργυρος
adulterers will judge the God. Not fond of silver
ὁ τρόπος· ἀρκούμενοι τοῖς
the manner; being made sufficed to the (things)
παροῦσιν· αὐτὸς γὰρ εἴρηκεν Οὐ
being alongside; he for he has said Not
μή σε ἀνῶ οὐδ' οὐ
not you I should let go up nor not
μή σε ἐγκαταλίπω· 6 ὥστε
not you I should leave down in; as-and
θαρροῦντας ἡμᾶς λέγειν Κύριος
being of good courage us to be saying Lord
ἐμοὶ βοηθός, οὐ φοβηθήσομαι· τί ποιήσει
to me aider, not I shall fear; what will do
μοι ἄνθρωπος;
to me man?
7 Μνημονεύετε τῶν ἡγουμένων
Be YOU mindful of the (ones) governing
ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον
of YOU, who spoke to YOU the word
τοῦ θεοῦ, ὧν ἀναθεωροῦντες τὴν
of the God, of which (ones) beholding up the

undeserved kindness,
through which we
may acceptably render
God sacred service
with godly fear and
awe. 29 For our God
is also a consum-
ing fire.

13 Let YOUR
brotherly love
continue. 2 Do not
forget hospitality, for
through it some, un-
known to themselves,
entertained angels.
3 Keep in mind those
in prison bonds as
though YOU have been
bound with them, and
those being ill-treated,
since YOU yourselves
also are still in a
body. 4 Let marriage
be honorable among
all, and the marriage
bed be without
defilement, for God
will judge fornicators
and adulterers. 5 Let
[YOUR] manner of life
be free of the love
of money, while YOU
are content with the
present things. For
he has said: "I will
by no means leave
you nor by any means
forsake you." 6 So
that we may be of
good courage and
say: "Jehovah* is my
helper; I will not be
afraid. What can man
do to me?"
7 Remember those
who are taking the
lead among YOU, who
have spoken the word
of God to YOU, and as
YOU contemplate how

6* Jehovah, J3,7,8,11-18,20,22-24; Lord, ℵAVg.

ἔκβασιν τῆς ἀναστροφῆς μιμεῖσθε
outstep of the conduct be YOU imitating
τὴν πίστιν.
the faith.
8 Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον
Jesus Christ yesterday and today
ὁ αὐτός, καὶ εἰς τοὺς αἰῶνας.
the very (one), and into the ages.
9 διδαχαῖς ποικίλαις καὶ ξέναις μὴ
To teachings various and strange not
παραφέρεσθε· καλὸν γὰρ
be YOU being borne beside; fine for
χάριτι βεβαιοῦσθαι τὴν
to undeserved kindness to be stabilized the
καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ
heart, not to eatables, in which not
ὠφελήθησαν οἱ περιπατοῦντες.
were benefited the (ones) walking.
10 ἔχομεν θυσιαστήριον ἐξ οὗ
We are having altar out of which
φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ
to eat not are having authority the (ones)
τῇ σκηνῇ λατρεύοντες.
to the tent rendering sacred service.
11 ὧν γὰρ εἰσφέρεται
Of which (ones) for is being borne into
ζῴων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ
of animals the blood about sin into the
ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ
holies through the chief priest, of these the
σώματα κατακαίεται ἔξω τῆς
bodies is being burned down outside of the
παρεμβολῆς· 12 διὸ καὶ Ἰησοῦς,
encampment; through which also Jesus,
ἵνα ἁγιάσῃ διὰ τοῦ
in order that he might sanctify through the
ἰδίου αἵματος τὸν λαόν, ἔξω
own blood the people, outside
τῆς πύλης ἔπαθεν. 13 τοίνυν
of the gate he suffered. To you-now
ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς
may we be going out toward him outside of the
παρεμβολῆς, τὸν ὀνειδισμὸν αὐτοῦ φέροντες,
encampment, the reproach of him bearing,
14 οὐ γὰρ ἔχομεν ὧδε μένουσαν
not for we are having here remaining
πόλιν, ἀλλὰ τὴν μέλλουσαν
city, but the (one) being about (to come)

[their] conduct turns
out imitate [their]
faith.
8 Jesus Christ is
the same yesterday
and today, and
forever.
9 Do not be carried
away with various and
strange teachings; for
it is fine for the heart
to be given firmness
by undeserved kind-
ness, not by eatables,
by which those who
occupy themselves
with them have not
been benefited.
10 We have an altar
from which those
who do sacred service
at the tent have no
authority to eat.
11 For the bodies of
those animals whose
blood is taken into
the holy place by the
high priest for sin are
burned up outside
the camp. 12 Hence
Jesus also, that he
might sanctify the
people with his own
blood, suffered outside
the gate. 13 Let us,
then, go forth to him
outside the camp,
bearing the reproach
he bore, 14 for we do
not have here a city
that continues, but

ἐπιζητοῦμεν· 15 δι' αὐτοῦ
we are seeking upon; through him
ἀναφέρωμεν θυσίαν αἰνέσεως
may we be bearing up sacrifice of praise
διὰ παντὸς τῷ θεῷ, τοῦτ' ἔστιν
through all [time] to the God, this is
καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι
fruit of lips confessing to the name
αὐτοῦ. 16 τῆς δὲ εὐποιίας καὶ κοινωνίας
of him. Of the but doing well and of sharing
μὴ ἐπιλανθάνεσθε, τοιαύταις γὰρ θυσίαις
not be YOU forgetting, to such for sacrifices
εὐαρεστεῖται ὁ θεός.
is being well pleased the God.

17 Πείθεσθε τοῖς ἡγουμένοις
Be YOU obeying to the (ones) governing
ὑμῶν καὶ ὑπείκετε, αὐτοὶ
of YOU and be YOU yielding under, very (ones)
γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν
for they are abstaining from sleep over the
ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες,
souls of YOU as word going to give back,
ἵνα μετὰ χαρᾶς τοῦτο
in order that with joy this
ποιῶσιν καὶ μὴ στενάζοντες,
they may be doing and not groaning,
ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.
not tax-paying for to YOU this.

18 Προσεύχεσθε περὶ ἡμῶν,
Be YOU praying about us,
πειθόμεθα γὰρ ὅτι καλὴν
we are being persuaded for that fine
συνείδησιν ἔχομεν, ἐν πᾶσιν καλῶς
conscience we are having, in all (things) finely
θέλοντες ἀναστρέφεσθαι. 19 περισσοτέρως δὲ
willing to conduct selves. More abundantly but
παρακαλῶ τοῦτο ποιῆσαι ἵνα
I am encouraging this to do in order that
τάχειον ἀποκατασταθῶ ὑμῖν.
more quickly I might be restored to YOU.

20 Ὁ δὲ θεὸς τῆς εἰρήνης, ὁ
The but God of the peace, the (one)
ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα
having led up out of dead (ones) the shepherd
τῶν προβάτων τὸν μέγαν ἐν αἵματι
of the sheep the great (one) in blood
διαθήκης αἰωνίου, τὸν κύριον ἡμῶν
of covenant everlasting, the Lord of us

we are earnestly seek-
ing the one to come.
15 Through him let
us always offer to God
a sacrifice of praise,
that is, the fruit of
lips which make pub-
lic declaration to his
name. 16 Moreover,
do not forget the
doing of good and the
sharing of things with
others, for with such
sacrifices God is well
pleased.
17 Be obedient to
those who are taking
the lead among YOU
and be submissive,
for they are keeping
watch over YOUR souls
as those who will
render an account;
that they may do this
with joy and not with
sighing, for this would
be damaging to YOU.
18 Carry on prayer
for us, for we trust
we have an honest
conscience, as we wish
to conduct ourselves
honestly in all things.
19 But I exhort YOU
more especially to do
this, that I may be
restored to YOU the
sooner.
20 Now may the
God of peace, who
brought up from
the dead the great
shepherd of the
sheep with the blood
of an everlasting
covenant, our Lord

Ἰησοῦν, 21 καταρτίσαι ὑμᾶς ἐν παντὶ
Jesus, may he adjust down YOU in every
ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα
good (thing) into the to do the will
αὐτοῦ, ποιῶν ἐν ἡμῖν τὸ εὐάρεστον
of him, doing in us the (thing) well-pleasing
ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ,
in sight of him through Jesus Christ,
ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν
to whom the glory into the ages of the
αἰώνων· ἀμήν.
ages; amen.

22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί,
I am encouraging but YOU, brothers,
ἀνέχεσθε τοῦ λόγου τῆς
be YOU holding selves up of the word of the
παρακλήσεως, καὶ γὰρ διὰ βραχέων
encouragement, and for through short [words]
ἐπέστειλα ὑμῖν. 23 Γινώσκετε τὸν ἀδελφὸν
I sent upon to YOU. Be YOU knowing the brother
ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ'
of us Timothy having been loosed from, with
οὗ ἐὰν τάχειον ἔρχηται
whom if ever more quickly he may be coming
ὄψομαι ὑμᾶς.
I shall see YOU.

24 Ἀσπάσασθε πάντας τοὺς
Greet YOU all the (ones)
ἡγουμένους ὑμῶν καὶ πάντας τοὺς ἁγίους.
governing of YOU and all the holy (ones).
Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας.
Are greeting YOU the (ones) from the Italy.

25 Ἡ χάρις μετὰ πάντων
The undeserved kindness with all
ὑμῶν.
of YOU.

Jesus, 21 equip YOU
with every good thing
to do his will, per-
forming in us through
Jesus Christ that
which is well-pleasing
in his sight; to whom
be the glory forever
and ever. Amen.
22 Now I exhort
YOU, brothers, to
bear with this word
of encouragement,
for I have, indeed,
composed a letter to
YOU in few words.
23 Take note that our
brother Timothy has
been released, with
whom, if he comes
quite soon, I shall
see YOU.
24 Give my greet-
ings to all those who
are taking the lead
among YOU and to all
the holy ones. Those
in Italy send YOU their
greetings.
25 The undeserved
kindness be with all
of YOU.

ΙΑΚΩΒΟΥ

OF JAMES

1 Ἰάκωβος θεοῦ καὶ κυρίου Ἰησοῦ Χριστοῦ
James of God and of Lord Jesus Christ
δοῦλος ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ
slave to the twelve tribes the (ones) in the
διασπορᾷ
dispersion

χαίρειν.
To be rejoicing.

2 Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου,
All joy consider YOU, brothers of me,
ὅταν πειρασμοῖς περιπέσητε
whenever to trials YOU might fall around
ποικίλοις, 3 γινώσκοντες ὅτι τὸ δοκίμιον
various, knowing that the proof
ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν·
of YOU of the faith is working down endurance;
4 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω,
the but endurance work perfect let it be having,
ἵνα ἦτε τέλειοι καὶ
in order that YOU may be perfect and
ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.
whole in (every) part, in nothing lacking.

5 Εἰ δέ τις ὑμῶν λείπεται σοφίας,
If but anyone of YOU is lacking of wisdom,
αἰτείτω παρὰ τοῦ διδόντος
let him be asking beside of the (one) giving
θεοῦ πᾶσιν ἁπλῶς καὶ μὴ ὀνειδίζοντος,
of God to all simply and not reproaching,
καὶ δοθήσεται αὐτῷ· 6 αἰτείτω
and it will be given to him; let him be asking
δὲ ἐν πίστει, μηδὲν διακρινόμενος,
but in faith, nothing judging for self dividedly,
ὁ γὰρ διακρινόμενος
the (one) for judging for self dividedly
ἔοικεν κλύδωνι θαλάσσης
has been like to (surging) wave of sea
ἀνεμιζομένῳ καὶ ῥιπιζομένῳ·
to (one) being driven by wind and being blown about;
7 μὴ γὰρ οἰέσθω ὁ ἄνθρωπος
not for let him be supposing the man
ἐκεῖνος ὅτι λήμψεταί τι παρὰ
that (one) that he will receive anything beside

1 James, a slave of
God and of [the]
Lord Jesus Christ, to
the twelve tribes that
are scattered about:
Greetings!
2 Consider it all
joy, my brothers,
when YOU meet
with various trials,
3 knowing as YOU
do that this tested
quality of YOUR
faith works out
endurance. 4 But
let endurance have its
work complete, that
YOU may be complete
and sound in all
respects, not lacking
in anything.
5 So, if any one
of YOU is lacking in
wisdom, let him keep
on asking God, for he
gives generously to all
and without reproach-
ing; and it will be
given him. 6 But let
him keep on asking in
faith, not doubting at
all, for he who doubts
is like a wave of the
sea driven by the wind
and blown about.
7 In fact, let not that
man suppose that he
will receive anything

τοῦ κυρίου 8 ἀνὴρ δίψυχος,
of the Lord male person two-souled,
ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.
not standing down in all the ways of him.

9 Καυχάσθω δὲ ὁ ἀδελφὸς ὁ
Let him be boasting but the brother the
ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, 10 ὁ δὲ
lowly (one) in the height of him, the but
πλούσιος ἐν τῇ ταπεινώσει αὐτοῦ, ὅτι
rich in the lowliness of him, because
ὡς ἄνθος χόρτου παρελεύσεται.
as flower of vegetation he will go beside.
11 ἀνέτειλεν γὰρ ὁ ἥλιος σὺν τῷ
Rose up for the sun together with the
καύσωνι καὶ ἐξήρανεν τὸν χόρτον, καὶ
burning heat and it dried up the vegetation, and
τὸ ἄνθος αὐτοῦ ἐξέπεσεν καὶ ἡ εὐπρέπεια
the flower of it fell out and the well-fittingness
τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτως καὶ
of the face of it destroyed itself; thus also
ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ
the rich (one) in the journeys of him
μαρανθήσεται.
will fade away.

12 Μακάριος ἀνὴρ ὃς
Happy male person who
ὑπομένει πειρασμόν, ὅτι δόκιμος
is remaining under trial, because approved
γενόμενος λήμψεται τὸν στέφανον τῆς
having become he will receive the crown of the
ζωῆς, ὃν ἐπηγγείλατο τοῖς
life, which [crown] he promised to the (ones)
ἀγαπῶσιν αὐτόν. 13 μηδεὶς πειραζόμενος
loving him. No one being tried
λεγέτω ὅτι Ἀπὸ θεοῦ πειράζομαι·
let him be saying that From God I am being tried;
ὁ γὰρ θεὸς ἀπείραστός ἐστιν κακῶν,
the for God not to be tried is of bad (things),
πειράζει δὲ αὐτὸς οὐδένα. 14 ἕκαστος
he is trying but he no one. Each (one)
δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας
but is being tried by the own desire
ἐξελκόμενος καὶ δελεαζόμενος· 15 εἶτα
being drawn out and being baited on; next
ἡ ἐπιθυμία συλλαβοῦσα
the desire having received together

from Jehovah;* 8 he
is an indecisive man,
unsteady in all his
ways.
9 But let the lowly
brother exult over his
exaltation, 10 and
the rich one over his
humiliation, because
like a flower of the
vegetation he will
pass away. 11 For
the sun rises with
its burning heat and
withers the vegeta-
tion, and its flower
drops off and the
beauty of its outward
appearance perishes.
So, too, the rich man
will fade away in his
ways of life.
12 Happy is the
man that keeps on en-
during trial, because
on becoming approved
he will receive the
crown of life, which
Jehovah* promised to
those who continue
loving him. 13 When
under trial, let no one
say: "I am being tried
by God." For with evil
things God cannot
be tried nor does he
himself try anyone.
14 But each one is
tried by being drawn
out and enticed by his
own desire. 15 Then
the desire, when it
has become fertile,

7* Jehovah, J7,8,13,14,16-18,22,23; the Lord, ℵABVgSyp. 12* Jehovah, J7,8,13,16,17; God, ItVgSyp; Lord, C; he, ℵAB.

τίκτει ἁμαρτίαν, ἡ δὲ ἁμαρτία
is giving birth to sin, the but sin
ἀποτελεσθεῖσα ἀποκυεῖ
having been finished off is being pregnant off to
θάνατον.
death.
16 Μὴ πλανᾶσθε, ἀδελφοί μου
Not be YOU made to err, brothers of me
ἀγαπητοί. 17 πᾶσα δόσις ἀγαθὴ καὶ πᾶν
loved. Every giving good and every
δώρημα τέλειον ἄνωθέν ἐστιν,
thing given perfect from upward it is,
καταβαῖνον ἀπὸ τοῦ πατρὸς τῶν φώτων,
stepping down from the Father of the lights,
παρ' ᾧ οὐκ ἔνι παραλλαγὴ ἢ
beside whom not there is alternating beside or
τροπῆς ἀποσκίασμα. 18 βουληθεὶς
of turning off-shadow. Having wished
ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας,
he was pregnant off to us to word of truth,
εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινα τῶν
into the to be us firstfruits some of the
αὐτοῦ κτισμάτων.
of his creatures.
19 Ἴστε, ἀδελφοί μου ἀγαπητοί.
Be YOU knowing, brothers of me loved.
ἔστω δὲ πᾶς ἄνθρωπος ταχὺς εἰς
Let him be but every man quick into
τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς
the to hear, slow into the to speak, slow
εἰς ὀργήν, 20 ὀργὴ γὰρ ἀνδρὸς
into wrath, wrath for of male person
δικαιοσύνην θεοῦ οὐκ ἐργάζεται.
righteousness of God not is working.
21 διὸ ἀποθέμενοι
Through which having put away from selves
πᾶσαν ῥυπαρίαν καὶ περισσείαν κακίας ἐν
every filthiness and abundance of badness in
πραΰτητι δέξασθε τὸν ἔμφυτον λόγον
mildness receive YOU the implanted word
τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.
the (one) being able to save the souls of YOU.
22 Γίνεσθε δὲ ποιηταὶ λόγου καὶ
Be YOU becoming but doers of word and
μὴ ἀκροαταὶ μόνον παραλογιζόμενοι ἑαυτούς.
not hearers only reckoning beside selves.
23 ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶν
Because if anyone hearer of word is
καὶ οὐ ποιητής, οὗτος ἔοικεν
and not doer, this (one) has been like

gives birth to sin; in
turn, sin, when it has
been accomplished,
brings forth death.
16 Do not be
misled, my beloved
brothers. 17 Every
good gift and every
perfect present is
from above, for it
comes down from
the Father of the
[celestial] lights, and
with him there is not
a variation of the
turning of the shadow.
18 Because he willed
it, he brought us forth
by the word of truth,
for us to be certain
firstfruits of his
creatures.
19 Know this, my
beloved brothers.
Every man must be
swift about hearing,
slow about speaking,
slow about wrath;
20 for man's wrath
does not work out
God's righteousness.
21 Hence put away
all filthiness and that
superfluous thing,
badness, and accept
with mildness the
implanting of the
word which is able to
save YOUR souls.
22 However, become
doers of the word,
and not hearers only,
deceiving yourselves
with false reasoning.
23 For if anyone
is a hearer of the
word, and not a
doer, this one is like

ἀνδρὶ κατανοοῦντι τὸ πρόσωπον
to male person minding down the face
τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ,
of the birth of him in mirror,
24 κατενόησεν γὰρ ἑαυτὸν καὶ ἀπελήλυθεν
he minded down for himself and he has gone off
καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν.
and immediately he forgot of what sort he was.
25 ὁ δὲ παρακύψας εἰς νόμον
The (one) but having stooped beside into law
τέλειον τὸν τῆς ἐλευθερίας καὶ
perfect the of the freedom and
παραμείνας, οὐκ ἀκροατὴς
having remained beside, not hearer
ἐπιλησμονῆς γενόμενος ἀλλὰ ποιητὴς
of forgetfulness having become but doer
ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει
of work, this (one) happy in the doing
αὐτοῦ ἔσται.
of him he will be.
26 Εἴ τις δοκεῖ θρῆσκος
If anyone is thinking formal worshiper
εἶναι μὴ χαλιναγωγῶν γλῶσσαν ἑαυτοῦ
to be not leading by bridle tongue of himself
ἀλλὰ ἀπατῶν καρδίαν ἑαυτοῦ, τούτου
but misleading heart of himself, of this (one)
μάταιος ἡ θρησκεία. 27 θρησκεία
vain the form of worship. Form of worship
καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ
clean and undefiled beside the God and Father
αὕτη ἐστίν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ
this is, to be looking upon orphans and
χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον
widows in the tribulation of them, unspotted
ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.
himself to be keeping from the world.
2 Ἀδελφοί μου, μὴ ἐν προσωπολημψίαις
Brothers of me, not in receptions of faces
ἔχετε τὴν πίστιν τοῦ κυρίου ἡμῶν
be YOU having the faith of the Lord of us
Ἰησοῦ Χριστοῦ τῆς δόξης; 2 ἐὰν γὰρ
of Jesus Christ of the glory? If ever for
εἰσέλθῃ εἰς συναγωγὴν ὑμῶν ἀνὴρ
he might enter into synagogue of YOU male person
χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ,
golden-ringed in clothing bright,
εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ
he should enter but also poor in filthy
ἐσθῆτι, 3 ἐπιβλέψητε δὲ ἐπὶ
clothing, YOU might look upon but upon

a man looking at his
natural face in a mir-
ror. 24 For he looks
at himself, and off he
goes and immediately
forgets what sort of
man he is. 25 But
he who peers into the
perfect law that be-
longs to freedom and
who persists in [it],
this [man], because
he has become, not a
forgetful hearer, but
a doer of the work,
will be happy in his
doing [it].
26 If any man
seems to himself to
be a formal worshiper
and yet does not
bridle his tongue, but
goes on deceiving his
own heart, this man's
form of worship is
futile. 27 The form
of worship that is
clean and undefiled
from the standpoint of
our God and Father
is this: to look after
orphans and widows
in their tribulation,
and to keep oneself
without spot from the
world.
2 My brothers, YOU
are not holding
the faith of our Lord
Jesus Christ, our
glory, with acts of
favoritism, are YOU?
2 For, if a man with
gold rings on his fin-
gers and in splendid
clothing enters into
a gathering of YOU,
but a poor [man] in
filthy clothing also
enters, 3 yet YOU
look with favor upon

τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπρὰν
the (one) wearing the clothing the bright
καὶ εἴπητε Σὺ κάθου ὧδε καλῶς,
and you might say You be you sitting here finely,
καὶ τῷ πτωχῷ εἴπητε Σὺ στῆθι
and to the poor (one) you might say You stand you
ἢ κάθου ἐκεῖ ὑπὸ τὸ ὑποπόδιόν μου,
or be you sitting there under the footstool of me,
4 οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ
not were you judged through in selves and
ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν;
became you judges of divided reckonings wicked?
5 Ἀκούσατε, ἀδελφοί μου ἀγαπητοί. οὐχ
Hear you, brothers of me loved. Not
ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ
the God chose the poor to the world
πλουσίους ἐν πίστει καὶ κληρονόμους τῆς
rich (ones) in faith and heirs of the
βασιλείας ἧς ἐπηγγείλατο τοῖς
kingdom of which he promised to the (ones)
ἀγαπῶσιν αὐτόν; 6 ὑμεῖς δὲ ἠτιμάσατε
loving him? You but you dishonored
τὸν πτωχόν. οὐχ οἱ πλούσιοι
the poor (one). Not the rich (ones)
καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ
are using power down of you, and they
ἕλκουσιν ὑμᾶς εἰς κριτήρια; 7 οὐκ
are dragging you into judgment places? Not
αὐτοὶ βλασφημοῦσιν τὸ καλὸν ὄνομα
they are they blaspheming the fine name
τὸ ἐπικληθὲν ἐφ' ὑμᾶς; 8 εἰ
the (one) having been invoked upon you? If
μέντοι νόμον τελεῖτε βασιλικὸν
indeed-to you law you are finishing kingly
κατὰ τὴν γραφήν Ἀγαπήσεις τὸν
according to the scripture You shall love the
πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε·
neighbor of you as yourself, finely you are doing;
9 εἰ δὲ προσωπολημπτεῖτε,
if but you are showing reception of faces,
ἁμαρτίαν ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ
sin you are working, being reproved by the
νόμου ὡς παραβάται.
law as transgressors.
10 Ὅστις γὰρ ὅλον τὸν νόμον
Who-any for whole the Law
τηρήσῃ, πταίσῃ δὲ ἐν ἑνί,
might observe, he might trip but in one (thing),
γέγονεν πάντων ἔνοχος.
he has become of all (ones) one held in.

the one wearing the
splendid clothing and
say: "You take this
seat here in a fine
place," and you say
to the poor one: "You
keep standing," or:
"Take that seat there
under my footstool,"
4 you have class
distinctions among
yourselves and you
have become judges
rendering wicked deci-
sions, is that not so?
5 Listen, my
beloved brothers. God
chose the ones who
are poor respecting
the world to be rich
in faith and heirs of
the kingdom, which
he promised to those
who love him, did he
not? 6 You, though,
have dishonored the
poor [man]. The rich
oppress you, and they
drag you before law
courts, do they not?
7 They blaspheme the
fine name by which
you were called, do
they not? 8 If, now,
you practice carrying
out the kingly law
according to the
scripture: "You must
love your neighbor
as yourself," you
are doing quite well.
9 But if you continue
showing favoritism,
you are working
a sin, for you are
reproved by the law as
transgressors.
10 For whoever
observes all the Law
but makes a false step
in one point, he has
become an offender
against them all.

11 ὁ γὰρ εἰπών Μὴ
The (one) for having said Not
μοιχεύσῃς εἶπεν καί Μὴ
you should commit adultery he said also Not
φονεύσῃς· εἰ δὲ οὐ
you should murder; if but not
μοιχεύεις φονεύεις δέ,
you are committing adultery you are murdering but,
γέγονας παραβάτης νόμου. 12 οὕτως
you have become transgressor of law. Thus
λαλεῖτε καὶ οὕτως ποιεῖτε ὡς
be you speaking and thus be you doing as
διὰ νόμου ἐλευθερίας μέλλοντες
through law of freedom being about
κρίνεσθαι. 13 ἡ γὰρ κρίσις
to be being judged. The for judgment
ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος·
unmerciful to the (one) not having done mercy;
κατακαυχᾶται ἔλεος κρίσεως.
is boasting down mercy of judgment.
14 Τί ὄφελος, ἀδελφοί μου, ἐὰν πίστιν
What benefit, brothers of me, if ever faith
λέγῃ τις ἔχειν ἔργα δὲ μὴ
may be saying someone to be having works but not
ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι
he may be having? Not is able the faith to save
αὐτόν; 15 ἐὰν ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ
him? If ever brother or sister naked (ones)
ὑπάρχωσιν καὶ λειπόμενοι τῆς ἐφημέρου
are existing and lacking of the daily
τροφῆς, 16 εἴπῃ δέ τις αὐτοῖς
nourishment, should say but someone to them
ἐξ ὑμῶν Ὑπάγετε ἐν εἰρήνῃ,
out of you Be you going under in peace,
θερμαίνεσθε καὶ χορτάζεσθε, μὴ
be you being warmed and be you being satisfied, not
δῶτε δὲ αὐτοῖς τὰ
you should give but to them the
ἐπιτήδεια τοῦ σώματος, τί
(things) upon (the) pleasant of the body, what
ὄφελος; 17 οὕτως καὶ ἡ πίστις, ἐὰν μὴ
benefit? Thus also the faith, if ever not
ἔχῃ ἔργα, νεκρά ἐστιν καθ'
it may be having works, dead is according to
ἑαυτήν.
itself.
18 ἀλλ' ἐρεῖ τις Σὺ πίστιν ἔχεις
But will say someone You faith are having
κἀγὼ ἔργα ἔχω. δεῖξόν μοι τὴν
and I works I am having. Show you to me the

11 For he who
said: "You must not
commit adultery,"
said also: "You must
not murder." If, now,
you do not commit
adultery but you do
murder, you have
become a transgressor
of law. 12 Keep
on speaking in such
a way and keep on
doing in such a way
as those do who are
going to be judged
by the law of a free
people. 13 For the
one that does not
practice mercy will
have [his] judgment
without mercy. Mercy
exults triumphantly
over judgment.
14 Of what benefit
is it, my brothers, if
a certain one says he
has faith but he does
not have works? That
faith cannot save
him, can it? 15 If
a brother or a sister
is in a naked state
and lacking the food
sufficient for the day,
16 yet a certain one
of you says to them:
"Go in peace, keep
warm and well fed,"
but you do not give
them the necessities
for [their] body, of
what benefit is it?
17 Thus, too, faith,
if it does not have
works, is dead in
itself.
18 Nevertheless, a
certain one will say:
"You have faith, and I
have works. Show me

πίστιν σου χωρὶς τῶν ἔργων, κἀγώ σοι
faith of you apart from the works, and I to you

δείξω ἐκ τῶν ἔργων μου τὴν πίστιν.
I shall show out of the works of me the faith.

19 σὺ πιστεύεις ὅτι εἷς θεὸς ἔστιν; καλῶς
You are believing that one God is? Finely

ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ
you are doing; also the demons are believing and

φρίσσουσιν. 20 θέλεις δὲ
they are bristling up. Are you willing but

γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις
to know, O man empty, that the faith

χωρὶς τῶν ἔργων ἀργή ἐστιν;
apart from the works ineffective is?

21 Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων
Abraham the father of us not out of works

ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υἱὸν
was he justified, having borne up Isaac the son

αὐτοῦ ἐπὶ τὸ θυσιαστήριον;
of him upon the altar?

22 βλέπεις ὅτι ἡ πίστις
You are looking at that the faith

συνήργει τοῖς ἔργοις αὐτοῦ καὶ
was working together to the works of him and

ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη,
out of the works the faith was perfected,

23 καὶ ἐπληρώθη ἡ γραφὴ ἡ
and was fulfilled the scripture the (one)

λέγουσα Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ,
saying Believed but Abraham to the God,

καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, καὶ
and it was reckoned to him into righteousness, and

φίλος θεοῦ ἐκλήθη.
friend of God he was called.

24 ὁρᾶτε ὅτι ἐξ ἔργων
You are seeing that out of works

δικαιοῦται ἄνθρωπος καὶ οὐκ ἐκ πίστεως
is being justified man and not out of faith

μόνον. 25 ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη
only. Likewise but also Rahab the harlot

οὐκ ἐξ ἔργων ἐδικαιώθη,
not out of works she was justified,

ὑποδεξαμένη τοὺς ἀγγέλους καὶ
having received under the messengers and

ἑτέρᾳ ὁδῷ ἐκβαλοῦσα; 26 ὥσπερ τὸ
to different way having thrust out? As-even the

your faith apart from
the works, and I shall
show you my faith by
my works." 19 You
believe there is one
God, do you? You
are doing quite well.
And yet the demons
believe and shudder.
20 But do you care to
know, O empty man,
that faith apart from
works is inactive?
21 Was not Abraham
our father declared
righteous by works
after he had offered
up Isaac his son upon
the altar? 22 You
behold that [his] faith
worked along with his
works and by [his]
works [his] faith was
perfected, 23 and
the scripture was
fulfilled which says:
"Abraham put faith
in Jehovah,* and it
was counted to him
as righteousness," and
he came to be called
"Jehovah's" friend."
24 You see that a
man is to be declared
righteous by works,
and not by faith
alone. 25 In the
same manner was not
also Ra'hab the harlot
declared righteous
by works, after she
had received the
messengers hospitably
and sent them out
by another way?
26 Indeed, as the

23* Jehovah, J14,17,20,22; God, ℵABVgSyp. 23" Jehovah's, J17; God's, ℵABVgSyp.

σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτως
body apart from spirit dead it is, thus

καὶ ἡ πίστις χωρὶς ἔργων νεκρά ἐστιν.
also the faith apart from works dead it is.

3 Μὴ πολλοὶ διδάσκαλοι γίνεσθε,
Not many teachers be YOU becoming,

ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρίμα
brothers of me, having known that greater judgment

λημψόμεθα· 2 πολλὰ γὰρ
we shall receive; many (things) for

πταίομεν ἅπαντες. εἴ τις ἐν λόγῳ οὐ
we are tripping all (ones). If anyone in word not

πταίει, οὗτος τέλειος ἀνήρ, δυνατὸς
is tripping, this perfect male person able

χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. 3 εἰ δὲ
to lead by bridle also whole the body. If but

τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα
of the horses the bridles into the mouths

βάλλομεν εἰς τὸ πείθεσθαι αὐτοὺς
we are thrusting into the to be obeying them

ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν
to us, also whole the body of them

μετάγομεν. 4 ἰδοὺ καὶ τὰ πλοῖα,
we are leading across. Look! Also the boats,

τηλικαῦτα ὄντα καὶ ὑπὸ ἀνέμων σκληρῶν
so big (ones) being and by winds hard

ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου
being driven, is being led across by least

πηδαλίου ὅπου ἡ ὁρμὴ τοῦ
rudder-oar where the onrush of the

εὐθύνοντος βούλεται·
one making straight is wishing;

5 οὕτως καὶ ἡ γλῶσσα μικρὸν μέλος
thus also the tongue little member

ἐστὶν καὶ μεγάλα αὐχεῖ. ἰδοὺ
is and great (things) is bragging. Look!

ἡλίκον πῦρ ἡλίκην ὕλην
Of what size fire of what size wood (land)

ἀνάπτει· 6 καὶ ἡ γλῶσσα πῦρ, ὁ
is kindling up; also the tongue fire, the

κόσμος τῆς ἀδικίας ἡ γλῶσσα
world of the unrighteousness the tongue

καθίσταται ἐν τοῖς μέλεσιν ἡμῶν,
is made to stand down in the members of us,

ἡ σπιλοῦσα ὅλον τὸ σῶμα καὶ
the (one) spotting up whole the body and

φλογίζουσα τὸν τροχὸν τῆς γενέσεως καὶ
setting aflame the wheel of the birth and

φλογιζομένη ὑπὸ τῆς γεέννης. 7 πᾶσα γὰρ
being set aflame by the Gehenna. Every for

body without spirit
is dead, so also faith
without works is dead.

3 Not many of YOU
should become
teachers, my brothers,
knowing that we
shall receive heavier
judgment. 2 For
we all stumble many
times. If anyone does
not stumble in word,
this one is a perfect
man, able to bridle
also [his] whole body.
3 If we put bridles in
the mouths of horses
for them to obey us,
we manage also their
whole body. 4 Look!
Even boats, although
they are so big and
are driven by hard
winds, are steered by
a very small rudder to
where the inclination
of the man at the
helm wishes.

5 So, too, the
tongue is a little
member and yet
makes great brags.
Look! How little a fire
it takes to set so great
a woodland on fire!
6 Well, the tongue is
a fire. The tongue is
constituted a world
of unrighteousness
among our members,
for it spots up all
the body and sets
the wheel of natural
life aflame and it is
set aflame by Ge-
hen'na. 7 For every

φύσις θηρίων τε καὶ πετεινῶν
nature of wild beasts and and of birds
ἑρπετῶν τε καὶ ἐναλίων
of creeping (things) and and of things in the sea
δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ
is being tamed and has been tamed to the nature the
ἀνθρωπίνῃ· 8 τὴν δὲ γλῶσσαν οὐδεὶς
belonging to man; the but tongue no one
δαμάσαι δύναται ἀνθρώπων· ἀκατάστατον
to tame is able of men; unsettled
κακόν, μεστὴ ἰοῦ θανατηφόρου. 9 ἐν
bad (thing), full of poison death-bearing. In
αὐτῇ εὐλογοῦμεν τὸν κύριον καὶ πατέρα, καὶ
it we are blessing the Lord and Father, and
ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώπους
in it we are cursing down the men
τοὺς καθ' ὁμοίωσιν θεοῦ
the (ones) according to likeness of God
γεγονότας· 10 ἐκ τοῦ αὐτοῦ
having come to be; out of the very
στόματος ἐξέρχεται εὐλογία καὶ κατάρα.
mouth is coming out blessing and cursing.
οὐ χρή, ἀδελφοί μου, ταῦτα
Not there is need, brothers of me, these (things)
οὕτως γίνεσθαι. 11 μήτι ἡ πηγὴ
thus to be coming to be. Not-any the fountain
ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ
out of the very peephole bubbles up the
γλυκὺ καὶ τὸ πικρόν; 12 μὴ δύναται,
sweet and the bitter? Not is it able,
ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι ἢ
brothers of me, fig [tree] olives to make or
ἄμπελος σῦκα; οὔτε ἁλυκὸν γλυκὺ ποιῆσαι
vine figs? Neither salt sweet to make
ὕδωρ.
water.
13 Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν;
Who wise and well knowing in you?
δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ
Let him show out of the fine conduct the
ἔργα αὐτοῦ ἐν πραΰτητι σοφίας. 14 εἰ δὲ
works of him in mildness of wisdom. If but
ζῆλον πικρὸν ἔχετε καὶ ἐριθίαν
jealousy bitter you are having and contentiousness
ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε
in the heart of you, not be you boasting down
καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. 15 οὐκ
and be you lying down on the truth. Not

species of wild beast
as well as bird and
creeping thing and
sea creature is to be
tamed and has been
tamed by humankind.
8 But the tongue, not
one of mankind can
get it tamed. An un-
ruly injurious thing, it
is full of death-dealing
poison. 9 With it we
bless Jehovah,* even
[the] Father, and yet
with it we curse men
who have come into
existence "in the like-
ness of God." 10 Out
of the same mouth
come forth blessing
and cursing.
It is not proper,
my brothers, for
these things to go
on occurring this
way. 11 A fountain
does not cause the
sweet and the bitter
to bubble out of the
same opening, does it?
12 My brothers, a fig
tree cannot produce
olives or a vine figs,
can it? Neither can
salt water produce
sweet water.
13 Who is wise
and understanding
among YOU? Let him
show out of his fine
conduct his works
with a mildness that
belongs to wisdom.
14 But if YOU have
bitter jealousy and
contentiousness in
YOUR hearts, do not
be bragging and
lying against the
truth. 15 This

9* Jehovah, J[18,23]; God, Vg[c]Sy[h]; the Lord, ℵABC.

ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη,
is this the wisdom from upward coming down,
ἀλλὰ ἐπίγειος, ψυχική, δαιμονιώδης· 16 ὅπου
but earthly, soulical, demonic; where
γὰρ ζῆλος καὶ ἐριθία, ἐκεῖ
for jealousy and contentiousness, there
ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.
unsettled state and every vile thing.
17 ἡ δὲ ἄνωθεν σοφία πρῶτον
The but from upward wisdom first
μὲν ἁγνή ἐστιν, ἔπειτα εἰρηνική,
indeed chaste is, thereupon peaceable,
ἐπιεικής, εὐπειθής, μεστὴ ἐλέους καὶ
yielding, ready to obey, full of mercy and
καρπῶν ἀγαθῶν, ἀδιάκριτος,
of fruits good, not judging through,
ἀνυπόκριτος· 18 καρπὸς δὲ δικαιοσύνης
unhypocritical; fruit but of righteousness
ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν
in peace is being sown to the (ones) making
εἰρήνην.
peace.
4 Πόθεν πόλεμοι καὶ πόθεν μάχαι
Wherefrom wars and wherefrom fights
ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν
in you? Not herefrom, out of the pleasures
ὑμῶν τῶν στρατευομένων ἐν τοῖς
of you the (ones) doing military service in the
μέλεσιν ὑμῶν; 2 ἐπιθυμεῖτε, καὶ οὐκ
members of you? You are desiring, and not
ἔχετε· φονεύετε καὶ
you are having; you are murdering and
ζηλοῦτε, καὶ οὐ δύνασθε
you are being jealous, and not you are able
ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε.
to obtain; you are fighting and you are warring.
οὐκ ἔχετε διὰ τὸ μὴ αἰτεῖσθαι
Not you are having through the not to be asking
ὑμᾶς· 3 αἰτεῖτε καὶ οὐ λαμβάνετε,
you; you are asking and not you are receiving,
διότι κακῶς αἰτεῖσθε,
through which badly you are asking for selves,
ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν
in order that in the pleasures of you
δαπανήσητε.
you might spend.
4 μοιχαλίδες, οὐκ οἴδατε ὅτι
Adulteresses, not have you known that
ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ θεοῦ
the friendship of the world enmity of the God

is not the wisdom
that comes down
from above, but is
[the] earthly, animal,
demonic. 16 For
where jealousy and
contentiousness are,
there disorder and
every vile thing are.
17 But the wisdom
from above is first
of all chaste, then
peaceable, reasonable,
ready to obey, full
of mercy and good
fruits, not making
partial distinctions,
not hypocritical.
18 Moreover, the fruit
of righteousness has
its seed sown under
peaceful conditions for
those who are making
peace.
4 From what source
are there wars and
from what source are
there fights among
YOU? Are they not
from this source,
namely, from YOUR
cravings for sensual
pleasure that carry
on a conflict in YOUR
members? 2 YOU
desire, and yet YOU
do not have. YOU go
on murdering and
coveting, and yet YOU
are not able to obtain.
YOU go on fighting
and waging war. YOU
do not have because
of YOUR not asking.
3 YOU do ask, and yet
YOU do not receive,
because YOU are
asking for a wrong
purpose, that YOU may
expend [it] upon YOUR
cravings for sensual
pleasure.
4 Adulteresses,
do YOU not know
that the friendship
with the world is
enmity with God?

ἐστίν; ὃς ἐὰν οὖν βουληθῇ φίλος
is? Who if ever therefore should wish friend
εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ
to be of the world, enemy of the God
καθίσταται. 5 ἢ δοκεῖτε ὅτι
is putting self down. Or are YOU thinking that
κενῶς ἡ γραφὴ λέγει Πρὸς φθόνον
emptily the scripture is saying Toward envy
ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκισεν ἐν ἡμῖν;
is longing the spirit which dwelt down in us?
6 μείζονα δὲ δίδωσιν χάριν·
Greater but he is giving undeserved kindness;
διὸ λέγει Ὁ θεὸς
through which it is saying The God
ὑπερηφάνοις ἀντιτάσσεται
to superior appearing (ones) is ranging self against
ταπεινοῖς δὲ δίδωσιν χάριν.
to lowly (ones) but he is giving undeserved kindness.
7 Ὑποτάγητε οὖν τῷ θεῷ·
Be YOU subjected therefore to the God;
ἀντίστητε δὲ τῷ διαβόλῳ, καὶ
stand YOU against but to the Devil, and
φεύξεται ἀφ' ὑμῶν· 8 ἐγγίσατε τῷ
he will flee from YOU; draw YOU near to the
θεῷ, καὶ ἐγγίσει ὑμῖν. καθαρίσατε
God, and he will draw near to YOU. Cleanse YOU
χεῖρας, ἁμαρτωλοί, καὶ ἁγνίσατε καρδίας,
hands, sinners, and purify YOU hearts,
δίψυχοι. 9 ταλαιπωρήσατε
two-souled (ones). Be YOU affected with misery
καὶ πενθήσατε καὶ κλαύσατε· ὁ γέλως
and mourn YOU and weep YOU; the laughter
ὑμῶν εἰς πένθος μετατραπήτω καὶ
of YOU into mourning let it be turned across and
ἡ χαρὰ εἰς κατήφειαν·
the joy into looking downcast;
10 ταπεινώθητε ἐνώπιον Κυρίου, καὶ
be YOU made lowly in sight of Lord, and
ὑψώσει ὑμᾶς.
he will put high up YOU.
11 Μὴ καταλαλεῖτε ἀλλήλων,
Not be YOU speaking down of one another,
ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ ἢ
brothers; the (one) speaking down of brother or
κρίνων τὸν ἀδελφὸν αὐτοῦ καταλαλεῖ
judging the brother of him he is speaking down
νόμου καὶ κρίνει νόμον· εἰ δὲ νόμον
of law and he is judging law; if but law

Whoever, therefore,
wants to be a friend of
the world is constitut-
ing himself an enemy
of God. 5 Or does it
seem to YOU that the
scripture says to no
purpose: "It is with a
tendency to envy that
the spirit which has
taken up residence
within us keeps
longing"? 6 However,
the undeserved
kindness which he
gives is greater. Hence
it says: "God opposes
the haughty ones, but
he gives undeserved
kindness to the
humble ones."
7 Subject your-
selves, therefore, to
God; but oppose the
Devil, and he will flee
from YOU. 8 Draw
close to God, and he
will draw close to YOU.
Cleanse YOUR hands,
YOU sinners, and
purify YOUR hearts,
YOU indecisive ones.
9 Give way to misery
and mourn and weep.
Let YOUR laughter be
turned into mourning,
and [YOUR] joy into
dejection. 10 Hum-
ble yourselves in the
eyes of Jehovah,* and
he will exalt YOU.
11 Quit speaking
against one another,
brothers. He who
speaks against a
brother or judges
his brother speaks
against law and
judges law. Now if

10* Jehovah, J[7,8,13,14,16-18,22,23]; Lord, ℵABVgSy[p].

κρίνεις, οὐκ εἶ ποιητὴς νόμου
you are judging, not you are doer of law
ἀλλὰ κριτής. 12 εἷς ἔστιν νομοθέτης καὶ
but judge. One is law-putter and
κριτής, ὁ δυνάμενος σῶσαι καὶ
judge, the (one) being able to save and
ἀπολέσαι· σὺ δὲ τίς εἶ, ὁ κρίνων
to destroy; you but who are you, the (one) judging
τὸν πλησίον;
the neighbor?
13 Ἄγε νῦν οἱ λέγοντες Σήμερον
Be going now the (ones) saying Today
ἢ αὔριον πορευσόμεθα εἰς τήνδε τὴν
or tomorrow we will go our way into the-but the
πόλιν καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν καὶ
city and we shall do there year and
ἐμπορευσόμεθα καὶ κερδήσομεν·
we shall be going way in and we shall make gain;
14 οἵτινες οὐκ ἐπίστασθε τῆς αὔριον
who not YOU are knowing of the tomorrow
ποία ἡ ζωὴ ὑμῶν· ἀτμὶς γάρ ἐστε
of what sort the life of YOU; mist for YOU are
πρὸς ὀλίγον φαινομένη, ἔπειτα καὶ
toward little [time] appearing, thereupon also
ἀφανιζομένη· 15 ἀντὶ τοῦ λέγειν
disappearing; instead of the to be saying
ὑμᾶς Ἐὰν ὁ κύριος θέλῃ, καὶ
YOU If ever the Lord may be willing, also
ζήσομεν καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο.
we shall live and we shall do this or that.
16 νῦν δὲ καυχᾶσθε ἐν ταῖς
Now but YOU are boasting in the
ἀλαζονίαις ὑμῶν· πᾶσα καύχησις τοιαύτη
self-assumptions of YOU; every boasting such
πονηρά ἐστιν. 17 εἰδότι
wicked is. To (one) having known
οὖν καλὸν ποιεῖν καὶ μὴ ποιοῦντι,
therefore fine to be doing and not to (one) doing,
ἁμαρτία αὐτῷ ἐστιν.
sin to him it is.
5 Ἄγε νῦν οἱ πλούσιοι, κλαύσατε
Be going now the rich (ones), weep YOU
ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις ὑμῶν
howling upon the miseries of YOU
ταῖς ἐπερχομέναις. 2 ὁ πλοῦτος
to the (ones) coming upon. The riches
ὑμῶν σέσηπεν, καὶ τὰ ἱμάτια ὑμῶν
of YOU has rotted, and the outer garments of YOU

you judge law, you
are, not a doer of
law, but a judge.
12 One there is that
is lawgiver and judge,
he who is able to
save and to destroy.
But you, who are you
to be judging [your]
neighbor?
13 Come, now, YOU
who say: "Today or
tomorrow we will
journey to this city
and will spend a year
there, and we will
engage in business
and make profits,"
14 whereas YOU do
not know what YOUR
life will be tomorrow.
For YOU are a mist
appearing for a little
while and then disap-
pearing. 15 Instead,
YOU ought to say: "If
Jehovah* wills, we
shall live and also do
this or that." 16 But
now YOU take pride
in YOUR self-assuming
brags. All such taking
of pride is wicked.
17 Therefore, if one
knows how to do what
is right and yet does
not do it, it is a sin
for him.
5 Come, now, YOU
rich [men], weep,
howling over YOUR
miseries that are
coming upon YOU.
2 YOUR riches have
rotted, and YOUR
outer garments

15* Jehovah, J[7,8,13,14,16-18,22,23]; the Lord, ℵABVgSy[p].

σητόβρωτα γέγονεν, 3 ὁ χρυσὸς ὑμῶν
moth-eaten it has become, the gold of YOU

καὶ ὁ ἄργυρος κατίωται, καὶ ὁ
and the silver has been rusted down, and the

ἰὸς αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται καὶ
rust of them into witness to YOU will be and

φάγεται τὰς σάρκας ὑμῶν; ὡς πῦρ
it will eat the fleshes of YOU; as fire

ἐθησαυρίσατε ἐν ἐσχάταις ἡμέραις. 4 ἰδοὺ
YOU treasured up in last days. Look!

ὁ μισθὸς τῶν ἐργατῶν τῶν
The wages of the workers the (ones)

ἀμησάντων τὰς χώρας ὑμῶν ὁ
having reaped the land areas of YOU the [wages]

ἀφυστερημένος ἀφ' ὑμῶν
having been made behind from from YOU

κράζει, καὶ αἱ βοαὶ τῶν
is crying out, and the loud cries of the (ones)

θερισάντων εἰς τὰ ὦτα Κυρίου Σαβαὼθ
having harvested into the ears of Lord Sabaoth

εἰσελήλυθαν· 5 ἐτρυφήσατε ἐπὶ τῆς
they have entered; YOU lived in luxury upon the

γῆς καὶ ἐσπαταλήσατε, ἐθρέψατε
earth and YOU behaved voluptuously, YOU nourished

τὰς καρδίας ὑμῶν ἐν ἡμέρᾳ σφαγῆς.
the hearts of YOU in day of slaughter.

6 κατεδικάσατε, ἐφονεύσατε τὸν
YOU condemned, YOU murdered the

δίκαιον. οὐκ ἀντιτάσσεται
righteous (one). Not he is ranging self up against

ὑμῖν;
YOU?

7 Μακροθυμήσατε οὖν, ἀδελφοί, ἕως
Be YOU long in spirit therefore, brothers, until

τῆς παρουσίας τοῦ κυρίου. ἰδοὺ ὁ
the presence of the Lord. Look! The

γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν
farmer is receiving out the precious fruit

τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ ἕως
of the earth, being long in spirit upon it until

λάβῃ πρόϊμον καὶ ὄψιμον.
he might receive early and late [rain].

8 μακροθυμήσατε καὶ ὑμεῖς,
Be YOU long in spirit also YOU,

στηρίξατε τὰς καρδίας ὑμῶν, ὅτι
make YOU fix firmly the hearts of YOU, because

ἡ παρουσία τοῦ κυρίου ἤγγικεν.
the presence of the Lord has drawn near.

have become moth-
eaten. 3 YOUR gold
and silver are rusted
away, and their rust
will be as a witness
against YOU and will
eat YOUR fleshy parts.
Something like fire is
what YOU have stored
up in the last days.
4 Look! The wages
due the workers who
harvested YOUR fields
but which are held up
by YOU, keep crying
out, and the calls
for help on the part
of the reapers have
entered into the ears
of Jehovah* of armies.
5 You have lived in
luxury upon the earth
and have gone in for
sensual pleasure. You
have fattened YOUR
hearts on the day of
slaughter. 6 YOU
have condemned, YOU
have murdered the
righteous one. Is he
not opposing YOU?
7 Exercise patience,
therefore, brothers,
until the presence of
the Lord. Look! The
farmer keeps waiting
for the precious fruit
of the earth, exercis-
ing patience over it
until he gets the early
rain and the late rain.
8 You too exercise
patience; make YOUR
hearts firm, because
the presence of the
Lord has drawn close.

4* Jehovah, $J^{7,8,11-14,16-18,22-24}$; Lord, ℵABVgSy^{p}.

9 μὴ στενάζετε, ἀδελφοί, κατ'
Not YOU be groaning, brothers, down on

ἀλλήλων, ἵνα μὴ κριθῆτε·
one another, in order that not YOU might be judged;

ἰδοὺ ὁ κριτὴς πρὸ τῶν θυρῶν
look! the judge before the doors

ἕστηκεν. 10 ὑπόδειγμα λάβετε,
has been standing. Example take YOU,

ἀδελφοί, τῆς κακοπαθίας καὶ τῆς
brothers, of the suffering of bad and of the

μακροθυμίας τοὺς προφήτας, οἳ ἐλάλησαν
longness of spirit the prophets, who spoke

ἐν τῷ ὀνόματι Κυρίου. 11 ἰδοὺ
in the name of Lord. Look!

μακαρίζομεν τοὺς
We are pronouncing happy the (ones)

ὑπομείναντας· τὴν ὑπομονὴν Ἰὼβ
having remained under; the endurance of Job

ἠκούσατε, καὶ τὸ τέλος Κυρίου εἴδετε,
YOU heard, and the end of Lord YOU saw,

ὅτι πολύσπλαγχνός ἐστιν ὁ κύριος καὶ
that having much bowel is the Lord and

οἰκτίρμων.
compassionate.

12 Πρὸ πάντων δέ, ἀδελφοί μου,
Before all (things) but, brothers of me,

μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε
not be YOU swearing, neither the heaven nor

τὴν γῆν μήτε ἄλλον τινὰ ὅρκον· ἤτω
the earth nor other any oath; let it be

δὲ ὑμῶν τό Ναί ναὶ καὶ τό Οὔ οὔ,
but of YOU the Yes Yes and the No No,

ἵνα μὴ ὑπὸ κρίσιν πέσητε.
in order that not under judgment YOU might fall.

13 Κακοπαθεῖ τις ἐν ὑμῖν;
Is suffering bad anyone in YOU?

προσευχέσθω· εὐθυμεῖ τις;
Let him be praying; is being well in spirit anyone?

ψαλλέτω. 14 ἀσθενεῖ τις
Let him be singing psalms. Is being sick anyone

ἐν ὑμῖν; προσκαλεσάσθω τοὺς
in YOU? Let him call toward self the

πρεσβυτέρους τῆς ἐκκλησίας, καὶ
older men of the ecclesia, and

προσευξάσθωσαν ἐπ' αὐτὸν ἀλείψαντες
let them pray upon him having greased

9 Do not heave
sighs against one
another, brothers, so
that YOU do not get
judged. Look! The
Judge is standing
before the doors.
10 Brothers, take
as a pattern of the
suffering of evil and
the exercising of
patience the prophets,
who spoke in the
name of Jehovah.*
11 Look! We pro-
nounce happy those
who have endured.
You have heard of the
endurance of Job and
have seen the outcome
Jehovah* gave, that
Jehovah# is very
tender in affection
and merciful.
12 Above all things,
though, my brothers,
stop swearing, yes,
either by heaven or by
earth or by any other
oath. But let YOUR
Yes mean Yes, and
YOUR *No*, No, so that
YOU do not fall under
judgment.
13 Is there anyone
suffering evil among
YOU? Let him carry on
prayer. Is there any-
one in good spirits?
Let him sing psalms.
14 Is there anyone
sick among YOU? Let
him call the older
men* of the congre-
gation to [him], and
let them pray over
him, greasing [him]

10*, 11# Jehovah, $J^{7,8,13,14,16-18,22-24}$; (the) Lord, ℵABVgSy^{p}. 11* Jehovah, $J^{7,8,13,14,16,18,22-24}$; Lord, ℵABVgSy^{p}. 14* Or, "elders."

ἐλαίῳ ἐν τῷ ὀνόματι τοῦ κυρίου· 15 καὶ ἡ
to oil in the name of the Lord; and the
εὐχὴ τῆς πίστεως σώσει τὸν
prayer of the faith will save the (one)
κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ κύριος.
being tired, and will raise up him the Lord.
κἂν ἁμαρτίας ᾖ πεποιηκώς,
Also if ever sins he may be having done,
ἀφεθήσεται αὐτῷ.
it will be let go off to him.
16 ἐξομολογεῖσθε οὖν ἀλλήλοις
Be confessing YOU out therefore to one another
τὰς ἁμαρτίας καὶ προσεύχεσθε ὑπὲρ
the sins and be YOU praying over
ἀλλήλων, ὅπως ἰαθῆτε. πολὺ
one another, so that YOU might be healed. Much
ἰσχύει δέησις δικαίου
is having strength supplication of righteous (one)
ἐνεργουμένη. 17 Ἠλείας ἄνθρωπος ἦν
being at work in. Elijah man was
ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο
of like passions to us, and to prayer he prayed
τοῦ μὴ βρέξαι, καὶ οὐκ ἔβρεξεν ἐπὶ
of the not to moisten, and not it moistened upon
τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ·
the earth years three and months six;
18 καὶ πάλιν προσηύξατο, καὶ ὁ οὐρανὸς
and again he prayed, and the heaven
ὑετὸν ἔδωκεν καὶ ἡ γῆ ἐβλάστησεν τὸν
rain gave and the earth sprouted the
καρπὸν αὐτῆς.
fruit of it.
19 Ἀδελφοί μου, ἐάν τις ἐν
Brothers of me, if ever anyone in
ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας
YOU should be made to err from the truth
καὶ ἐπιστρέψῃ τις αὐτόν,
and should turn upon anyone him,
20 γινώσκετε ὅτι ὁ
be YOU knowing that the (one)
ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης
having turned upon sinner out of error
ὁδοῦ αὐτοῦ σώσει ψυχὴν αὐτοῦ ἐκ
of way of him will save soul of him out of
θανάτου καὶ καλύψει πλῆθος ἁμαρτιῶν.
death and will cover multitude of sins.

with oil in the name
of Jehovah.* 15 And
the prayer of faith
will make the indis-
posed one well, and
Jehovah* will raise
him up. Also, if he
has committed sins, it
will be forgiven him.
16 Therefore openly
confess YOUR sins to
one another and pray
for one another, that
YOU may get healed.
A righteous man's
supplication, when it
is at work,* has much
force. 17 E·li′jah was
a man with feelings
like ours, and yet in
prayer he prayed for
it not to rain; and
it did not rain upon
the land for three
years and six months.
18 And he prayed
again, and the heaven
gave rain and the land
put forth its fruit.
19 My brothers, if
anyone among YOU is
misled from the truth
and another turns him
back, 20 know that
he who turns a sinner
back from the error of
his way will save his
soul from death and
will cover a multitude
of sins.

14* Jehovah, J7,8,13,14,16-18,22; the Lord, אAVg. 15* Jehovah, J7,8,13,14,16-18,22,23; the Lord, אABVg. 16* Or, "when rendered with earnestness."

ΠΕΤΡΟΥ Α
OF PETER 1

1 Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ
Peter apostle of Jesus Christ
ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς
to chosen (ones) alien residents of dispersion
Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας,
of Pontus, of Galatia, of Cappadocia, of Asia,
καὶ Βιθυνίας, 2 κατὰ πρόγνωσιν
and of Bithynia, according to foreknowledge
θεοῦ πατρός, ἐν ἁγιασμῷ πνεύματος,
of God Father, in sanctification of spirit,
εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ
into obedience and sprinkling of blood of Jesus
Χριστοῦ·
Christ;
χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to YOU and peace
πληθυνθείη.
may it be multiplied.
3 Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ
Blessed the God and Father of the
κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ
Lord of us of Jesus Christ, the (one)
κατὰ τὸ πολὺ αὐτοῦ ἔλεος
according to the much of him mercy
ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν
having generated again us into hope living
δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ
through resurrection of Jesus Christ out of
νεκρῶν, 4 εἰς κληρονομίαν ἄφθαρτον
dead (ones), into inheritance incorruptible
καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην
and undefiled and unfading, having been kept
ἐν οὐρανοῖς εἰς ὑμᾶς 5 τοὺς ἐν δυνάμει
in heavens into YOU the (ones) in power
θεοῦ φρουρουμένους διὰ πίστεως
of God being kept under watch through faith
εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι
into salvation ready to be revealed
ἐν καιρῷ ἐσχάτῳ. 6 ἐν ᾧ
in appointed time last. In which
ἀγαλλιᾶσθε, ὀλίγον ἄρτι εἰ
YOU are exulting, little [while] right now if

1 Peter, an apostle of
Jesus Christ, to the
temporary residents
scattered about in
Pon′tus, Ga·la′ti·a,
Cap·pa·do′ci·a, Asia,
and Bi·thyn′i·a, to
the ones chosen
2 according to the
foreknowledge of
God the Father, with
sanctification by the
spirit, for the purpose
of their being obedient
and sprinkled with
the blood of Jesus
Christ:
May undeserved
kindness and peace be
increased to YOU.
3 Blessed be the
God and Father of our
Lord Jesus Christ, for
according to his great
mercy he gave us a
new birth to a living
hope through the
resurrection of Jesus
Christ from the dead,
4 to an incorruptible
and undefiled and
unfading inheritance.
It is reserved in the
heavens for YOU,
5 who are being
safeguarded by God's
power through faith
for a salvation ready
to be revealed in the
last period of time.
6 In this fact YOU
are greatly rejoicing,
though for a little
while at present, if

δέον λυπηθέντες ἐν ποικίλοις
being binding having been grieved in various
πειρασμοῖς, 7 ἵνα τὸ δοκίμιον ὑμῶν
trials, in order that the proof of you
τῆς πίστεως πολυτιμότερον χρυσίου
of the faith much more precious of gold
τοῦ ἀπολλυμένου διὰ πυρὸς δὲ
of the (one) destroying self through fire but
δοκιμαζομένου εὑρεθῇ εἰς
of (one) being proved it might be found into
ἔπαινον καὶ δόξαν καὶ τιμὴν ἐν ἀποκαλύψει
praise and glory and honor in revelation
Ἰησοῦ Χριστοῦ. 8 ὃν οὐκ ἰδόντες
of Jesus Christ. Whom not having seen
ἀγαπᾶτε, εἰς ὃν ἄρτι μὴ
YOU are loving, into whom right now not
ὁρῶντες πιστεύοντες δὲ ἀγαλλιᾶτε
seeing believing but YOU are exulting
χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ,
to joy unspeakable and having been glorified,
9 κομιζόμενοι τὸ τέλος τῆς πίστεως
carrying off for selves the end of the faith
σωτηρίαν ψυχῶν.
salvation of souls.

10 Περὶ ἧς σωτηρίας ἐξεζήτησαν
About which salvation they sought out
καὶ ἐξηραύνησαν προφῆται οἱ
and searched out prophets the (ones)
περὶ τῆς εἰς ὑμᾶς χάριτος
about the into YOU undeserved kindness
προφητεύσαντες, 11 ἐραυνῶντες εἰς τίνα ἢ
having prophesied, searching into what or
ποῖον καιρὸν ἐδήλου
what sort of appointed time was making evident
τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ
the in them spirit of Christ
προμαρτυρόμενον τὰ εἰς Χριστὸν
witnessing beforehand about the into Christ
παθήματα καὶ τὰς μετὰ ταῦτα
sufferings and the after these (things)
δόξας· 12 οἷς ἀπεκαλύφθη ὅτι
glories; to which (ones) it was revealed that
οὐχ ἑαυτοῖς ὑμῖν δὲ διηκόνουν
not to themselves to YOU but they were serving
αὐτά, ἃ νῦν
them, which (things) now
ἀνηγγέλη ὑμῖν διὰ τῶν
was announced to YOU through the (ones)

it must be, YOU have
been grieved by
various trials, 7 in
order that the tested
quality of YOUR faith,
of much greater
value than gold that
perishes despite its
being proved by fire,
may be found a cause
for praise and glory
and honor at the
revelation of Jesus
Christ. 8 Though
YOU never saw him,
YOU love him. Though
YOU are not looking
upon him at present,
yet YOU exercise
faith in him and are
greatly rejoicing with
an unspeakable and
glorified joy, 9 as
YOU receive the end of
YOUR faith, the salva-
tion of YOUR souls.
10 Concerning
this very salvation a
diligent inquiry and
a careful search were
made by the prophets
who prophesied
about the undeserved
kindness meant for
YOU. 11 They kept
on investigating what
particular season
or what sort of
[season] the spirit in
them was indicating
concerning Christ
when it was bearing
witness beforehand
about the sufferings
for Christ and about
the glories to follow
these. 12 It was
revealed to them that,
not to themselves,
but to YOU, they were
ministering the things
that have now been
announced to YOU
through those who

εὐαγγελισαμένων ὑμᾶς πνεύματι
having declared good news to YOU to spirit
ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ,
holy having been sent forth from heaven,
εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι
into which (things) are desiring angels
παρακύψαι.
to stoop beside.

13 Διὸ ἀναζωσάμενοι
Through which having girded up for selves
τὰς ὀσφύας τῆς διανοίας ὑμῶν,
the loins of the mental perception of YOU,
νήφοντες τελείως, ἐλπίσατε ἐπὶ τὴν
being sober perfectly, hope YOU upon the
φερομένην ὑμῖν χάριν ἐν
being borne to YOU undeserved kindness in
ἀποκαλύψει Ἰησοῦ Χριστοῦ. 14 ὡς τέκνα
revelation of Jesus Christ. As children
ὑπακοῆς, μὴ συνσχηματιζόμενοι
of obedience, not fashioning yourselves with
ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν
to the formerly in the ignorance of YOU
ἐπιθυμίαις, 15 ἀλλὰ κατὰ τὸν
to desires, but according to the (one)
καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ
having called YOU holy (one) also very (ones)
ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε,
holy (ones) in all conduct YOU become,
16 διότι γέγραπται ὅτι "Ἅγιοι
through which it has been written that Holy
ἔσεσθε, ὅτι ἐγὼ ἅγιος.
YOU will be, because I holy.

17 καὶ εἰ πατέρα ἐπικαλεῖσθε
And if Father YOU are calling upon
τὸν ἀπροσωπολήμπτως κρίνοντα
the (one) without reception of faces judging
κατὰ τὸ ἑκάστου ἔργον, ἐν φόβῳ
according to the of each one work, in fear
τὸν τῆς παροικίας ὑμῶν χρόνον
the of the dwelling beside of YOU time
ἀναστράφητε· 18 εἰδότες ὅτι οὐ
be YOU turned back; having known that not
φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ,
to corruptible (things), to silver or to gold,
ἐλυτρώθητε ἐκ τῆς ματαίας
YOU were freed by ransom out of the vain
ὑμῶν ἀναστροφῆς πατροπαραδότου,
of YOU conduct given along from fathers,

have declared the
good news to YOU
with holy spirit sent
forth from heaven.
Into these very things
angels are desiring to
peer.
13 Hence brace
up YOUR minds for
activity, keep YOUR
senses completely; set
YOUR hope upon the
undeserved kindness
that is to be brought
to YOU at the revela-
tion of Jesus Christ.
14 As obedient
children, quit being
fashioned according
to the desires YOU
formerly had in YOUR
ignorance, 15 but, in
accord with the Holy
One who called YOU,
do YOU also become
holy yourselves in
all [YOUR] conduct,
16 because it is
written: "You must
be holy, because I am
holy."
17 Furthermore, if
YOU are calling upon
the Father who judges
impartially according
to each one's work,
conduct yourselves
with fear during the
time of YOUR alien
residence. 18 For
YOU know that it was
not with corruptible
things, with silver
or gold, that YOU
were delivered from
YOUR fruitless form
of conduct received
by tradition from
YOUR forefathers.

19 ἀλλὰ τιμίῳ αἵματι ὡς ἀμνοῦ
but to precious blood as of lamb
ἀμώμου καὶ ἀσπίλου Χριστοῦ,
unblemished and spotless of Christ,
20 προεγνωσμένου μὲν
of (one) having been foreknown indeed
πρὸ καταβολῆς κόσμου,
before throwing down of world,
φανερωθέντος δὲ ἐπ'
of (one) having been manifested but upon
ἐσχάτου τῶν χρόνων δι' ὑμᾶς
last [part] of the times through YOU
21 τοὺς δι' αὐτοῦ πιστοὺς εἰς
the (ones) through him faithful into
θεὸν τὸν ἐγείραντα αὐτὸν ἐκ
God the (one) having raised up him out of
νεκρῶν καὶ δόξαν αὐτῷ δόντα, ὥστε
dead (ones) and glory to him having given, as-and
τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς θεόν.
the faith of YOU and hope to be into God.
22 Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ
The souls of YOU having purified in the
ὑπακοῇ τῆς ἀληθείας εἰς
obedience of the truth into
φιλαδελφίαν ἀνυπόκριτον ἐκ καρδίας
brotherly affection unhypocritical out of heart
ἀλλήλους ἀγαπήσατε ἐκτενῶς,
one another love YOU outstretchedly,
23 ἀναγεγεννημένοι οὐκ ἐκ
having been generated again not out of
σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου, διὰ
seed corruptible but incorruptible, through
λόγου ζῶντος θεοῦ καὶ μένοντος·
word of living God and remaining;
24 διότι πᾶσα σὰρξ ὡς χόρτος,
through which all flesh as vegetation,
καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου·
and all glory of it as flower of vegetation;
ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος
was dried up the vegetation, and the flower
ἐξέπεσεν· 25 τὸ δὲ ῥῆμα Κυρίου μένει
fell off; the but saying of Lord is remaining
εἰς τὸν αἰῶνα. τοῦτο δέ ἐστιν τὸ ῥῆμα
into the age. This but is the saying
τὸ εὐαγγελισθὲν εἰς
the (one) having been declared as good news into
ὑμᾶς.
YOU.

19 But it was with
precious blood,
like that of an
unblemished and
spotless lamb, even
Christ's. 20 True,
he was foreknown
before the founding
of the world, but he
was made manifest at
the end of the times
for the sake of YOU
21 who through him
are believers in God,
the one who raised
him up from the dead
and gave him glory;
so that YOUR faith and
hope might be in God.
22 Now that YOU
have purified YOUR
souls by [YOUR]
obedience to the truth
with unhypocritical
brotherly affection as
the result, love one
another intensely from
the heart. 23 For
YOU have been given
a new birth, not by
corruptible, but by
incorruptible [repro-
ductive] seed, through
the word of [the] liv-
ing and enduring God.
24 For "all flesh is
like grass, and all its
glory is like a blossom
of grass; the grass
becomes withered, and
the flower falls off,
25 but the saying of
Jehovah* endures for-
ever." Well, this is the
"saying," this which
has been declared to
YOU as good news.

25* Jehovah, J$^{7,8,13,14,16-18,20,22,23}$; Lord, ℵAB; our God, Sy^{p}.

2 Ἀποθέμενοι οὖν πᾶσαν
Having put off from selves therefore all
κακίαν καὶ πάντα δόλον καὶ ὑπόκρισιν καὶ
badness and all deceit and hypocrisy and
φθόνους καὶ πάσας καταλαλιάς, 2 ὡς
envies and all speaking down on, as
ἀρτιγέννητα βρέφη τὸ
right now generated infants the
λογικὸν ἄδολον γάλα
belonging to the word non-deceitful milk
ἐπιποθήσατε, ἵνα ἐν αὐτῷ
long YOU after, in order that in it
αὐξηθῆτε εἰς σωτηρίαν, 3 εἰ ἐγεύσασθε
YOU might grow into salvation, if YOU tasted
ὅτι χρηστὸς ὁ κύριος.
that kind the Lord.
4 πρὸς ὃν προσερχόμενοι, λίθον ζῶντα,
Toward whom coming toward, stone living,
ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον
by men indeed having been disapproved
παρὰ δὲ θεῷ ἐκλεκτὸν ἔντιμον 5 καὶ
beside but to God (one) chosen precious also
αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε
very (ones) as stones living YOU are being built up
οἶκος πνευματικὸς εἰς ἱεράτευμα ἅγιον,
house spiritual into priesthood holy,
ἀνενέγκαι πνευματικὰς θυσίας
to bear up spiritual sacrifices
εὐπροσδέκτους θεῷ διὰ Ἰησοῦ
well acceptable toward to God through Jesus
Χριστοῦ· 6 διότι περιέχει ἐν
Christ; through which it is having about in
γραφῇ Ἰδοὺ τίθημι ἐν Σιὼν λίθον
Scripture Look! I am laying in Sion stone
ἐκλεκτὸν ἀκρογωνιαῖον ἔντιμον, καὶ ὁ
chosen top cornerstone precious, and the (one)
πιστεύων ἐπ' αὐτῷ οὐ μὴ
believing upon it not not
καταισχυνθῇ.
should be shamed down.
7 ὑμῖν οὖν ἡ τιμὴ τοῖς
To YOU therefore the preciousness to the (ones)
πιστεύουσιν· ἀπιστοῦσιν δὲ λίθος
believing; to (ones) not believing but stone
ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες
which disapproved the (ones) building
οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας
this (one) became into head of corner
8 καὶ λίθος προσκόμματος καὶ πέτρα
and stone of striking toward and rock-mass

2 Accordingly, put
away all badness
and all deceitfulness
and hypocrisy and
envies and all sorts of
backbiting, 2 [and,]
as newborn infants,
form a longing for the
unadulterated milk
belonging to the word,
that through it YOU
may grow to salvation,
3 provided YOU have
tasted that the Lord is
kind.
4 Coming to him
as to a living stone,
rejected, it is true,
by men, but chosen,
precious, with God,
5 YOU yourselves
also as living stones
are being built up
a spiritual house
for the purpose of
a holy priesthood,
to offer up spiritual
sacrifices acceptable
to God through
Jesus Christ. 6 For
it is contained in
Scripture: "Look! I am
laying in Zion a stone,
chosen, a foundation
cornerstone, precious;
and no one exercising
faith in it will by
any means come to
disappointment."
7 It is to YOU,
therefore, that he is
precious, because YOU
are believers; but to
those not believing,
"the identical stone
that the builders
rejected has become
[the] head of [the]
corner," 8 and "a
stone of stumbling
and a rock-mass

σκανδάλου· οἳ προσκόπτουσιν
of fall-causing; which (ones) are striking toward
τῷ λόγῳ ἀπειθοῦντες· εἰς ὃ καὶ
to the word being disobedient; into which also
ἐτέθησαν. 9 ὑμεῖς δὲ γένος ἐκλεκτόν,
they were put. You but race chosen,
βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς
royal priesthood, nation holy, people into
περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε
procuring, so that the virtues you might declare
τοῦ ἐκ σκότους ὑμᾶς καλέσαντος
of the (one) out of darkness you having called
εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· 10 οἵ
into the wonderful of him light; who
ποτε οὐ λαὸς νῦν δὲ λαὸς θεοῦ,
sometime not people now but people of God,
οἱ οὐκ ἠλεημένοι νῦν δὲ
the (ones) not having being shown mercy now but
ἐλεηθέντες.
(ones) shown mercy.

11 Ἀγαπητοί, παρακαλῶ ὡς
Loved (ones), I am encouraging as
παροίκους καὶ παρεπιδήμους
dwellers beside and alien residents
ἀπέχεσθαι τῶν σαρκικῶν ἐπιθυμιῶν,
to be having selves from the fleshly desires,
αἵτινες στρατεύονται κατὰ τῆς
which are doing military service against the
ψυχῆς· 12 τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς
soul; the conduct of YOU in the
ἔθνεσιν ἔχοντες καλήν, ἵνα, ἐν
nations having fine, in order that, in
ᾧ καταλαλοῦσιν ὑμῶν ὡς
what (thing) they are speaking down on YOU as
κακοποιῶν, ἐκ τῶν καλῶν ἔργων
doers of bad, out of the fine works
ἐποπτεύοντες δοξάσωσι τὸν θεὸν ἐν
having eyes upon they might glorify the God in
ἡμέρᾳ ἐπισκοπῆς.
day of inspection.

13 Ὑποτάγητε πάσῃ ἀνθρωπίνῃ
Be YOU subjected to every belonging to man
κτίσει διὰ τὸν κύριον· εἴτε βασιλεῖ ὡς
creation through the Lord; whether to king as
ὑπερέχοντι, 14 εἴτε ἡγεμόσιν ὡς
to (one) being superior, or to governors as
δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν
through him being sent into vengeance

of offense." These are
stumbling because
they are disobedient
to the word. To
this very end they
were also appointed.
9 But YOU are "a
chosen race, a royal
priesthood, a holy
nation, a people for
special possession,
that YOU should
declare abroad the
excellencies" of the
one that called YOU
out of darkness into
his wonderful light.
10 For YOU were once
not a people, but are
now God's people;
YOU were those who
had not been shown
mercy, but are now
those who have been
shown mercy.
11 Beloved, I exhort
YOU as aliens and
temporary residents
to keep abstaining
from fleshly desires,
which are the very
ones that carry on a
conflict against the
soul. 12 Maintain
YOUR conduct fine
among the nations,
that, in the thing
in which they are
speaking against YOU
as evildoers, they may
as a result of YOUR
fine works of which
they are eyewitnesses
glorify God in the day
for [his] inspection.
13 For the Lord's*
sake subject your-
selves to every human
creation: whether to a
king as being superior
14 or to governors as
being sent by him to
inflict punishment on

13* The Lord's, ℵAB; God's, Vg[c]Sy[p]; Jehovah's, J[7,8].

κακοποιῶν ἔπαινον δὲ ἀγαθοποιῶν·
of doers of bad praise but of doers of good;
15 ὅτι οὕτως ἐστὶν τὸ θέλημα τοῦ θεοῦ,
because thus is the will of the God,
ἀγαθοποιοῦντας φιμοῖν τὴν τῶν ἀφρόνων
(ones) doing good to muzzle the of the senseless
ἀνθρώπων ἀγνωσίαν· 16 ὡς ἐλεύθεροι, καὶ
men ignorance; as free (ones), and
μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν
not as covering upon having of the badness the
ἐλευθερίαν, ἀλλ' ὡς θεοῦ δοῦλοι. 17 πάντας
freedom, but as of God slaves. All
τιμήσατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν θεὸν
honor YOU, the brotherhood be YOU loving, the God
φοβεῖσθε, τὸν βασιλέα τιμᾶτε.
be YOU fearing, the king be YOU honoring.

18 Οἱ οἰκέται ὑποτασσόμενοι ἐν
The house (servants) subjecting selves in
παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς
all fear to the masters, not only to the
ἀγαθοῖς καὶ ἐπιεικέσιν ἀλλὰ καὶ τοῖς
good (ones) and to yielding (ones) but also to the
σκολιοῖς. 19 τοῦτο γὰρ χάρις εἰ
crooked (ones). This for graciousness if
διὰ συνείδησιν θεοῦ ὑποφέρει
through conscience of God is bearing under
τις λύπας πάσχων ἀδίκως· 20 ποῖον
someone griefs suffering unjustly; of what sort
γὰρ κλέος εἰ ἁμαρτάνοντες καὶ
for thing called out if sinning and
κολαφιζόμενοι ὑπομενεῖτε; ἀλλ'
being hit with fist YOU will be remaining under? But
εἰ ἀγαθοποιοῦντες καὶ πάσχοντες
if doing good and suffering
ὑπομενεῖτε, τοῦτο χάρις
YOU will be remaining under, this graciousness
παρὰ θεῷ.
beside God.

21 εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι
Into this for YOU were called, because
καὶ Χριστὸς ἔπαθεν ὑπὲρ ὑμῶν, ὑμῖν
also Christ suffered over YOU, to YOU
ὑπολιμπάνων ὑπογραμμὸν ἵνα
leaving under under-writing in order that
ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ·
YOU might follow upon the footsteps of him;
22 ὃς ἁμαρτίαν οὐκ ἐποίησεν οὐδὲ
who sin not did nor
εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ·
was found deceit in the mouth of him;

evildoers but to
praise doers of good.
15 For so the will of
God is, that by doing
good YOU may muzzle
the ignorant talk of
the unreasonable men.
16 Be as free people,
and yet holding YOUR
freedom, not as a
blind for badness,
but as slaves of God.
17 Honor [men] of all
sorts, have love for
the whole association
of brothers, be in fear
of God, have honor for
the king.
18 Let house ser-
vants be in subjection
to [their] owners with
all [due] fear, not
only to the good and
reasonable, but also to
those hard to please.
19 For if someone,
because of conscience
toward God, bears up
under grievous things
and suffers unjustly,
this is an agreeable
thing. 20 For what
merit is there in it if,
when YOU are sinning
and being slapped,
YOU endure it? But if,
when YOU are doing
good and YOU suffer,
YOU endure it, this is
a thing agreeable with
God.
21 In fact, to this
[course] YOU were
called, because even
Christ suffered for
YOU, leaving YOU a
model for YOU to fol-
low his steps closely.
22 He committed no
sin, nor was deception
found in his mouth.

23 ὅς λοιδορούμενος οὐκ ἀντελοιδόρει,
who being reviled not he reviled in return,
πάσχων οὐκ ἠπείλει,
suffering not he was threatening,
παρεδίδου δὲ τῷ κρίνοντι
was giving self beside but to the (one) judging
δικαίως· 24 ὅς τὰς ἁμαρτίας ἡμῶν αὐτὸς
righteously; who the sins of us he
ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον,
bore up in the body of him upon the wood,
ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι
in order that to the sins having become off
τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ
to the righteousness we might live; of whom to the
μώλωπι ἰάθητε. 25 ἦτε γὰρ ὡς
wound you were healed. You were for as
πρόβατα πλανώμενοι, ἀλλὰ
sheep being made to err, but
ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ
you were turned upon now upon the shepherd and
ἐπίσκοπον τῶν ψυχῶν ὑμῶν.
overseer of the souls of you.

3 Ὁμοίως γυναῖκες ὑποτασσόμεναι τοῖς
Likewise women subjecting selves to the
ἰδίοις ἀνδράσιν, ἵνα εἴ τινες
own male persons, in order that if any (ones)
ἀπειθοῦσιν τῷ λόγῳ διὰ τῆς τῶν
are disobeying to the word through the of the
γυναικῶν ἀναστροφῆς ἄνευ λόγου
women conduct without word
κερδηθήσονται 2 ἐποπτεύσαντες τὴν ἐν
they will be gained having had eyes upon the in
φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν. 3 ὧν
fear chaste conduct of you. Of whom
ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν
let it be not the from outside of inweaving of hairs
καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως
and of putting around of gold (things) or placing on
ἱματίων κόσμος, 4 ἀλλ' ὁ κρυπτὸς
of outer garments adorning, but the hidden
τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ
of the heart man in the incorruptible
τοῦ ἡσυχίου καὶ πραέως πνεύματος, ὅ
of the quiet and mild spirit, which
ἐστιν ἐνώπιον τοῦ θεοῦ πολυτελές.
is in sight of the God of much cost.

23 When he was being
reviled, he did not
go reviling in return.
When he was suffer-
ing, he did not go
threatening, but kept
on committing himself
to the one who judges
righteously. 24 He
himself bore our sins
in his own body upon
the stake, in order
that we might be done
with sins and live to
righteousness. And
"by his stripes YOU
were healed." 25 For
YOU were like sheep,
going astray; but now
YOU have returned
to the shepherd and
overseer of YOUR
souls.*

3 In like manner,
YOU wives, be in
subjection to YOUR
own husbands, in
order that, if any are
not obedient to the
word, they may be
won* without a word
through the conduct
of [their] wives,
2 because of having
been eyewitnesses of
YOUR chaste conduct
together with deep
respect. 3 And
do not let YOUR
adornment be that of
the external braiding
of the hair and of
the putting on of
gold ornaments or
the wearing of outer
garments, 4 but
let it be the secret
person of the heart
in the incorruptible
[apparel] of the quiet
and mild spirit, which
is of great value in
the eyes of God.

25* Or, "lives." 1* They may be won, אABVg; you may win them, Syp; you may win them to Jehovah, J18.

5 οὕτως γάρ ποτε καὶ αἱ ἅγιαι γυναῖκες
Thus for sometime also the holy women
αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμουν
the (ones) hoping into God were adorning
ἑαυτάς, ὑποτασσόμεναι τοῖς ἰδίοις
themselves, subjecting selves to the own
ἀνδράσιν, 6 ὡς Σάρρα ὑπήκουεν τῷ
male persons, as Sarah was obeying to the
Ἀβραάμ, κύριον αὐτὸν καλοῦσα·
Abraham, lord him calling;
ἧς ἐγενήθητε τέκνα
of which [woman] you became children
ἀγαθοποιοῦσαι καὶ μὴ φοβούμεναι μηδεμίαν
doing good and not fearing not one
πτόησιν.
terror.
7 Οἱ ἄνδρες ὁμοίως συνοικοῦντες
The male persons likewise dwelling together
κατὰ γνῶσιν, ὡς ἀσθενεστέρῳ σκεύει
according to knowledge, as to weaker vessel
τῷ γυναικείῳ ἀπονέμοντες
to the (one) pertaining to woman portioning off
τιμήν, ὡς καὶ συνκληρονόμοι χάριτος
honor, as also joint heirs of undeserved favor
ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς
of life, into the not to be being cut in the
προσευχὰς ὑμῶν.
prayers of you.
8 Τὸ δὲ τέλος πάντες ὁμόφρονες,
The but end all (ones) like-minded,
συμπαθεῖς, φιλάδελφοι,
sympathetic, having affection for brothers,
εὔσπλαγχνοι, ταπεινόφρονες, 9 μὴ
disposed well to pity, lowly-minded, not
ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν
giving back bad instead of bad or reviling
ἀντὶ λοιδορίας τοὐναντίον δὲ
instead of reviling the (thing) in against but
εὐλογοῦντες, ὅτι εἰς τοῦτο
(ones) bestowing blessing, because into this
ἐκλήθητε ἵνα εὐλογίαν
you were called in order that blessing
κληρονομήσητε.
you might inherit.
10 ὁ γὰρ θέλων ζωὴν ἀγαπᾶν
The (one) for willing life to be loving
καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν
and to see days good let him make cease the
γλῶσσαν ἀπὸ κακοῦ καὶ χείλη τοῦ μὴ
tongue from bad and lips of the not

5 For so, too, formerly
the holy women
who were hoping in
God used to adorn
themselves, subjecting
themselves to their
own husbands, 6 as
Sarah used to obey
Abraham, calling him
"lord." And YOU have
become her children,
provided YOU keep on
doing good and not
fearing any cause for
terror.
7 YOU husbands,
continue dwelling
in like manner with
them according to
knowledge, assigning
them honor as to a
weaker vessel, the
feminine one, since
YOU are also heirs
with them of the
undeserved favor of
life, in order for YOUR
prayers not to be
hindered.
8 Finally, all of
YOU be like-minded,
showing fellow feeling,
having brotherly
affection, tenderly
compassionate, hum-
ble in mind, 9 not
paying back injury for
injury or reviling for
reviling, but, to the
contrary, bestowing
a blessing, because
YOU were called to
this [course], so that
YOU might inherit a
blessing.
10 For, "he that
would love life and
see good days, let him
restrain his tongue
from what is bad
and [his] lips from

λαλῆσαι δόλον, 11 ἐκκλινάτω δὲ ἀπὸ
to speak deceit, let him incline out of but from
κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω
bad and let him do good, let him seek
εἰρήνην καὶ διωξάτω αὐτήν. 12 ὅτι
peace and let him pursue it. Because
ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους καὶ ὦτα
eyes of Lord upon righteous (ones) and ears
αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ
of him into supplication of them, face but
Κυρίου ἐπὶ ποιοῦντας κακά.
of Lord upon (ones) doing bad (things).

13 Καὶ τίς ὁ κακώσων ὑμᾶς
And who the (one) going to treat badly YOU
ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ
if ever of the good (thing) zealous
γένησθε; 14 ἀλλ' εἰ καὶ πάσχοιτε
YOU should become? But if and YOU may suffer
διὰ δικαιοσύνην, μακάριοι. τὸν δὲ
through righteousness, happy (ones). The but
φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ
fear of them not fear YOU not-but
ταραχθῆτε, 15 κύριον δὲ τὸν Χριστὸν
be YOU agitated, Lord but the Christ
ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἕτοιμοι
sanctify YOU in the hearts of YOU, ready
ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ
ever toward defense to everyone to the (one)
αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν
asking YOU word about the in YOU
ἐλπίδος, ἀλλὰ μετὰ πραΰτητος καὶ φόβου,
hope, but with mildness and fear,

16 συνείδησιν ἔχοντες ἀγαθήν, ἵνα
conscience having good, in order that
ἐν ᾧ καταλαλεῖσθε
in which (thing) YOU are being spoken down on
καταισχυνθῶσιν οἱ
might be shamed down the (ones)
ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν
speaking slightingly of of YOU the good in
Χριστῷ ἀναστροφήν. 17 κρεῖττον γὰρ
Christ conduct. Better for
ἀγαθοποιοῦντας, εἰ θέλοι τὸ θέλημα τοῦ
(ones) doing good, if may will the will of the
θεοῦ, πάσχειν ἢ κακοποιοῦντας.
God, to be suffering than (ones) doing bad.

speaking deception,
11 but let him turn
away from what is
bad and do what is
good; let him seek
peace and pursue it.
12 For [the] eyes of
Jehovah* are upon the
righteous ones, and
his ears are toward
their supplication; but
[the] face of Jehovah″
is against those doing
bad things."
13 Indeed, who is
the man that will
harm YOU if YOU be-
come zealous for what
is good? 14 But
even if YOU should
suffer for the sake of
righteousness, YOU are
happy. However, the
object of their fear do
not YOU fear, neither
become agitated.
15 But sanctify the
Christ as Lord* in
YOUR hearts, always
ready to make a de-
fense before everyone
that demands of YOU
a reason for the hope
in YOU, but doing so
together with a mild
temper and deep
respect.
16 Hold a good
conscience, so that
in the particular in
which YOU are spoken
against they may get
ashamed who are
speaking slightingly
of YOUR good conduct
in connection with
Christ. 17 For it
is better to suffer
because YOU are
doing good, if the
will of God wishes
it, than because
YOU are doing evil.

12*,″ Jehovah, J[7,8,11-14,16-18,20,22,(23),24]; Lord, ℵABVgSy[p]. 15* The Christ as Lord, ℵABC; the Lord God, Textus Receptus; Jehovah God, J[7,8,11-14,16,17,24].

18 ὅτι καὶ Χριστὸς ἅπαξ περὶ
Because even Christ once for all about
ἁμαρτιῶν ἀπέθανεν, δίκαιος ὑπὲρ
sins died, righteous (one) over
ἀδίκων, ἵνα ὑμᾶς
unrighteous (ones), in order that YOU
προσαγάγῃ τῷ θεῷ,
he might lead toward to the God,
θανατωθεὶς μὲν σαρκὶ
[he] having been put to death indeed to flesh
ζωοποιηθεὶς δὲ πνεύματι· 19 ἐν
having been made alive but to spirit; in
ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς
which also to the in prison spirits having gone
ἐκήρυξεν, 20 ἀπειθήσασίν ποτε
he preached, to (ones) having disobeyed sometime
ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ
when was receiving out from the of the God
μακροθυμία ἐν ἡμέραις Νῶε
longness of spirit in days of Noah
κατασκευαζομένης κιβωτοῦ εἰς ἣν
of (one) being constructed of ark in which
ὀλίγοι, τοῦτ' ἔστιν ὀκτὼ ψυχαί,
few, this is eight souls,
διεσώθησαν δι' ὕδατος.
were saved through through water.

21 ὃ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει
Which also YOU antitype now is saving
βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου ἀλλὰ
baptism, not of flesh putting away of filth but
συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν,
of conscience good questioning upon into God,
δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, 22 ὅς
through resurrection of Jesus Christ, who
ἐστιν ἐν δεξιᾷ θεοῦ πορευθεὶς εἰς
is in right [hand] of God having gone into
οὐρανὸν ὑποταγέντων αὐτῷ
heaven (ones) having been subjected to him
ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.
of angels and of authorities and of powers.

4 Χριστοῦ οὖν παθόντος σαρκὶ
Of Christ therefore having suffered to flesh
καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν
also YOU the very mental inclination
ὁπλίσασθε, ὅτι ὁ
arm YOU yourselves, because the (one)
παθὼν σαρκὶ πέπαυται ἁμαρτίαις,
having suffered to flesh he has ceased to sins,

18 Why, even Christ
died once for all time
concerning sins, a
righteous [person] for
unrighteous ones, that
he might lead YOU to
God, he being put to
death in the flesh, but
being made alive in
the spirit. 19 In this
[state] also he went
his way and preached
to the spirits in
prison, 20 who had
once been disobedient
when the patience of
God was waiting in
Noah's days, while
the ark was being
constructed, in which
a few people, that
is, eight souls, were
carried safely through
the water.
21 That which
corresponds to this is
also now saving YOU,
namely, baptism, (not
the putting away of
the filth of the flesh,
but the request made
to God for a good
conscience,) through
the resurrection of
Jesus Christ. 22 He
is at God's right hand,
for he went his way
to heaven; and angels
and authorities and
powers were made
subject to him.
4 Therefore since
Christ suffered
in the flesh, YOU too
arm yourselves with
the same mental
disposition; because
the person that has
suffered in the flesh
has desisted from sins,

2 εἰς τὸ μηκέτι ἀνθρώπων ἐπιθυμίαις ἀλλὰ
into the not yet of men to desires but

θελήματι θεοῦ τὸν ἐπίλοιπον ἐν σαρκὶ
to will of God the leftover upon in flesh

βιῶσαι χρόνον. 3 ἀρκετὸς γὰρ ὁ
to spend life time. Sufficient for the

παρεληλυθὼς χρόνος τὸ βούλημα τῶν
having gone beside time the wish of the

ἐθνῶν κατειργάσθαι, πεπορευμένους
nations to have worked down, having gone the way

ἐν ἀσελγείαις, ἐπιθυμίαις,
in deeds of loose conduct, desires,

οἰνοφλυγίαις, κώμοις, πότοις, καὶ
excesses with wine, revelries, drinking matches, and

ἀθεμίτοις εἰδωλολατρίαις. 4 ἐν ᾧ
unlawful idolatries. In which

ξενίζονται μὴ
they are being treated as stranger not

συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν
of (ones) running with of YOU into the very

τῆς ἀσωτίας ἀνάχυσιν,
of the unsaving course pouring forth,

βλασφημοῦντες· 5 οἳ ἀποδώσουσιν
(they) blaspheming; which (ones) will give back

λόγον τῷ ἑτοίμως κρίνοντι ζῶντας
word to the (one) readily judging living (ones)

καὶ νεκρούς· 6 εἰς τοῦτο γὰρ καὶ
and dead (ones); into this for also

νεκροῖς εὐηγγελίσθη ἵνα
to dead (ones) was declared good news in order that

κριθῶσιν μὲν κατὰ
they might be judged indeed according to

ἀνθρώπους σαρκὶ ζῶσι δὲ κατὰ
men to flesh they might live but according to

θεὸν πνεύματι.
God to spirit.

7 Πάντων δὲ τὸ τέλος ἤγγικεν.
Of all (things) but the end has drawn near.

σωφρονήσατε οὖν καὶ νήψατε εἰς
Be YOU sound in mind therefore and be YOU sober into

προσευχάς· 8 πρὸ πάντων τὴν εἰς ἑαυτοὺς
prayers; before all the into selves

ἀγάπην ἐκτενῆ ἔχοντες, ὅτι
love outstretching (ones) having, because

ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν·
love is covering multitude of sins;

9 φιλόξενοι εἰς ἀλλήλους ἄνευ
(ones) fond of strangers into one another without

γογγυσμοῦ· 10 ἕκαστος καθὼς
murmuring; each (one) according as

2 to the end that
he may live the
remainder of [his]
time in the flesh, no
more for the desires
of men, but for God's
will. 3 For the time
that has passed by is
sufficient for YOU to
have worked out the
will of the nations
when YOU proceeded
in deeds of loose con-
duct, lusts, excesses
with wine, revelries,
drinking matches,
and illegal idolatries.
4 Because YOU do not
continue running with
them in this course
to the same low sink
of debauchery, they
are puzzled and go
on speaking abusively
of YOU. 5 But these
people will render
an account to the
one ready to judge
those living and those
dead. 6 In fact, for
this purpose the good
news was declared
also to the dead, that
they might be judged
as to the flesh from
the standpoint of men
but might live as to
the spirit from the
standpoint of God.
7 But the end of
all things has drawn
close. Be sound in
mind, therefore,
and be vigilant with
a view to prayers.
8 Above all things,
have intense love
for one another,
because love covers
a multitude of sins.
9 Be hospitable
to one another
without grumbling.
10 In proportion
as each one

ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ
he received gracious gift, into selves it

διακονοῦντες ὡς καλοὶ οἰκονόμοι
(ones) serving as fine house administrators

ποικίλης χάριτος θεοῦ· 11 εἴ
of varied undeserved kindness of God; if

τις λαλεῖ, ὡς λόγια θεοῦ· εἴ
anyone is speaking, as little words of God; if

τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς
anyone is serving, as out of strength of which

χορηγεῖ ὁ θεός· ἵνα ἐν πᾶσιν
is supplying the God; in order that in all (things)

δοξάζηται ὁ θεὸς διὰ Ἰησοῦ Χριστοῦ,
may be glorified the God through Jesus Christ,

ᾧ ἐστὶν ἡ δόξα καὶ τὸ κράτος εἰς
to whom is the glory and the might into

τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
the ages of the ages; amen.

12 Ἀγαπητοί, μὴ ξενίζεσθε
Loved (ones), not be YOU treated as strangers

τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν
to the in YOU burning fire toward trial

ὑμῖν γινομένῃ ὡς ξένου ὑμῖν
to YOU occurring as of strange (thing) to YOU

συμβαίνοντος, 13 ἀλλὰ καθὸ
stepping together, but according to which

κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασιν
YOU are sharing to the of the Christ sufferings

χαίρετε, ἵνα καὶ ἐν τῇ
be YOU rejoicing, in order that also in the

ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε
revelation of the glory of him YOU might rejoice

ἀγαλλιώμενοι. 14 εἰ ὀνειδίζεσθε ἐν
being exultant. If YOU are being reproached in

ὀνόματι Χριστοῦ, μακάριοι, ὅτι τὸ
name of Christ, happy (ones), because the

τῆς δόξης καὶ τὸ τοῦ θεοῦ πνεῦμα ἐφ'
of the glory and the of the God spirit upon

ὑμᾶς ἀναπαύεται.
YOU is resting up.

15 μὴ γάρ τις ὑμῶν πασχέτω
Not for anyone of YOU let him be suffering

ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ ὡς
as murderer or thief or doer of bad or as

ἀλλοτριεπίσκοπος· 16 εἰ δὲ ὡς
overseer of what is another's; if but as

Χριστιανός, μὴ αἰσχυνέσθω,
Christian, not let him be being shamed,

δοξαζέτω δὲ τὸν θεὸν ἐν τῷ ὀνόματι
let him be glorifying but the God in the name

has received a gift,
use it in ministering
to one another as fine
stewards of God's
undeserved kindness
expressed in various
ways. 11 If anyone
speaks, [let him
speak] as it were
[the] sacred pro-
nouncements of God;
if anyone ministers,
[let him minister]
as dependent on the
strength that God
supplies; so that in
all things God may
be glorified through
Jesus Christ. The
glory and the might
are his forever and
ever. Amen.
12 Beloved ones,
do not be puzzled
at the burning
among YOU, which
is happening to YOU
for a trial, as though
a strange thing were
befalling YOU. 13 On
the contrary, go on
rejoicing forasmuch
as YOU are sharers in
the sufferings of the
Christ, that YOU may
rejoice and be over-
joyed also during the
revelation of his glory.
14 If YOU are being
reproached for the
name of Christ, YOU
are happy, because
the [spirit] of glory,
even the spirit of God,
is resting upon YOU.
15 However, let
none of YOU suffer as
a murderer or a thief
or an evildoer or as
a busybody in other
people's matters.
16 But if [he suffers]
as a Christian, let
him not feel shame,
but let him keep on
glorifying God in

τούτῳ. 17 ὅτι ὁ καιρὸς τοῦ
this. Because the appointed time of the

ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ
to start the judgment from the house of the

θεοῦ· εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος
God; if but first from us, what the end

τῶν ἀπειθούντων τῷ τοῦ θεοῦ
of the (ones) disobeying to the of the God

εὐαγγελίῳ; 18 καὶ εἰ ὁ δίκαιος
good news? And if the righteous (one)

μόλις σῴζεται, ὁ δὲ ἀσεβὴς καὶ
scarcely is being saved, the but irreverential and

ἁμαρτωλὸς ποῦ φανεῖται; 19 ὥστε καὶ
sinner where will he appear? As-and also

οἱ πάσχοντες κατὰ τὸ θέλημα
the (ones) suffering according to the will

τοῦ θεοῦ πιστῷ κτίστῃ
of the God to faithful Creator

παρατιθέσθωσαν τὰς ψυχὰς
let them be putting beside for selves the souls

ἐν ἀγαθοποιΐᾳ.
in doing good.

5 Πρεσβυτέρους οὖν ἐν ὑμῖν
Older men therefore in you

παρακαλῶ ὁ συνπρεσβύτερος καὶ
I am encouraging the fellow older man and

μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ
witness of the of the Christ sufferings, the

καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης
also of the being about to be being revealed glory

κοινωνός, 2 ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον
sharer, shepherd you the in you flock

τοῦ θεοῦ, μὴ ἀναγκαστῶς ἀλλὰ ἑκουσίως,
of the God, not necessarily but yieldingly,

μηδὲ αἰσχροκερδῶς ἀλλὰ προθύμως,
not-but for disgraceful gain but fore-spiritedly,

3 μηδ' ὡς κατακυριεύοντες τῶν κλήρων
not-but as (ones) lording down of the lots

ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου· 4 καὶ
but types becoming of the flock; and

φανερωθέντος τοῦ
of (one) having been manifested of the

ἀρχιποίμενος κομιεῖσθε τὸν
chief shepherd you will carry off for selves the

ἀμαράντινον τῆς δόξης στέφανον.
unfading of the glory crown.

this name. 17 For
it is the appointed
time for the judgment
to start with the
house of God. Now
if it starts first with
us, what will the
end be of those who
are not obedient to
the good news of
God? 18 "And if
the righteous [man]
is being saved with
difficulty, where will
the ungodly [man]
and the sinner make
a showing?" 19 So,
then, also let those
who are suffering in
harmony with the
will of God keep on
commending their
souls to a faithful
Creator while they are
doing good.

5 Therefore, to
the older men*
among YOU I give this
exhortation, for I too
am an older man with
[them] and a witness
of the sufferings of
the Christ, a sharer
even of the glory that
is to be revealed:
2 Shepherd the flock
of God in YOUR care,
not under compulsion,
but willingly; neither
for love of dishonest
gain, but eagerly;
3 neither as lording
it over those who are
God's* inheritance,
but becoming
examples to the
flock. 4 And when
the chief shepherd has
been made manifest,
YOU will receive the
unfadable crown of
glory.

1* Or, "elders." 3* Literally, "the"; Jehovah's, J[13,14,17,18].

5 Ὁμοίως, νεώτεροι, ὑποτάγητε
Likewise, younger (ones), be YOU subjected

πρεσβυτέροις. Πάντες δὲ ἀλλήλοις τὴν
to older men. All (ones) but to one another the

ταπεινοφροσύνην ἐγκομβώσασθε,
lowliness of mind tie YOU on selves with knots,

ὅτι ὁ θεὸς ὑπερηφάνοις
because the God to superior appearing (ones)

ἀντιτάσσεται ταπεινοῖς δὲ
is ranging self against to lowly (ones) but

δίδωσιν χάριν.
he is giving undeserved kindness.

6 Ταπεινώθητε οὖν ὑπὸ τὴν
Be YOU made lowly therefore under the

κραταιὰν χεῖρα τοῦ θεοῦ, ἵνα ὑμᾶς
mighty hand of the God, in order that YOU

ὑψώσῃ ἐν καιρῷ, 7 πᾶσαν
he might put up high in appointed time, all

τὴν μέριμναν ὑμῶν ἐπιρίψαντες ἐπ'
the anxiety of YOU having thrown upon upon

αὐτόν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.
him, because to him it is care about YOU.

8 Νήψατε, γρηγορήσατε. ὁ
Be YOU sober, stay YOU awake. The

ἀντίδικος ὑμῶν διάβολος ὡς λέων
adversary (at court) of YOU Devil as lion

ὠρυόμενος περιπατεῖ ζητῶν
roaring is walking about seeking

καταπιεῖν· 9 ᾧ ἀντίστητε
to drink down; to whom stand YOU against

στερεοὶ τῇ πίστει, εἰδότες τὰ
solid (ones) to the faith, knowing the

αὐτὰ τῶν παθημάτων τῇ ἐν τῷ
very (things) of the sufferings to the in the

κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι.
world of YOU brotherhood to be ended upon.

10 Ὁ δὲ θεὸς πάσης χάριτος,
The but God of all undeserved kindness,

ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον
the (one) having called YOU into the everlasting

αὐτοῦ δόξαν ἐν Χριστῷ, ὀλίγον
of him glory in Christ, little [time]

παθόντας αὐτὸς καταρτίσει,
(ones) having suffered he will adjust down,

στηρίξει, σθενώσει. 11 αὐτῷ
he will fix firmly, he will make strong. To him

τὸ κράτος εἰς τοὺς αἰῶνας· ἀμήν.
the might into the ages; amen.

5 In like manner,
YOU younger men, be
in subjection to the
older men. But all of
you gird yourselves
with lowliness of mind
toward one another,
because God opposes
the haughty ones, but
he gives undeserved
kindness to the
humble ones.
6 Humble
yourselves, therefore,
under the mighty
hand of God, that
he may exalt YOU in
due time; 7 while
YOU throw all YOUR
anxiety upon him,
because he cares for
YOU. 8 Keep YOUR
senses, be watchful.
YOUR adversary, the
Devil, walks about
like a roaring lion,
seeking to devour
[someone]. 9 But
take YOUR stand
against him, solid in
the faith, knowing
that the same
things in the way of
sufferings are being
accomplished in the
entire association of
YOUR brothers in the
world. 10 But, after
YOU have suffered a
little while, the God
of all undeserved
kindness, who called
YOU to his everlasting
glory in union with
Christ, will himself
finish YOUR training,
he will make YOU
firm, he will make
YOU strong. 11 To
him be the might
forever. Amen.

12 Διὰ Σιλουανοῦ ὑμῖν τοῦ πιστοῦ
Through Silvanus to YOU of the faithful
ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων
brother, as I am reckoning, through few [words]
ἔγραψα, παρακαλῶν καὶ ἐπιμαρτυρῶν
I wrote, encouraging and bearing witness upon
ταύτην εἶναι ἀληθῆ χάριν τοῦ
this to be true undeserved kindness of the
θεοῦ· εἰς ἣν στῆτε. 13 Ἀσπάζεται
God; into which stand YOU. Is greeting
ὑμᾶς ἡ ἐν Βαβυλῶνι
YOU the [woman] in Babylon
συνεκλεκτὴ καὶ Μάρκος ὁ υἱός
jointly chosen [woman] and Mark the son
μου. 14 Ἀσπάσασθε ἀλλήλους ἐν φιλήματι
of me. Greet YOU one another in kiss
ἀγάπης.
of love.
Εἰρήνη ὑμῖν πᾶσιν τοῖς ἐν Χριστῷ.
Peace to YOU to all the (ones) in Christ.

12 Through Sil·va'-
nus, a faithful brother,
as I account him, I
have written YOU in
few [words], to give
encouragement and an
earnest witness that
this is the true un-
deserved kindness of
God; in which stand
firm. 13 She who is
in Babylon, a chosen
one like [YOU], sends
YOU her greetings, and
so does Mark my son.
14 Greet one another
with a kiss of love.

May all of YOU who
are in union with
Christ have peace.

ΠΕΤΡΟΥ Β
OF PETER 2

1 Σίμων Πέτρος δοῦλος καὶ ἀπόστολος
Simon Peter slave and apostle
Ἰησοῦ Χριστοῦ τοῖς ἰσότιμον
of Jesus Christ to the (ones) equally precious
ἡμῖν λαχοῦσιν πίστιν ἐν
to us having obtained (by lot) faith in
δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτῆρος
righteousness of the God of us and of Savior
Ἰησοῦ Χριστοῦ·
Jesus Christ;
2 χάρις ὑμῖν καὶ εἰρήνη
undeserved kindness to YOU and peace
πληθυνθείη ἐν ἐπιγνώσει τοῦ
may (it) be multiplied in accurate knowledge of the
θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν, 3 ὡς
God and of Jesus the Lord of us, as

1 Simon Peter, a
slave and apostle
of Jesus Christ, to
those who have
obtained a faith, held
in equal privilege
with ours, by the
righteousness of our
God* and [the] Savior
Jesus Christ:*
2 May undeserved
kindness and peace
be increased to
YOU by an accurate
knowledge of God and
of Jesus our Lord,
3 forasmuch as

1* Our God, ABVg; our Lord, ℵSyh. 1* Of our God and [the] Savior Jesus Christ, in agreement with the distinction between God and Jesus in the next verse. See App 2E.

πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ
all (things) to us of the divine power of him
τὰ πρὸς ζωὴν καὶ εὐσέβειαν
the (things) toward life and revering well
δεδωρημένης διὰ τῆς
having granted freely for self through the
ἐπιγνώσεως τοῦ καλέσαντος
accurate knowledge of the (one) having called
ἡμᾶς διὰ δόξης καὶ ἀρετῆς, 4 δι'
us through glory and virtue, through
ὧν τὰ τίμια καὶ μέγιστα ἡμῖν
which (things) the precious and grandest to us
ἐπαγγέλματα δεδώρηται,
promises he has granted freely,
ἵνα διὰ τούτων
in order that through these (things)
γένησθε θείας κοινωνοὶ φύσεως,
YOU might become of divine sharers of nature,
ἀποφυγόντες τῆς ἐν τῷ κόσμῳ ἐν ἐπιθυμίᾳ
having fled off of the in the world in desire
φθορᾶς.
of corruption.
5 καὶ αὐτὸ τοῦτο δὲ σπουδὴν πᾶσαν
And very this (thing) but speedup all
παρεισενέγκαντες ἐπιχορηγήσατε ἐν
having brought in beside supply YOU upon in
τῇ πίστει ὑμῶν τὴν ἀρετήν, ἐν δὲ τῇ ἀρετῇ
to the faith of YOU the virtue, in but the virtue
τὴν γνῶσιν, 6 ἐν δὲ τῇ γνώσει τὴν
the knowledge, in but the knowledge the
ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονήν,
self-control, in but the self-control the endurance,
ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, 7 ἐν
in but the endurance the well-reverencing, in
δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν,
but the well-reverencing the brotherly affection,
ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην·
in but the brotherly affection the love;
8 ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ
these (things) for to YOU existing and
πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους
becoming more not ineffective nor unfruitful
καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν
it is putting down into the of the Lord of us
Ἰησοῦ Χριστοῦ ἐπίγνωσιν·
of Jesus Christ accurate knowledge;

his divine power*
has given us freely
all the things that
concern life and godly
devotion, through the
accurate knowledge
of the one who called
us through glory and
virtue. 4 Through
these things he has
freely given us the
precious and very
grand promises, that
through these YOU
may become sharers
in divine nature,
having escaped
from the corruption
that is in the world
through lust.
5 Yes, for this
very reason, by
YOUR contributing in
response all earnest
effort, supply to YOUR
faith virtue, to [YOUR]
virtue knowledge,
6 to [YOUR] knowledge
self-control, to
[YOUR] self-control
endurance, to [YOUR]
endurance godly
devotion, 7 to
[YOUR] godly devotion
brotherly affection,
to [YOUR] brotherly
affection love. 8 For
if these things exist
in YOU and overflow,
they will prevent YOU
from being either
inactive or *unfruitful**
regarding the accurate
knowledge of our Lord
Jesus Christ.

3* His divine power, ℵAB; Jehovah by his power, J18. 8* Or, "cause you to be neither inactive nor unfruitful."

9 ᾧ γὰρ μὴ πάρεστιν
to whom for not is being beside
ταῦτα, τυφλός ἐστιν μυωπάζων,
these (things), blind he is partly closing the eyes,
λήθην λαβὼν τοῦ καθαρισμοῦ
forgetfulness having received of the cleansing
τῶν πάλαι αὐτοῦ ἁμαρτιῶν.
of the of old of him of sins.
10 διὸ μᾶλλον, ἀδελφοί, σπουδάσατε
Through which rather, brothers, speed you up
βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν
stable of you the calling and choosing
ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ
to be making; these (things) for doing not
μὴ πταίσητέ ποτε· 11 οὕτως γὰρ
not you should trip sometime; thus for
πλουσίως ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος
richly will be supplied upon to you the entrance
εἰς τὴν αἰώνιον βασιλείαν τοῦ κυρίου
into the everlasting kingdom of the Lord
ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ.
of us and of Savior Jesus Christ.
12 Διὸ μελλήσω ἀεὶ ὑμᾶς
Through which I shall be disposed ever you
ὑπομιμνήσκειν περὶ τούτων, καίπερ
to be reminding about these (things), and-even
εἰδότας καὶ ἐστηριγμένους
(ones) having known and having been firmly fixed
ἐν τῇ παρούσῃ ἀληθείᾳ. 13 δίκαιον δὲ
in the being beside truth. Righteous but
ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν
I am considering, upon how much [time] I am in
τούτῳ τῷ σκηνώματι, διεγείρειν
this the tabernacle, to be thoroughly raising up
ὑμᾶς ἐν ὑπομνήσει, 14 εἰδὼς ὅτι
you in reminding, having known that
ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός
swift is the putting off of the tabernacle
μου, καθὼς καὶ ὁ κύριος ἡμῶν Ἰησοῦς
of me, according as also the Lord of us Jesus
Χριστὸς ἐδήλωσέν μοι· 15 σπουδάσω
Christ made evident to me; I shall speed up
δὲ καὶ ἑκάστοτε ἔχειν ὑμᾶς μετὰ τὴν
but also each time to be having you after the
ἐμὴν ἔξοδον τὴν τούτων μνήμην
my exodus the of these (things) mention
ποιεῖσθαι.
to be making.

9 For if these
things are not present
in anyone, he is blind,
shutting his eyes [to
the light], and has
become forgetful of
his cleansing from
his sins of long ago.
10 For this reason,
brothers, all the more
do YOUR utmost to
make the calling and
choosing of YOU sure
for yourselves; for if
YOU keep on doing
these things YOU will
by no means ever fail.
11 In fact, thus there
will be richly supplied
to YOU the entrance
into the everlasting
kingdom of our Lord
and Savior Jesus
Christ.
12 For this reason
I shall be disposed
always to remind
YOU of these things,
although YOU know
[them] and are firmly
set in the truth that
is present [in YOU].
13 But I consider it
right, as long as I am
in this tabernacle,
to rouse YOU up by
way of reminding
YOU, 14 knowing as
I do that the putting
off of my tabernacle
is soon to be, just as
also our Lord Jesus
Christ signified to me.
15 So I will do my
utmost also at every
time that, after my
departure, YOU may be
able to make mention
of these things for
yourselves.

16 οὐ γὰρ σεσοφισμένοις
Not for to (ones) having been wisely made
μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν
to myths having followed out we made known
ὑμῖν τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
to you the of the Lord of us of Jesus Christ
δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται
power and presence, but onlookers
γενηθέντες τῆς ἐκείνου μεγαλειότητος.
having become of the of that (one) of magnificence.
17 λαβὼν γὰρ παρὰ θεοῦ
[He] having received for beside of God
πατρὸς τιμὴν καὶ δόξαν φωνῆς ἐνεχθείσης
Father honor and glory of voice having been borne
αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς
to him of such [voice] by the fittingly great
δόξης Ὁ υἱός μου ὁ ἀγαπητός μου οὗτός
glory The Son of me the loved of me this
ἐστιν, εἰς ὃν ἐγὼ εὐδόκησα,— 18 καὶ
is, into whom I thought well, — and
ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ
this the voice we heard out of
οὐρανοῦ ἐνεχθεῖσαν σὺν αὐτῷ
heaven having been borne together with him
ὄντες ἐν τῷ ἁγίῳ ὄρει.
[we] being in the holy mountain.
19 καὶ ἔχομεν βεβαιότερον τὸν
And we are having more stable the
προφητικὸν λόγον, ᾧ καλῶς ποιεῖτε
prophetic word, to which finely you are doing
προσέχοντες ὡς λύχνῳ φαίνοντι ἐν
having [mind] toward as to lamp shining in
αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα
parched place, until which [time] day
διαυγάσῃ καὶ φωσφόρος ἀνατείλῃ
might beam through and light bearer might rise up
ἐν ταῖς καρδίαις ὑμῶν· 20 τοῦτο
in the hearts of you; this (thing)
πρῶτον γινώσκοντες ὅτι πᾶσα προφητεία
first (ones) knowing that every prophecy
γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται,
of Scripture of own loosing upon not is becoming,
21 οὐ γὰρ θελήματι ἀνθρώπου ἠνέχθη
not for to will of man was borne
προφητεία ποτέ, ἀλλὰ ὑπὸ πνεύματος
prophecy at any time, but by spirit
ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι.
holy being borne they spoke from God men.

16 No, it was not
by following artfully
contrived false stories
that we acquainted
you with the power
and presence of our
Lord Jesus Christ,
but it was by having
become eyewitnesses
of his magnificence.
17 For he received
from God the Father
honor and glory, when
words such as these
were borne to him by
the magnificent glory:
"This is my son, my
beloved, whom I my-
self have approved."
18 Yes, these words
we heard borne from
heaven while we were
with him in the holy
mountain.
19 Consequently we
have the prophetic
word [made] more
sure; and YOU are
doing well in paying
attention to it as to
a lamp shining in a
dark place, until day
dawns and a daystar
rises, in YOUR hearts.
20 For YOU know this
first, that no prophecy
of Scripture springs
from any private in-
terpretation. 21 For
prophecy was at no
time brought by man's
will, but men spoke
from God as they were
borne along by holy
spirit.

2 Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν
There occurred but also false prophets in
τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται
the people, as also in YOU will be
ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν
false teachers, who will lead into beside
αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα
sects of destruction, and the having bought
αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες
them master denying, leading upon
ἑαυτοῖς ταχινὴν ἀπώλειαν· 2 καὶ πολλοὶ
to themselves swift destruction; and many
ἐξακολουθήσουσιν αὐτῶν ταῖς
will follow out of them to the
ἀσελγείαις, δι' οὓς ἡ ὁδὸς
acts of loose conduct, through whom the way
τῆς ἀληθείας βλασφημηθήσεται· 3 καὶ ἐν
of the truth will be blasphemed; and in
πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς
covetousness to molded words YOU
ἐμπορεύσονται· οἷς τὸ κρίμα
they will make their way in; to whom the judgment
ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ
out of old not is being ineffective, and the
ἀπώλεια αὐτῶν οὐ νυστάζει.
destruction of them not is nodding.
4 εἰ γὰρ ὁ θεὸς ἀγγέλων ἁμαρτησάντων
If for the God of angels having sinned
οὐκ ἐφείσατο, ἀλλὰ σειροῖς ζόφου
not he spared, but to pits of gloom
ταρταρώσας παρέδωκεν εἰς
having cast into Tartarus he gave beside into
κρίσιν τηρουμένους, 5 καὶ ἀρχαίου
judgment (ones) being kept, and of archaic
κόσμου οὐκ ἐφείσατο, ἀλλὰ ὄγδοον
world not he spared, but eighth (one)
Νῶε δικαιοσύνης κήρυκα ἐφύλαξεν,
Noah of righteousness preacher he guarded,
κατακλυσμὸν κόσμῳ ἀσεβῶν
cataclysm to world of irreverential (ones)
ἐπάξας, 6 καὶ πόλεις Σοδόμων καὶ
having led upon, and cities of Sodom and
Γομόρρας τεφρώσας κατέκρινεν,
of Gomorrah having reduced to ashes he condemned,
ὑπόδειγμα μελλόντων
example of (things) being about (to come)
ἀσεβέσιν τεθεικώς, 7 καὶ
to irreverential (ones) [he] having put, and

2 However, there also
came to be false
prophets among the
people, as there will
also be false teachers
among YOU. These
very ones will quietly
bring in destructive
sects* and will disown
even the owner that
bought them, bringing
speedy destruction
upon themselves.
2 Furthermore, many
will follow their acts
of loose conduct, and
on account of these
the way of the truth
will be spoken of abu-
sively. 3 Also, with
covetousness they
will exploit YOU with
counterfeit words.
But as for them, the
judgment from of old
is not moving slowly,
and the destruction
of them is not
slumbering.
4 Certainly if God
did not hold back
from punishing the
angels that sinned,
but, by throwing them
into Tar'ta·rus,* deliv-
ered them to pits of
dense darkness to be
reserved for judgment;
5 and he did not hold
back from punishing
an ancient world, but
kept Noah, a preacher
of righteousness, safe
with seven others
when he brought a
deluge upon a world
of ungodly people;
6 and by reducing
the cities Sod'om
and Go·mor'rah to
ashes he condemned
them, setting a
pattern for ungodly
persons of things
to come; 7 and

1* Or, "heresies" (*hai·re'seis*); *sec'tas*, Vg. 4* For a discussion of Tartarus, see App 4D.

δίκαιον Λὼτ καταπονούμενον ὑπὸ τῆς
righteous Lot being afflicted down by the
τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς
of the illegal (ones) in lewdness of conduct
ἐρύσατο, — 8 βλέμματι γὰρ καὶ
he drew for self, — to looking at for and
ἀκοῇ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς
to hearing righteous dwelling within in them
ἡμέραν ἐξ ἡμέρας ψυχὴν δικαίαν ἀνόμοις
day out of day soul righteous to lawless
ἔργοις ἐβασάνιζεν, — 9 οἶδεν Κύριος
works he was tormenting, — has known Lord
εὐσεβεῖς ἐκ πειρασμοῦ
well-reverential (ones) out of trial
ῥύεσθαι, ἀδίκους δὲ εἰς
to be drawing for self, unrighteous (ones) but into
ἡμέραν κρίσεως κολαζομένους
day of judgment (ones) being lopped off
τηρεῖν, 10 μάλιστα δὲ τοὺς ὀπίσω
to be keeping, mostly but the (ones) behind
σαρκὸς ἐν ἐπιθυμίᾳ μιασμοῦ πορευομένους
flesh in desire of defilement going their way
καὶ κυριότητος καταφρονοῦντας.
and of lordship minding down.
τολμηταί, αὐθάδεις, δόξας οὐ
Daring, self-pleasing, glories not
τρέμουσιν, βλασφημοῦντες, 11 ὅπου
they are trembling at, blaspheming, where
ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες
angels to strength and to power greater
ὄντες οὐ φέρουσιν κατ' αὐτῶν
being not they are bearing down on them
παρὰ Κυρίῳ βλάσφημον κρίσιν.
beside Lord blasphemous judgment.
12 οὗτοι δέ, ὡς ἄλογα ζῷα
These (ones) but, as unreasoning living things
γεγεννημένα φυσικὰ εἰς ἅλωσιν καὶ
having been generated natural into capture and
φθοράν, ἐν οἷς ἀγνοοῦσιν
corruption, in which (things) they are not knowing
βλασφημοῦντες, ἐν τῇ φθορᾷ
blaspheming, in the corruption
αὐτῶν καὶ φθαρήσονται,
of them also they will be corrupted,
13 ἀδικούμενοι μισθὸν
treating themselves unrighteously wage
ἀδικίας·
of unrighteousness;

he delivered righteous
Lot, who was greatly
distressed by the
indulgence of the
law-defying people
in loose conduct—
8 for that righteous
man by what he
saw and heard while
dwelling among
them from day to
day was tormenting
his righteous soul by
reason of their lawless
deeds— 9 Jehovah*
knows how to deliver
people of godly devo-
tion out of trial, but
to reserve unrighteous
people for the day of
judgment to be cut
off, 10 especially,
however, those who
go on after flesh with
the desire to defile [it]
and who look down on
lordship.
Daring, self-willed,
they do not tremble
at glorious ones but
speak abusively,
11 whereas angels,
although they are
greater in strength
and power, do not
bring against them an
accusation in abusive
terms, [not doing so]
out of respect for Je-
hovah.* 12 But these
[men], like unrea-
soning animals born
naturally to be caught
and destroyed, will, in
the things of which
they are ignorant and
speak abusively, even
suffer destruction
in their own [course
of] destruction,
13 wronging them-
selves as a reward for
wrongdoing.

9* Jehovah, J[7,8,13,14,16-18,22-24]; Lord, ℵABVgSy[h]. 11* Jehovah, J[7,8,13,16-18,22-24]; Lord, ℵBC; but omitted by AVgSy[h].

ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν,
Pleasure considering the in day luxury,
σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς
spots and blemishes living in luxury in the
ἀπάταις αὐτῶν συνευωχούμενοι
seductions of them feeding selves well together
ὑμῖν, 14 ὀφθαλμοὺς ἔχοντες μεστοὺς
to you, eyes [they] having full
μοιχαλίδος καὶ ἀκαταπαύστους ἁμαρτίας,
of adulteress and unceasing down of sin,
δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν
baiting on souls not firmly fixed, heart
γεγυμνασμένην πλεονεξίας
having been trained (like gymnast) of covetousness
ἔχοντες, κατάρας τέκνα,
[they] having, of curse children,
15 καταλείποντες εὐθεῖαν ὁδὸν
leaving down straight way
ἐπλανήθησαν, ἐξακολουθήσαντες
they were made to err, having followed out
τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βεὼρ
to the way of the Balaam of the Beor
ὃς μισθὸν ἀδικίας ἠγάπησεν
who reward of unrighteousness loved
16 ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας·
reproof but he had of own exceeding of law;
ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ
beast under yoke voiceless in of man voice
φθεγξάμενον ἐκώλυσεν τὴν τοῦ
having uttered sound it hindered the of the
προφήτου παραφρονίαν.
prophet beside-mindedness.
17 οὗτοί εἰσιν πηγαὶ ἄνυδροι
These (ones) are fountains waterless
καὶ ὁμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι,
and mists by violent windstorm being driven,
οἷς ὁ ζόφος τοῦ σκότους τετήρηται.
to whom the gloom of the darkness has been kept.
18 ὑπέρογκα γὰρ ματαιότητος
Over-swelling (things) for of vanity
φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις
uttering sound of they are baiting on in desires
σαρκὸς ἀσελγείαις τοὺς ὀλίγως
of flesh to loose habits the (ones) by little
ἀποφεύγοντας τοὺς ἐν πλάνῃ
fleeing from the (ones) in error
ἀναστρεφομένους, 19 ἐλευθερίαν αὐτοῖς
being turned up, freedom to them
ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες
[they] promising, very (ones) slaves existing

They consider
luxurious living in the
daytime a pleasure.
They are spots and
blemishes, indulging
with unrestrained
delight in their
deceptive teachings
while feasting together
with YOU. 14 They
have eyes full of
adultery and unable
to desist from sin, and
they entice unsteady
souls. They have
a heart trained in
covetousness. They
are accursed children.
15 Abandoning the
straight path, they
have been misled.
They have followed
the path of Ba'laam,
[the son] of Be'or, who
loved the reward of
wrongdoing, 16 but
got a reproof for his
own violation of what
was right. A voiceless
beast of burden,
making utterance with
the voice of a man,
hindered the prophet's
mad course.
17 These are foun-
tains without water,
and mists driven by a
violent storm, and for
them the blackness
of darkness has been
reserved. 18 For
they utter swelling
expressions of no
profit, and by the
desires of the flesh
and by loose habits
they entice those who
are just escaping from
people who conduct
themselves in error.
19 While they are
promising them free-
dom, they themselves
are existing as slaves

τῆς φθορᾶς· ᾧ γάρ τις
of the corruption; to whom for anyone
ἥττηται, τούτῳ δεδούλωται.
has been made less, to this (one) he has been enslaved.
20 εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ
If for having fled from the defilements of the
κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ
world in accurate knowledge of the Lord and
σωτῆρος Ἰησοῦ Χριστοῦ τούτοις δὲ
Savior of Jesus Christ to these (things) but
πάλιν ἐμπλακέντες ἡττῶνται,
again having been inwoven they are being made less,
γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα
it has become to them the last (things) worse
τῶν πρώτων. 21 κρεῖττον γὰρ ἦν
of the first (things). Better for it was
αὐτοῖς μὴ ἐπεγνωκέναι τὴν
to them not to have accurately known the
ὁδὸν τῆς δικαιοσύνης ἢ
way of the righteousness than
ἐπιγνοῦσιν ὑποστρέψαι
to (ones) having accurately known to turn under
ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας
out of the having been given beside to them of holy
ἐντολῆς· 22 συμβέβηκεν αὐτοῖς
commandment; has stepped together to them
τὸ τῆς ἀληθοῦς παροιμίας Κύων
the (thing) of the true proverb Dog
ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα, καί
having turned upon upon the own vomit, and
Ὗς λουσαμένη εἰς κυλισμὸν βορβόρου.
Sow having been bathed into rolling of mire.

3 Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν
This already, loved (ones), second to you
γράφω ἐπιστολήν, ἐν αἷς
I am writing letter, in which [letters]
διεγείρω ὑμῶν ἐν ὑπομνήσει
I am thoroughly raising up of you in reminding
τὴν εἰλικρινῆ διάνοιαν, 2 μνησθῆναι
the sincere mental perception, to remember
τῶν προειρημένων ῥημάτων ὑπὸ
of the having been previously spoken sayings by
τῶν ἁγίων προφητῶν καὶ τῆς τῶν
the holy prophets and of the of the
ἀποστόλων ὑμῶν ἐντολῆς τοῦ κυρίου
apostles of you commandment of the Lord
καὶ σωτῆρος, 3 τοῦτο πρῶτον γινώσκοντες
and Savior, this first [YOU] knowing

of corruption. For
whoever is overcome
by another is
enslaved by this
one. 20 Certainly if,
after having escaped
from the defilements
of the world by an
accurate knowledge of
the Lord and Savior
Jesus Christ, they get
involved again with
these very things
and are overcome,
the final conditions
have become worse
for them than the
first. 21 For it would
have been better for
them not to have
accurately known the
path of righteousness
than after knowing
it accurately to turn
away from the holy
commandment deliv-
ered to them. 22 The
saying of the true
proverb has happened
to them: "The dog has
returned to its own
vomit, and the sow
that was bathed to
rolling in the mire."

3 Beloved ones, this
is now the second
letter I am writing
YOU, in which, as in
my first one, I am
arousing YOUR clear
thinking faculties by
way of a reminder,
2 that YOU should
remember the sayings
previously spoken by
the holy prophets and
the commandment
of the Lord and
Savior through YOUR
apostles. 3 For
YOU know this first,

ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν
that will come upon last (ones) of the days
ἐν ἐμπαιγμονῇ ἐμπαῖκται κατὰ
in playing in sport players in sport according to
τὰς ἰδίας ἐπιθυμίας αὐτῶν πορευόμενοι
the own desires of them going their way
4 καὶ λέγοντες Ποῦ ἐστιν ἡ ἐπαγγελία
and saying Where is the promise
τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ
of the presence of him? from which [day] for
οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτως
the fathers fell asleep, all (things) thus
διαμένει ἀπ' ἀρχῆς κτίσεως.
is remaining through from beginning of creation.
5 λανθάνει γὰρ αὐτοὺς τοῦτο
Is lying hidden to for them this
θέλοντας ὅτι οὐρανοὶ ἦσαν ἔκπαλαι
(them) being willing that heavens were out of old
καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος
and earth out of water and through water
συνεστῶσα τῷ τοῦ θεοῦ λόγῳ,
having stood together to the of the God to word,
6 δι' ὧν ὁ τότε κόσμος
through which (things) the then world
ὕδατι κατακλυσθεὶς ἀπώλετο· 7 οἱ
to water having been deluged was destroyed; the
δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτῷ λόγῳ
but now heavens and the earth to the very word
τεθησαυρισμένοι εἰσὶν πυρὶ τηρούμενοι
have been treasured up they are to fire being kept
εἰς ἡμέραν κρίσεως καὶ ἀπωλείας
into day of judgment and of destruction
τῶν ἀσεβῶν ἀνθρώπων.
of the irreverential men.
8 Ἓν δὲ τοῦτο μὴ
One but this (thing) not
λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι
let it be lying hidden to YOU, loved (ones), that
μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη καὶ
one day beside Lord as thousand years and
χίλια ἔτη ὡς ἡμέρα μία. 9 οὐ βραδύνει
thousand years as day one. Not is being slow
Κύριος τῆς ἐπαγγελίας, ὥς τινες
Lord of the promise, as some (ones)
βραδυτῆτα ἡγοῦνται, ἀλλὰ
slowness they are considering, but
μακροθυμεῖ εἰς ὑμᾶς, μὴ βουλόμενός
is being long in spirit into YOU, not wishing

that in the last days
there will come
ridiculers with their
ridicule, proceeding
according to their own
desires 4 and saying:
"Where is this prom-
ised presence* of his?
Why, from the day our
forefathers fell asleep
[in death], all things
are continuing exactly
as from creation's
beginning."
5 For, according
to their wish, this
fact escapes their
notice, that there were
heavens from of old
and an earth standing
compactly out of
water and in the
midst of water by the
word of God; 6 and
by those [means] the
world of that time
suffered destruction
when it was deluged
with water. 7 But
by the same word
the heavens and the
earth that are now are
stored up for fire and
are being reserved to
the day of judgment
and of destruction of
the ungodly men.
8 However, let
this one fact not
be escaping YOUR
notice, beloved ones,
that one day is
with Jehovah* as a
thousand years and
a thousand years as
one day. 9 Jehovah*
is not slow respecting
his promise, as some
people consider slow-
ness, but he is patient
with YOU because
he does not desire

4* See App 3B. 8* Jehovah, J[7,8,13,14,16-18,22-24]; Lord, ℵABVgSy[h]. 9* Jehovah, J[7,8,13,16-18,22-24]; Lord, ℵABVgSy[h].

τινας ἀπολέσθαι ἀλλὰ πάντας εἰς
any (ones) to be destroyed but all (ones) into
μετάνοιαν χωρῆσαι. 10 Ἥξει δὲ
repentance to allow space for. Will come but
ἡμέρα Κυρίου ὡς κλέπτης, ἐν ᾗ οἱ οὐρανοὶ
day of Lord as thief, in which the heavens
ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ
with hissing noise will go beside, elements but
καυσούμενα λυθήσεται, καὶ γῆ καὶ
being intensely hot will be loosed, and earth and
τὰ ἐν αὐτῇ ἔργα εὑρεθήσεται.
the in it works will be found.
11 Τούτων οὕτως πάντων λυομένων
Of these (things) thus of all being loosed
ποταποὺς δεῖ ὑπάρχειν
what sort of [men] it is binding to be existing
ὑμᾶς ἐν ἁγίαις ἀναστροφαῖς καὶ
YOU in holy (acts of) conduct and
εὐσεβείαις, 12 προσδοκῶντας καὶ
well-reverential (deeds), awaiting and
σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ
speeding up the presence of the of the God
ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι
day, through which heavens being on fire
λυθήσονται καὶ στοιχεῖα καυσούμενα
will be loosed and elements being intensely hot
τήκεται· 13 καινοὺς δὲ οὐρανοὺς καὶ
is being melted; new but heavens and
γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ
earth new according to the promise of him
προσδοκῶμεν, ἐν οἷς δικαιοσύνη
we are awaiting, in which (ones) righteousness
κατοικεῖ.
is dwelling.
14 Διό, ἀγαπητοί, ταῦτα
Through which, loved (ones), these (things)
προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ
awaiting speed YOU up spotless (ones) and
ἀμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ,
unblemished (ones) to him to be found in peace,
15 καὶ τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν
and the of the Lord of us longness of spirit
σωτηρίαν ἡγεῖσθε, καθὼς καὶ ὁ
salvation be YOU considering, according as also the
ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ
loved of us brother Paul according to

any to be destroyed
but desires all to
attain to repentance.
10 Yet Jehovah's* day
will come as a thief,
in which the heavens
will pass away with
a hissing noise, but
the elements# being
intensely hot will be
dissolved, and earth
and the works in it
will be discovered.
11 Since all these
things are thus to be
dissolved, what sort
of persons ought YOU
to be in holy acts of
conduct and deeds
of godly devotion,
12 awaiting and
keeping close in mind
the presence* of the
day of Jehovah,#
through which [the]
heavens being on fire
will be dissolved and
[the] elements being
intensely hot will
melt! 13 But there
are new heavens and
a new earth that we
are awaiting according
to his promise, and in
these righteousness is
to dwell.
14 Hence, beloved
ones, since YOU are
awaiting these things,
do YOUR utmost to
be found finally by
him spotless and
unblemished and in
peace. 15 Further-
more, consider the
patience of our Lord
as salvation, just as
our beloved brother
Paul according to

10* Jehovah's, J[7,8,13,16-18,22-24]; Lord's, ℵABVgSy[h]. 10# Or, "the celestial bodies" (*stoi·khei'a*). 12* See App 3B. 12# Jehovah, J[7,8,17]; the Lord, CVg[c]; God, ℵABVgSy[h].

τὴν δοθεῖσαν αὐτῷ σοφίαν ἔγραψεν
the having been given to him wisdom he wrote
ὑμῖν, 16 ὡς καὶ ἐν πάσαις ἐπιστολαῖς
to YOU, as also in all letters
λαλῶν ἐν αὐταῖς περὶ τούτων, ἐν
[he] speaking in them about these (things), in
αἷς ἐστιν δυσνόητά
which [letters] is hard for mind
τινα, ἃ οἱ ἀμαθεῖς καὶ
some (things), which the non-learners and
ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς
unsteady are distorting as also the
λοιπὰς γραφὰς πρὸς τὴν ἰδίαν αὐτῶν
leftover (ones) Scriptures toward the own of them
ἀπώλειαν.
destruction.
17 Ὑμεῖς οὖν, ἀγαπητοί,
YOU therefore, loved (ones),
προγινώσκοντες φυλάσσεσθε ἵνα
knowing before be guarding yourselves in order that
μὴ τῇ τῶν ἀθέσμων πλάνῃ
not to the of the illegal (ones) error
συναπαχθέντες ἐκπέσητε τοῦ
having been led off together YOU might fall out of the
ἰδίου στηριγμοῦ, 18 αὐξάνετε δὲ ἐν
own firm fixedness, be YOU growing but in
χάριτι καὶ γνώσει τοῦ κυρίου
undeserved kindness and knowledge of the Lord
ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ. αὐτῷ ἡ
of us and of Savior Jesus Christ. To him the
δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος.
glory and now and into day of age.

the wisdom given
him also wrote YOU,
16 speaking about
these things as he
does also in all [his]
letters. In them, however, are some things
hard to understand,
which the untaught
and unsteady are
twisting, as [they do]
also the rest of the
Scriptures, to their
own destruction.
17 YOU, therefore,
beloved ones, having
this advance knowledge, be on YOUR
guard that YOU may
not be led away with
them by the error of
the law-defying people
and fall from YOUR
own steadfastness.
18 No, but go on
growing in the
undeserved kindness
and knowledge of
our Lord and Savior
Jesus Christ. To him
[be] the glory both
now and to the day of
eternity.

ΙΩΑΝΟΥ Α
OF JOHN 1

1 Ὃ ἦν ἀπ' ἀρχῆς, ὃ
Which was from beginning, which
ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς
we have heard, which we have seen to the
ὀφθαλμοῖς ἡμῶν, ὃ ἐθεασάμεθα καὶ αἱ
eyes of us, which we viewed and the
χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ λόγου
hands of us felt, about the word
τῆς ζωῆς,— 2 καὶ ἡ ζωὴ ἐφανερώθη,
of the life, — and the life was manifested,
καὶ ἑωράκαμεν καὶ μαρτυροῦμεν καὶ
and we have seen and we are bearing witness and
ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν
we are reporting back to YOU the life the
αἰώνιον ἥτις ἦν πρὸς τὸν πατέρα καὶ
everlasting which was toward the Father and
ἐφανερώθη ἡμῖν,— 3 ὃ ἑωράκαμεν
it was manifested to us, — which we have seen
καὶ ἀκηκόαμεν ἀπαγγέλλομεν καὶ
and we have heard we are reporting back also
ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν
to YOU, in order that also YOU sharing
ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία
YOU may be having with us; and the sharing
δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ
but the our with the Father and with
τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ· 4 καὶ
the Son of him of Jesus Christ; and
ταῦτα γράφομεν ἡμεῖς ἵνα
these (things) we are writing we in order that
ἡ χαρὰ ἡμῶν ᾖ πεπληρωμένη.
the joy of us may be having been fulfilled.
5 Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν
And is this the message which
ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν
we have heard from him and we are announcing
ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστιν καὶ σκοτία
to YOU, that the God light is and darkness
οὐκ ἔστιν ἐν αὐτῷ οὐδεμία. 6 Ἐὰν
not is in him none. If ever
εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ'
we should say that sharing we are having with

1 That which
was from [the]
beginning, which we
have heard, which we
have seen with our
eyes, which we have
viewed attentively
and our hands felt,
concerning the word
of life, 2 (yes,
the life was made
manifest, and we have
seen and are bearing
witness and reporting
to YOU the everlasting
life which was with
the Father and was
made manifest to us,)
3 that which we have
seen and heard we are
reporting also to YOU,
that YOU too may be
having a sharing with
us. Furthermore, this
sharing of ours is with
the Father and with
his Son Jesus Christ.
4 And so we are
writing these things
that our joy may be in
full measure.
5 And this is the
message which we
have heard from him
and are announcing
to YOU, that God is
light and there is
no darkness at all
in union with him.
6 If we make the
statement: "We are
having a sharing with

αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν,
him and in the darkness we may be walking about,

ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν·
we are lying and not we are doing the truth;

7 ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν
if ever but in the light we may be walking about

ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν
as he is in the light, sharing

ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα
we are having with one another and the blood

Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς
of Jesus the Son of him it is cleansing us

ἀπὸ πάσης ἁμαρτίας.
from all sin.

8 Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ
If ever we should say that sin not

ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ
we are having, selves we are making to err and

ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. 9 ἐὰν
the truth not is in us. If ever

ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός
we may be confessing the sins of us, faithful

ἐστιν καὶ δίκαιος ἵνα ἀφῇ
he is and righteous in order that he might let go off

ἡμῖν τὰς ἁμαρτίας καὶ καθαρίσῃ ἡμᾶς
to us the sins and he might cleanse us

ἀπὸ πάσης ἀδικίας. 10 Ἐὰν
from all unrighteousness. If ever

εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην
we should say that not we have sinned, liar

ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ
we are making him and the word of him

οὐκ ἔστιν ἐν ἡμῖν.
not is in us.

2 Τεκνία μου, ταῦτα
Little children of me, these (things)

γράφω ὑμῖν ἵνα μὴ
I am writing to YOU in order that not

ἁμάρτητε. καὶ ἐάν τις
YOU might commit sin. And if ever anyone

ἁμάρτῃ, παράκλητον ἔχομεν
should commit sin, paraclete we are having

πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν
toward the Father Jesus Christ

δίκαιον, 2 καὶ αὐτὸς ἱλασμός
righteous (one), and he propitiation

ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ
is about the sins of us, not about

τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ
the our (ones) but only but also about

him," and yet we go
on walking in the
darkness, we are lying
and are not practicing
the truth. 7 How-
ever, if we are walking
in the light as he
himself is in the light,
we do have a sharing
with one another, and
the blood of Jesus his
Son cleanses us from
all sin.

8 If we make
the statement: "We
have no sin," we are
misleading ourselves
and the truth is not
in us. 9 If we confess
our sins, he is faithful
and righteous so as
to forgive us our sins
and to cleanse us from
all unrighteousness.
10 If we make the
statement: "We have
not sinned," we are
making him a liar,
and his word is not
in us.

2 My little children,
I am writing YOU
these things that YOU
may not commit a
sin. And yet, if anyone
does commit a sin, we
have a helper with the
Father, Jesus Christ, a
righteous one. 2 And
he is a propitiatory
sacrifice for our
sins, yet not for ours
only but also for

ὅλου τοῦ κόσμου. 3 Καὶ ἐν τούτῳ
whole the world. And in this

γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν,
we are knowing that we have known him,

ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.
if ever the commandments of him we may observe.

4 ὁ λέγων ὅτι Ἔγνωκα αὐτόν, καὶ
The (one) saying that I have known him, and

τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν ψεύστης
the commandments of him not observing liar

ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν·
is, and in this (one) the truth not is;

5 ὃς δ' ἂν τηρῇ αὐτοῦ τὸν
who but likely may be observing of him the

λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ
word, truthfully in this (one) the love of the

θεοῦ τετελείωται. Ἐν τούτῳ γινώσκομεν
God has been perfected. In this we are knowing

ὅτι ἐν αὐτῷ ἐσμέν· 6 ὁ λέγων ἐν αὐτῷ
that in him we are; the (one) saying in him

μένειν ὀφείλει καθὼς ἐκεῖνος
to be remaining he is owing according as that (one)

περιεπάτησεν καὶ αὐτὸς περιπατεῖν.
walked about also he to be walking about.

7 Ἀγαπητοί, οὐκ ἐντολὴν καινὴν
Loved (ones), not commandment new

γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν
I am writing to YOU, but commandment old

ἣν εἴχετε ἀπ' ἀρχῆς· ἡ
which YOU were having from beginning; the

ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος
commandment the old is the word

ὃν ἠκούσατε. 8 πάλιν ἐντολὴν
which YOU heard. Again commandment

καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς
new I am writing to YOU, which is true

ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία
in him and in YOU, because the darkness

παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη
is going beside and the light the true already

φαίνει.
is shining.

9 Ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ
The (one) saying in the light to be and

τὸν ἀδελφὸν αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἐστὶν
the brother of him hating in the darkness he is

ἕως ἄρτι. 10 ὁ ἀγαπῶν τὸν
until right now. The (one) loving the

ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει,
brother of him in the light he is remaining,

the whole world's.
3 And by this we
have the knowledge
that we have come to
know him, namely, if
we continue observing
his commandments.
4 He that says: "I
have come to know
him," and yet is not
observing his com-
mandments, is a liar,
and the truth is not in
this [person]. 5 But
whoever does observe
his word, truthfully in
this [person] the love
of God has been made
perfect. By this we
have the knowledge
that we are in union
with him. 6 He
that says he remains
in union with him
is under obligation
himself also to go on
walking just as that
one walked.

7 Beloved ones, I
am writing YOU, not
a new command-
ment, but an old
commandment which
YOU have had from
[the] beginning. This
old commandment is
the word which YOU
heard. 8 Again, I
am writing YOU a new
commandment, a fact
that is true in his case
and in YOURS, because
the darkness is
passing away and the
true light is already
shining.

9 He that says he
is in the light and
yet hates his brother
is in the darkness up
to right now. 10 He
that loves his brother
remains in the light,

καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν· 11 ὁ
and fall-causer in him not is; the (one)
δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ
but hating the brother of him in the darkness
ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ,
he is and in the darkness he is walking about,
καὶ οὐκ οἶδεν ποῦ ὑπάγει,
and not he has known where he is going under,
ὅτι ἡ σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς
because the darkness blinded the eyes
αὐτοῦ.
of him.
12 Γράφω ὑμῖν, τεκνία, ὅτι
I am writing to YOU, little children, because
ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ
have been let go off to YOU the sins through
τὸ ὄνομα αὐτοῦ· 13 γράφω ὑμῖν,
the name of him; I am writing to YOU,
πατέρες, ὅτι ἐγνώκατε τὸν ἀπ'
fathers, because YOU have known the (one) from
ἀρχῆς· γράφω ὑμῖν, νεανίσκοι,
beginning; I am writing to YOU, young [men],
ὅτι νενικήκατε τὸν πονηρόν.
because YOU have conquered the wicked (one).
ἔγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε
I wrote to YOU, little boys, because YOU have known
τὸν πατέρα· 14 ἔγραψα ὑμῖν, πατέρες,
the Father; I wrote to YOU, fathers,
ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς·
because YOU have known the (one) from beginning;
ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί
I wrote to YOU, young [men], because strong
ἐστε καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν
YOU are and the word of the God in YOU
μένει καὶ νενικήκατε τὸν
is remaining and YOU have conquered the
πονηρόν.
wicked (one).
15 Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ
Not be YOU loving the world not-but
τὰ ἐν τῷ κόσμῳ. ἐάν τις
the (things) in the world. If ever anyone
ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη
may be loving the world, not is the love
τοῦ πατρὸς ἐν αὐτῷ· 16 ὅτι πᾶν
of the Father in him; because all
τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς
the (thing) in the world, the desire of the
σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ
flesh and the desire of the eyes and

and there is no cause
for stumbling in his
case. 11 But he that
hates his brother is
in the darkness and
is walking in the
darkness, and he does
not know where he
is going, because the
darkness has blinded
his eyes.
12 I am writing
YOU, little children,
because YOUR sins
have been forgiven
YOU for the sake of
his name. 13 I am
writing YOU, fathers,
because YOU have
come to know him
who is from [the]
beginning. I am
writing YOU, young
men, because YOU
have conquered the
wicked one. I write
YOU, young children,
because YOU have
come to know the
Father. 14 I write
YOU, fathers, because
YOU have come to
know him who is
from [the] beginning.
I write YOU, young
men, because YOU
are strong and the
word of God remains
in YOU and YOU
have conquered the
wicked one.
15 Do not be loving
either the world or
the things in the
world. If anyone loves
the world, the love
of the Father is not
in him; 16 because
everything in the
world—the desire
of the flesh and the
desire of the eyes and

ἡ ἀλαζονία τοῦ βίου, οὐκ ἔστιν
the self-assumption of the life (means), not it is
ἐκ τοῦ πατρός, ἀλλὰ ἐκ τοῦ κόσμου ἐστίν·
out of the Father, but out of the world it is;
17 καὶ ὁ κόσμος παράγεται καὶ ἡ
and the world is going beside also the
ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα
desire of it, the (one) but doing the will
τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.
of the God is remaining into the age.
18 Παιδία, ἐσχάτη ὥρα ἐστίν, καὶ
Little boys, last hour it is, and
καθὼς ἠκούσατε ὅτι ἀντίχριστος
according as YOU heard that antichrist
ἔρχεται, καὶ νῦν ἀντίχριστοι πολλοὶ
is coming, and now antichrists many
γεγόνασιν· ὅθεν γινώσκομεν ὅτι
have come to be; from which we are knowing that
ἐσχάτη ὥρα ἐστίν. 19 ἐξ ἡμῶν
last hour it is. Out of us
ἐξῆλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν·
they came out, but not they were out of us;
εἰ γὰρ ἐξ ἡμῶν ἦσαν, μεμενήκεισαν
if for out of us they were, they had remained
ἂν μεθ' ἡμῶν· ἀλλ' ἵνα
likely with us; but in order that
φανερωθῶσιν ὅτι οὐκ εἰσὶν
they might be manifested that not they are
πάντες ἐξ ἡμῶν. 20 καὶ ὑμεῖς χρίσμα
all out of us. And YOU anointing
ἔχετε ἀπὸ τοῦ ἁγίου·
YOU are having from the holy (one);
οἴδατε πάντες — 21 οὐκ ἔγραψα
YOU have known all (ones) — Not I wrote
ὑμῖν ὅτι οὐκ οἴδατε τὴν
to YOU because not YOU have known the
ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν,
truth, but because YOU have known it,
καὶ ὅτι πᾶν ψεῦδος ἐκ τῆς ἀληθείας
and that every lie out of the truth
οὐκ ἔστιν.
not is.
22 Τίς ἐστιν ὁ ψεύστης εἰ μὴ ὁ
Who is the liar if not the (one)
ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ χριστός;
denying that Jesus not is the Christ?
οὗτός ἐστιν ὁ ἀντίχριστος, ὁ
This (one) is the antichrist, the (one)
ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν.
denying the Father and the Son.

the showy display of
one's means of life
—does not originate
with the Father, but
originates with the
world. 17 Further-
more, the world is
passing away and so
is its desire, but he
that does the will of
God remains forever.
18 Young children,
it is the last hour,
and, just as YOU have
heard that antichrist
is coming, even now
there have come to
be many antichrists;
from which fact we
gain the knowledge
that it is the last
hour. 19 They went
out from us, but they
were not of our sort;
for if they had been of
our sort, they would
have remained with
us. But [they went
out] that it might be
shown up that not
all are of our sort.
20 And YOU have an
anointing from the
holy one; all of YOU
have knowledge. 21 I
write YOU, not because
YOU do not know the
truth, but because YOU
know it, and because
no lie originates with
the truth.
22 Who is the liar
if it is not the one
that denies that Jesus
is the Christ? This
is the antichrist, the
one that denies the
Father and the Son.

23 πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ
Everyone the denying the Son not-but
τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν
the Father he is having; the (one) confessing the
υἱὸν καὶ τὸν πατέρα ἔχει. 24 Ὑμεῖς
Son also the Father he is having. You
ὃ ἠκούσατε ἀπ' ἀρχῆς, ἐν ὑμῖν
which you heard from beginning, in you
μενέτω· ἐὰν ἐν ὑμῖν μείνῃ
let it be remaining; if ever in you should remain
ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν
which from beginning you heard, also you in
τῷ υἱῷ καὶ ἐν τῷ πατρὶ μενεῖτε.
the Son and in the Father you will remain.
25 καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς
And this is the promise which he
ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.
promised to us, the life the everlasting.
26 Ταῦτα ἔγραψα ὑμῖν περὶ
These (things) I wrote to you about
τῶν πλανώντων ὑμᾶς. 27 καὶ ὑμεῖς
the (ones) making to err you. And you
τὸ χρίσμα ὃ ἐλάβετε ἀπ' αὐτοῦ
the anointing which you received from him
μένει ἐν ὑμῖν, καὶ οὐ χρείαν
it is remaining in you, and not need
ἔχετε ἵνα τις
you are having in order that anyone
διδάσκῃ ὑμᾶς· ἀλλ' ὡς τὸ αὐτοῦ
may be teaching you; but as the of him
χρίσμα διδάσκει ὑμᾶς περὶ πάντων,
anointing is teaching you about all (things),
καὶ ἀληθές ἐστιν καὶ οὐκ ἔστιν ψεῦδος, καὶ
and true it is and not it is lie, and
καθὼς ἐδίδαξεν ὑμᾶς, μένετε
according as it taught you, be you remaining
ἐν αὐτῷ. 28 Καὶ νῦν, τεκνία,
in him. And now, little children,
μένετε ἐν αὐτῷ, ἵνα ἐὰν
be you remaining in him, in order that if ever
φανερωθῇ σχῶμεν
he should be manifested we might have
παρρησίαν καὶ μὴ αἰσχυνθῶμεν
outspokenness and not we might be put to shame
ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.
from him in the presence of him.
29 ἐὰν εἰδῆτε ὅτι δίκαιός ἐστιν,
If ever you should know that righteous he is,
γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν
you are knowing that everyone the doing the

23 Everyone that
denies the Son does
not have the Father
either. He that
confesses the Son
has the Father also.
24 As for YOU, let that
which YOU have heard
from [the] beginning
remain in YOU. If that
which YOU have heard
from [the] beginning
remains in YOU, YOU
will also abide in
union with the Son
and in union with
the Father. 25 Fur-
thermore, this is the
promised thing that
he himself promised
us, the life everlasting.
26 These things
I write YOU about
those who are trying
to mislead YOU.
27 And as for YOU,
the anointing that
YOU received from
him remains in YOU,
and YOU do not need
anyone to be teaching
YOU; but, as the
anointing from him
is teaching YOU about
all things, and is true
and is no lie, and just
as it has taught YOU,
remain in union with
him. 28 So now,
little children, remain
in union with him,
that when he is made
manifest we may have
freeness of speech
and not be shamed
away from him at his
presence. 29 If YOU
know that he is righ-
teous, YOU gain the
knowledge that every-
one who practices

δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.
righteousness out of him he has been generated.
3 Ἴδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν
See you what sort of love has given to us
ὁ πατὴρ ἵνα τέκνα θεοῦ
the Father in order that children of God
κληθῶμεν, καί ἐσμεν. διὰ
we should be called, and we are. Through
τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς
this (thing) the world not is knowing us
ὅτι οὐκ ἔγνω αὐτόν. 2 Ἀγαπητοί, νῦν
because not it knew him. Loved (ones), now
τέκνα θεοῦ ἐσμέν, καὶ οὔπω
children of God we are, and not as yet
ἐφανερώθη τί ἐσόμεθα. οἴδαμεν
was it manifested what we shall be. We have known
ὅτι ἐὰν φανερωθῇ ὅμοιοι
that if ever he should be manifested (ones) like
αὐτῷ ἐσόμεθα, ὅτι ὀψόμεθα αὐτὸν
to him we will be, because we shall see him
καθώς ἐστιν. 3 καὶ πᾶς ὁ ἔχων
according as he is. And every the (one) having
τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἁγνίζει
the hope this upon him he is purifying
ἑαυτὸν καθὼς ἐκεῖνος ἁγνός ἐστιν.
himself according as that (one) pure he is.
4 Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ
Every the (one) doing the sin also
τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν
the lawlessness he is doing, and the sin is
ἡ ἀνομία. 5 καὶ οἴδατε ὅτι
the lawlessness. And you have known that
ἐκεῖνος ἐφανερώθη ἵνα τὰς
that (one) was manifested in order that the
ἁμαρτίας ἄρῃ, καὶ ἁμαρτία ἐν αὐτῷ
sins he might lift up, and sin in him
οὐκ ἔστιν. 6 πᾶς ὁ ἐν αὐτῷ μένων
not is. Every the (one) in him remaining
οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ
not is sinning; every the (one) sinning not
ἑώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτόν.
has seen him not-but he has known him.
7 Τεκνία, μηδεὶς πλανάτω ὑμᾶς·
Little children, no one let make to err you;
ὁ ποιῶν τὴν δικαιοσύνην δίκαιός
the (one) doing the righteousness righteous
ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν·
he is, according as that (one) righteous is;

righteousness has
been born from him.
3 See what sort of
love the Father
has given us, so that
we should be called
children of God; and
such we are. That is
why the world does
not have a knowledge
of us, because it has
not come to know
him. 2 Beloved ones,
now we are children
of God, but as yet it
has not been made
manifest what we
shall be. We do know
that whenever he is
made manifest we
shall be like him, be-
cause we shall see him
just as he is. 3 And
everyone who has this
hope set upon him
purifies himself just
as that one is pure.
4 Everyone who
practices sin is also
practicing lawlessness,
and so sin is lawless-
ness. 5 You know
too that that one was
made manifest to
take away [our] sins,
and there is no sin
in him. 6 Everyone
remaining in union
with him does not
practice sin; no one
that practices sin has
either seen him or
come to know him.
7 Little children,
let no one mislead
YOU; he who carries
on righteousness is
righteous, just as
that one is righteous.

8 ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ
The (one) doing the sin out of the
διαβόλου ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ
Devil he is, because from beginning the
διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη
Devil is sinning. Into this was manifested
ὁ υἱὸς τοῦ θεοῦ ἵνα λύσῃ
the Son of the God in order that he might loose
τὰ ἔργα τοῦ διαβόλου.
the works of the Devil.

9 Πᾶς ὁ γεγεννημένος ἐκ
Every the (one) having been generated out of
τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι
the God sin not he is doing, because
σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ
seed of him in him is remaining, and not
δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ
he is able to be sinning, because out of the God
γεγέννηται. 10 ἐν τούτῳ φανερά
he has been generated. In this (thing) manifest
ἐστιν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα
is the children of the God and the children
τοῦ διαβόλου· πᾶς ὁ μὴ ποιῶν
of the Devil; every the (one) not doing
δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ θεοῦ, καὶ
righteousness not he is out of the God, and
ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ.
the (one) not loving the brother of him.
11 ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν
Because this is the message which
ἠκούσατε ἀπ' ἀρχῆς, ἵνα
you heard from beginning, in order that
ἀγαπῶμεν ἀλλήλους· 12 οὐ καθὼς
we may be loving one another; not according as
Καὶν ἐκ τοῦ πονηροῦ ἦν καὶ
Cain out of the wicked (one) he was and
ἔσφαξεν τὸν ἀδελφὸν αὐτοῦ· καὶ χάριν
he slaughtered the brother of him; and thanks
τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα
of what slaughtered he him? Because the works
αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ
of him wicked was, the (ones) but of the brother
αὐτοῦ δίκαια.
of him righteous (ones).

13 Μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ
Not be you wondering, brothers, if is hating
ὑμᾶς ὁ κόσμος. 14 ἡμεῖς οἴδαμεν ὅτι
you the world. We have known that
μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς
we have stepped across out of the death into

8 He who carries on
sin originates with
the Devil, because the
Devil has been sinning
from [the] beginning.
For this purpose the
Son of God was made
manifest, namely, to
break up the works of
the Devil.
9 Everyone who
has been born from
God does not carry
on sin, because His
[reproductive] seed
remains in such
one, and he cannot
practice sin, because
he has been born
from God. 10 The
children of God and
the children of the
Devil are evident by
this fact: Everyone
who does not carry
on righteousness does
not originate with
God, neither does he
who does not love
his brother. 11 For
this is the message
which YOU have heard
from [the] beginning,
that we should have
love for one another;
12 not like Cain,
who originated with
the wicked one and
slaughtered his broth-
er. And for the sake of
what did he slaughter
him? Because his own
works were wicked,
but those of his broth-
er [were] righteous.
13 Do not marvel,
brothers, that
the world hates
YOU. 14 We know
we have passed
over from death to

τὴν ζωήν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς·
the life, because we are loving the brothers;
ὁ μὴ ἀγαπῶν μένει ἐν τῷ
the (one) not loving is remaining in the
θανάτῳ. 15 πᾶς ὁ μισῶν τὸν ἀδελφὸν
death. Every the (one) hating the brother
αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἴδατε
of him man-killer he is, and you have known
ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν
that every man-killer not is having life
αἰώνιον ἐν αὐτῷ μένουσαν. 16 Ἐν τούτῳ
everlasting in him remaining. In this
ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος
we have known the love, because that (one)
ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν· καὶ ἡμεῖς
over us the soul of him he put; and we
ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς
are owing over the brothers the souls
θεῖναι. 17 ὃς δ' ἂν ἔχῃ τὸν
to put. Who but likely may be having the
βίον τοῦ κόσμου καὶ θεωρῇ
life (means) of the world and he may be beholding
τὸν ἀδελφὸν αὐτοῦ χρείαν ἔχοντα καὶ
the brother of him need having and
κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ'
he might shut up the bowels of him from
αὐτοῦ, πῶς ἡ ἀγάπη τοῦ θεοῦ μένει
him, how the love of the God is remaining
ἐν αὐτῷ; 18 Τεκνία, μὴ ἀγαπῶμεν
in him? Little children, not may we be loving
λόγῳ μηδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ
to word neither to the tongue but in work
καὶ ἀληθείᾳ.
and truth.

19 Ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς
In this we shall know that out of the
ἀληθείας ἐσμέν, καὶ ἔμπροσθεν αὐτοῦ
truth we are, and in front of him
πείσομεν τὴν καρδίαν ἡμῶν 20 ὅτι
we shall persuade the heart of us because
ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία,
if ever may be knowing down on of us the heart,
ὅτι μείζων ἐστὶν ὁ θεὸς τῆς
because greater is the God of the
καρδίας ἡμῶν καὶ γινώσκει πάντα.
heart of us and he is knowing all (things).
21 Ἀγαπητοί, ἐὰν ἡ καρδία μὴ
Loved (ones), if ever the heart not
καταγινώσκῃ, παρρησίαν
may be knowing down on, outspokenness

life, because we love
the brothers. He
who does not love
remains in death.
15 Everyone who
hates his brother is a
manslayer, and YOU
know that no man-
slayer has everlasting
life remaining in
him. 16 By this we
have come to know
love, because that one
surrendered his soul
for us; and we are
under obligation to
surrender [our] souls
for [our] brothers.
17 But whoever has
this world's means for
supporting life and
beholds his brother
having need and yet
shuts the door of his
tender compassions
upon him, in what
way does the love of
God remain in him?
18 Little children,
let us love, neither
in word nor with the
tongue, but in deed
and truth.
19 By this we shall
know that we origi-
nate with the truth,
and we shall assure
our hearts before
him 20 as regards
whatever our hearts
may condemn us in,
because God is greater
than our hearts and
knows all things.
21 Beloved ones, if
[our] hearts do not
condemn [us], we have
freeness of speech

ἔχομεν πρὸς τὸν θεόν, 22 καὶ ὃ
we are having toward the God, and which
ἂν αἰτῶμεν λαμβάνομεν ἀπ'
likely we may be asking we are receiving from
αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ
him, because the commandments of him
τηροῦμεν καὶ τὰ ἀρεστὰ
we are observing and the (things) pleasing
ἐνώπιον αὐτοῦ ποιοῦμεν. 23 καὶ αὕτη
in sight of him we are doing. And this
ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα
is the commandment of him, in order that
πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ
we should believe to the name of the Son of him
Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους,
of Jesus Christ and we may be loving one another,
καθὼς ἔδωκεν ἐντολὴν ἡμῖν. 24 καὶ
according as he gave commandment to us. And
ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν
the (one) observing the commandments of him in
αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ
him he is remaining and he in him; and
ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν
in this we are knowing that he is remaining in
ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν
us, out of the spirit of which to us
ἔδωκεν.
he gave.

4 Ἀγαπητοί, μὴ παντὶ πνεύματι
Loved (ones), not to every spirit
πιστεύετε, ἀλλὰ δοκιμάζετε τὰ
be you believing, but be you proving the
πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι
spirits if out of the God it is, because
πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν
many false prophets have gone forth into the
κόσμον.
world.
2 Ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ
In this you are knowing the spirit of the
θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν
God; every spirit which is confessing Jesus
Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ
Christ in flesh having come out of the God
ἐστίν, 3 καὶ πᾶν πνεῦμα ὃ μὴ
it is, and every spirit which not
ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ
is confessing the Jesus out of the God not
ἔστιν· καὶ τοῦτό ἐστιν τὸ τοῦ
he is; and this is the [spirit] of the

toward God; 22 and
whatever we ask
we receive from
him, because we are
observing his commandments and are
doing the things that
are pleasing in his
eyes. 23 Indeed, this
is his commandment,
that we have faith in
the name of his Son
Jesus Christ and be
loving one another,
just as he gave us
commandment.
24 Moreover, he who
observes his commandments remains
in union with him,
and he in union with
such one; and by this
we gain the knowledge
that he is remaining
in union with us,
owing to the spirit
which he gave us.

4 Beloved ones, do
not believe every
inspired expression,
but test the inspired
expressions to see
whether they originate
with God, because
many false prophets
have gone forth into
the world.
2 You gain the
knowledge of the inspired expression from
God by this: Every inspired expression that
confesses Jesus Christ
as having come in the
flesh originates with
God, 3 but every inspired expression that
does not confess Jesus
does not originate
with God. Furthermore, this is the

ἀντιχρίστου, ὃ ἀκηκόατε ὅτι
antichrist, which you have heard that
ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.
it is coming, and now in the world it is already.
4 Ὑμεῖς ἐκ τοῦ θεοῦ ἐστέ, τεκνία,
You out of the God you are, little children,
καὶ νενικήκατε αὐτούς, ὅτι μείζων
and you have conquered them, because greater
ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ
is the (one) in you than the (one) in the
κόσμῳ· 5 αὐτοὶ ἐκ τοῦ κόσμου εἰσίν·
world; they out of the world they are;
διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν
through this out of the world they are speaking
καὶ ὁ κόσμος αὐτῶν ἀκούει. 6 ἡμεῖς
and the world of them is hearing. We
ἐκ τοῦ θεοῦ ἐσμέν· ὁ γινώσκων τὸν
out of the God we are; the (one) knowing the
θεὸν ἀκούει ἡμῶν, ὃς οὐκ ἔστιν ἐκ τοῦ
God is hearing of us, who not is out of the
θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου
God not is hearing of us. Out of this
γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ
we are knowing the spirit of the truth and
τὸ πνεῦμα τῆς πλάνης.
the spirit of the error.
7 Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους,
Loved (ones), may we be loving one another,
ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ
because the love out of the God is, and
πᾶς ὁ ἀγαπῶν ἐκ τοῦ θεοῦ
every the (one) loving out of the God
γεγέννηται καὶ γινώσκει τὸν θεόν.
has been generated and he is knowing the God.
8 ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν θεόν,
The (one) not loving not knew the God,
ὅτι ὁ θεὸς ἀγάπη ἐστίν. 9 ἐν τούτῳ
because the God love is. In this
ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν,
was manifested the love of the God in us,
ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ
because the Son of him the only-begotten
ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον
has sent off the God into the world
ἵνα ζήσωμεν δι' αὐτοῦ. 10 ἐν
in order that we might live through him. In
τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς
this is the love, not that we
ἠγαπήκαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν
have loved the God, but that he loved

antichrist's [inspired
expression] which
you have heard was
coming, and now it is
already in the world.
4 You originate
with God, little
children, and you
have conquered those
[persons], because he
that is in union with
you is greater than he
that is in union with
the world. 5 They
originate with the
world; that is why
they speak [what
proceeds] from the
world and the world
listens to them.
6 We originate with
God. He that gains
the knowledge of God
listens to us; he that
does not originate
with God does not listen to us. This is how
we take note of the
inspired expression of
truth and the inspired
expression of error.
7 Beloved ones, let
us continue loving
one another, because
love is from God, and
everyone who loves
has been born from
God and gains the
knowledge of God.
8 He that does not
love has not come to
know God, because
God is love. 9 By
this the love of God
was made manifest in
our case, because God
sent forth his only-begotten Son into the
world that we might
gain life through him.
10 The love is in
this respect, not that
we have loved God,
but that he loved

ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν
us and he sent off the Son of him propitiation
περὶ τῶν ἁμαρτιῶν ἡμῶν.
about the sins of us.

11 Ἀγαπητοί, εἰ οὕτως ὁ θεὸς ἠγάπησεν
Loved (ones), if thus the God loved
ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους
us, also we are owing one another
ἀγαπᾶν. 12 θεὸν οὐδεὶς πώποτε
to be loving. God no one at any time
τεθέαται. ἐὰν ἀγαπῶμεν ἀλλήλους,
has viewed. If ever we may be loving one another,
ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη
the God in us is remaining and the love
αὐτοῦ τετελειωμένη ἐν ἡμῖν ἐστίν. 13 ἐν
of him having been perfected in us it is. In
τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ
this we are knowing that in him
μένομεν καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ
we are remaining and he in us, because out of
τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν. 14 Καὶ
the spirit of him he has given to us. And
ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι
we have viewed and we are bearing witness that
ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ
the Father has sent off the Son Savior of the
κόσμου. 15 ὃς ἐὰν ὁμολογήσῃ ὅτι
world. Who if ever might confess that
Ἰησοῦς Χριστός ἐστιν ὁ υἱὸς τοῦ θεοῦ,
Jesus Christ is the Son of the God,
ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ
the God in him is remaining and he in the
θεῷ. 16 Καὶ ἡμεῖς ἐγνώκαμεν καὶ
God. And we have known and
πεπιστεύκαμεν τὴν ἀγάπην ἣν ἔχει ὁ
we have believed the love which is having the
θεὸς ἐν ἡμῖν.
God in us.

Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ
The God love is, and the (one)
μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει
remaining in the love in the God is remaining
καὶ ὁ θεὸς ἐν αὐτῷ μένει. 17 Ἐν τούτῳ
and the God in him is remaining. In this
τετελείωται ἡ ἀγάπη μεθ' ἡμῶν,
has been perfected the love with us,
ἵνα παρρησίαν ἔχωμεν ἐν
in order that outspokenness we may be having in
τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς
the day of the judgment, because according as

us and sent forth his
Son as a propitiatory
sacrifice for our sins.
11 Beloved ones,
if this is how God
loved us, then we
are ourselves under
obligation to love
one another. 12 At
no time has anyone
beheld God. If we
continue loving one
another, God remains
in us and his love is
made perfect in us.
13 By this we gain
the knowledge that
we are remaining in
union with him and
he in union with us,
because he has im-
parted his spirit to us.
14 In addition, we
ourselves have beheld
and are bearing wit-
ness that the Father
has sent forth his Son
as Savior of the world.
15 Whoever makes the
confession that Jesus
Christ is the Son of
God, God remains in
union with such one
and he in union with
God. 16 And we
ourselves have come
to know and have
believed the love that
God has in our case.
God is love, and
he that remains in
love remains in union
with God and God
remains in union
with him. 17 This
is how love has been
made perfect with
us, that we may have
freeness of speech in
the day of judgment,
because, just as

ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ
that (one) is also we are in the world
τούτῳ. 18 φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ'
this. Fear not is in the love, but
ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον,
the perfect love outside is throwing the fear,
ὅτι ὁ φόβος κόλασιν ἔχει, ὁ
because the fear lopping off is having, the (one)
δὲ φοβούμενος οὐ τετελείωται ἐν τῇ
but fearing not has been perfected in the
ἀγάπῃ. 19 Ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς
love. We are loving, because he
πρῶτος ἠγάπησεν ἡμᾶς.
first loved us.

20 ἐάν τις εἴπῃ ὅτι Ἀγαπῶ
If ever anyone should say that I am loving
τὸν θεόν, καὶ τὸν ἀδελφὸν αὐτοῦ
the God, and the brother of him
μισῇ, ψεύστης ἐστίν· ὁ γὰρ
he may be hating, liar he is; the (one) for
μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἑώρακεν,
not loving the brother of him whom he has seen,
τὸν θεὸν ὃν οὐχ ἑώρακεν οὐ δύναται
the God whom not he has seen not he is able
ἀγαπᾶν. 21 καὶ ταύτην τὴν ἐντολὴν
to be loving. And this the commandment
ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ
we are having from him, in order that the (one)
ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν
loving the God may be loving also the
ἀδελφὸν αὐτοῦ.
brother of him.

5 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστὶν
Every the (one) believing that Jesus is
ὁ χριστὸς ἐκ τοῦ θεοῦ γεγέννηται,
the Christ out of the God he has been generated,
καὶ πᾶς ὁ ἀγαπῶν τὸν
and every the (one) loving the (one)
γεννήσαντα ἀγαπᾷ τὸν
having generated he is loving the (one)
γεγεννημένον ἐξ αὐτοῦ. 2 ἐν τούτῳ
having been generated out of him. In this
γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα
we are knowing that we are loving the children
τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ
of the God, whenever the God we may love and
τὰς ἐντολὰς αὐτοῦ ποιῶμεν·
the commandments of him we may be doing;

that one is, so are
we ourselves in this
world. 18 There is
no fear in love, but
perfect love throws
fear outside, because
fear exercises a
restraint. Indeed, he
that is under fear has
not been made perfect
in love. 19 As for us,
we love, because he
first loved us.
20 If anyone makes
the statement: "I
love God," and yet is
hating his brother,
he is a liar. For he
who does not love
his brother, whom he
has seen, cannot be
loving God, whom he
has not seen. 21 And
this commandment we
have from him, that
the one who loves God
should be loving his
brother also.

5 Everyone believing
that Jesus is
the Christ has been
born from God, and
everyone who loves
the one that caused
to be born loves him
who has been born
from that one. 2 By
this we gain the
knowledge that we are
loving the children
of God, when we are
loving God and doing
his commandments.

3 αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ
This for is the love of the God
ἵνα τὰς ἐντολὰς αὐτοῦ
in order that the commandments of him
τηρῶμεν, καὶ αἱ ἐντολαὶ
we may be observing, and the commandments
αὐτοῦ βαρεῖαι οὐκ εἰσίν, 4 ὅτι πᾶν
of him heavy not are, because every
τὸ γεγεννημένον ἐκ τοῦ θεοῦ
the (thing) having been generated out of the God
νικᾷ τὸν κόσμον. καὶ αὕτη ἐστὶν ἡ
is conquering the world. And this is the
νίκη ἡ νικήσασα τὸν κόσμον,
conquest the (one) having conquered the world,
ἡ πίστις ἡμῶν.
the faith of us.
5 τίς ἐστιν δὲ ὁ νικῶν τὸν
Who is but the (one) conquering the
κόσμον εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς
world if not the (one) believing that Jesus
ἐστὶν ὁ υἱὸς τοῦ θεοῦ; 6 Οὗτός ἐστιν
is the Son of the God? This is
ὁ ἐλθὼν δι' ὕδατος καὶ
the (one) having come through water and
αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι
blood, Jesus Christ; not in the water
μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ
only but in the water and in the blood; and
τὸ πνεῦμά ἐστιν τὸ μαρτυροῦν,
the spirit is the (thing) bearing witness,
ὅτι τὸ πνεῦμά ἐστιν ἡ ἀλήθεια. 7 ὅτι
because the spirit is the truth. Because
τρεῖς εἰσὶν οἱ μαρτυροῦντες, 8 τὸ
three are the (ones) bearing witness, the
πνεῦμα καὶ τὸ ὕδωρ καὶ τὸ αἷμα, καὶ οἱ
spirit and the water and the blood, and the
τρεῖς εἰς τὸ ἕν εἰσιν.
three into the one (thing) are.
9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων
If the witness of the men
λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ
we are receiving, the witness of the God
μείζων ἐστίν, ὅτι αὕτη ἐστὶν ἡ μαρτυρία
greater is, because this is the witness
τοῦ θεοῦ ὅτι μεμαρτύρηκεν περὶ τοῦ
of the God that he has given in witness about the
υἱοῦ αὐτοῦ. 10 ὁ πιστεύων εἰς τὸν
Son of him. The (one) believing into the

3 For this is what
the love of God
means, that we
observe his com-
mandments; and yet
his commandments
are not burdensome,
4 because everything
that has been born
from God conquers
the world. And this is
the conquest that has
conquered the world,
our faith.
5 Who is the one
that conquers the
world but he who has
faith that Jesus is the
Son of God? 6 This
is he that came by
means of water and
blood, Jesus Christ;
not with the water
only, but with the
water and with the
blood. And the spirit
is that which is bear-
ing witness, because
the spirit is the truth.
7 For there are three
witness bearers,
8 the spirit and the
water and the blood,
and the three are in
agreement.*
9 If we receive the
witness men give, the
witness God gives is
greater, because this
is the witness God
gives, the fact that
he has borne witness
concerning his Son.
10 The [person] put-
ting his faith in the

8* Literally, "the three (witness bearers) are into the one (thing)." For a discussion of this verse, see App 2B.

υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν
Son of the God is having the witness in
αὐτῷ· ὁ μὴ πιστεύων τῷ θεῷ
him; the (one) not believing to the God
ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ
liar he has made him, because not
πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν
he has believed into the witness which
μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ
he has given in witness the God about the Son
αὐτοῦ. 11 καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι
of him. And this is the witness, that
ζωὴν αἰώνιον ἔδωκεν ὁ θεὸς ἡμῖν, καὶ αὕτη
life everlasting gave the God to us, and this
ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. 12 ὁ
the life in the Son of him is. The (one)
ἔχων τὸν υἱὸν ἔχει τὴν ζωήν· ὁ μὴ
having the Son is having the life; the (one) not
ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ
having the Son of the God the life not
ἔχει.
he is having.
13 Ταῦτα ἔγραψα ὑμῖν ἵνα
These (things) I wrote to you in order that
εἰδῆτε ὅτι ζωὴν ἔχετε
YOU might know that life YOU are having
αἰώνιον, τοῖς πιστεύουσιν εἰς τὸ
everlasting, to the (ones) believing into the
ὄνομα τοῦ υἱοῦ τοῦ θεοῦ. 14 καὶ αὕτη
name of the Son of the God. And this
ἐστὶν ἡ παρρησία ἣν ἔχομεν
is the outspokenness which we are having
πρὸς αὐτόν, ὅτι ἐάν τι
toward him, that if ever anything
αἰτώμεθα κατὰ τὸ θέλημα
we may be asking for selves according to the will
αὐτοῦ ἀκούει ἡμῶν. 15 καὶ ἐὰν
of him he is hearing of us. And if ever
οἴδαμεν ὅτι ἀκούει ἡμῶν ὃ
we have known that he is hearing of us what
ἐὰν αἰτώμεθα, οἴδαμεν
if ever we may be asking for self, we have known
ὅτι ἔχομεν τὰ αἰτήματα ἃ
that we are having the things asked which
ᾐτήκαμεν ἀπ' αὐτοῦ.
we have asked from him.
16 Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ
If ever anyone should see the brother of him
ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον,
sinning sin not toward death,

Son of God has the
witness given in
his own case. The
[person] not having
faith in God has made
him a liar, because he
has not put his faith
in the witness given,
which God as witness
has given concerning
his Son. 11 And this
is the witness given,
that God gave us
everlasting life, and
this life is in his Son.
12 He that has the
Son has this life; he
that does not have the
Son of God does not
have this life.
13 I write YOU these
things that YOU may
know that YOU have
life everlasting, YOU
who put YOUR faith in
the name of the Son
of God. 14 And this
is the confidence that
we have toward him,
that, no matter what
it is that we ask ac-
cording to his will, he
hears us. 15 Further,
if we know he hears
us respecting what-
ever we are asking, we
know we are to have
the things asked since
we have asked them
of him.
16 If anyone catch-
es sight of his brother
sinning a sin that
does not incur death,

αἰτήσει, καὶ δώσει αὐτῷ ζωήν,
he will ask, and he will give to him life,
τοῖς ἁμαρτάνουσιν μὴ πρὸς θάνατον.
to the (ones) sinning not toward death.
ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ
Is sin toward death; not about
ἐκείνης λέγω ἵνα
that [sin] I am saying in order that
ἐρωτήσῃ. 17 πᾶσα ἀδικία
he should request. All unrighteousness
ἁμαρτία ἐστίν, καὶ ἔστιν ἁμαρτία οὐ πρὸς
sin is, and is sin not toward
θάνατον.
death.
18 Οἴδαμεν ὅτι πᾶς ὁ
We have known that every the (one)
γεγεννημένος ἐκ τοῦ θεοῦ οὐχ
having been generated out of the God not
ἁμαρτάνει, ἀλλ' ὁ γεννηθεὶς
he is sinning, but the (one) having been generated
ἐκ τοῦ θεοῦ τηρεῖ αὐτόν, καὶ ὁ
out of the God is keeping him, and the
πονηρὸς οὐχ ἅπτεται αὐτοῦ.
wicked (one) not is touching of him.
19 οἴδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμέν,
We have known that out of the God we are,
καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται.
and the world whole in the wicked (one) is lying.
20 οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ
We have known but that the Son of the God
ἥκει, καὶ δέδωκεν ἡμῖν διάνοιαν
is come, and he has given to us mental perception
ἵνα γινώσκομεν τὸν ἀληθινόν·
in order that we are knowing the true (one);
καί ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ
and we are in the true (one), in the Son of him
Ἰησοῦ Χριστῷ. οὗτός ἐστιν ὁ ἀληθινὸς
to Jesus Christ. This (one) is the true
θεὸς καὶ ζωὴ αἰώνιος. 21 Τεκνία,
God and life everlasting. Little children,
φυλάξατε ἑαυτὰ ἀπὸ τῶν εἰδώλων.
guard you selves from the idols.

he will ask, and he
will give life to him,
yes, to those not
sinning so as to incur
death. There is a sin
that does incur death.
It is concerning that
sin that I do not tell
him to make request.
17 All unrighteous-
ness is sin; and yet
there is a sin that
does not incur death.
18 We know
that every [person]
that has been born
from God does not
practice sin, but the
One born from God
watches him, and the
wicked one does not
fasten his hold on
him. 19 We know
we originate with
God, but the whole
world is lying in the
[power of the] wicked
one. 20 But we know
that the Son of God
has come, and he has
given us intellectual
capacity that we may
gain the knowledge of
the true one. And we
are in union with the
true one, by means of
his Son Jesus Christ.
This is the true God
and life everlasting.
21 Little children,
guard yourselves from
idols.

ΙΩΑΝΟΥ Β
OF JOHN 2

1 Ὁ πρεσβύτερος ἐκλεκτῇ κυρίᾳ καὶ τοῖς
The older man to chosen lady and to the
τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ,
children of her, whom I am loving in truth,
καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ
and not I alone but also all the (ones)
ἐγνωκότες τὴν ἀλήθειαν, 2 διὰ τὴν
having known the truth, through the
ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ'
truth the (one) remaining in us, and with
ἡμῶν ἔσται εἰς τὸν αἰῶνα· 3 ἔσται μεθ'
us it will be into the age; will be with
ἡμῶν χάρις ἔλεος εἰρήνη παρὰ
us undeserved kindness mercy peace beside
θεοῦ πατρός, καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ
of God Father, and beside of Jesus Christ the
υἱοῦ τοῦ πατρός, ἐν ἀληθείᾳ καὶ ἀγάπῃ.
Son of the Father, in truth and love.
4 Ἐχάρην λίαν ὅτι εὕρηκα
I rejoiced excessively because I have found
ἐκ τῶν τέκνων σου περιπατοῦντας ἐν
out of the children of you (ones) walking in
ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν
truth, according as commandment we received
παρὰ τοῦ πατρός. 5 καὶ νῦν
beside of the Father. And now
ἐρωτῶ σε, κυρία, οὐχ ὡς
I am requesting of you, lady, not as
ἐντολὴν γράφων σοι καινὴν ἀλλὰ
commandment writing to you new (one) but
ἣν εἴχαμεν ἀπ' ἀρχῆς, ἵνα
which we were having from beginning, in order that
ἀγαπῶμεν ἀλλήλους. 6 καὶ αὕτη ἐστὶν
we may be loving one another. And this is
ἡ ἀγάπη, ἵνα περιπατῶμεν
the love, in order that we may be walking
κατὰ τὰς ἐντολὰς αὐτοῦ· αὕτη ἡ
according to the commandments of him; this the
ἐντολή ἐστιν, καθὼς ἠκούσατε ἀπ'
commandment is, according as you heard from
ἀρχῆς, ἵνα ἐν αὐτῇ
beginning, in order that in it
περιπατῆτε. 7 ὅτι πολλοὶ
you may be walking. Because many

1 The older man to
the chosen lady and
to her children, whom
I truly love, and not
I alone, but all those
also who have come
to know the truth,
2 because of the truth
that remains in us,
and it will be with us
forever. 3 There will
be with us undeserved
kindness, mercy [and]
peace from God the
Father and from Jesus
Christ the Son of the
Father, with truth
and love.
4 I rejoice very
much because I have
found certain ones of
your children walking
in the truth, just as
we received command-
ment from the Father.
5 So now I request
you, lady, as [a per-
son] writing you, not
a new commandment,
but one which we had
from [the] beginning,
that we love one
another. 6 And this
is what love means,
that we go on walking
according to his
commandments. This
is the commandment,
just as you people
have heard from [the]
beginning, that you
should go on walking
in it. 7 For many

πλάνοι ἐξῆλθαν εἰς τὸν κόσμον,
errant (ones) went out into the world,
οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν
the (ones) not confessing Jesus Christ
ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος
coming in flesh; this is the errant (one)
καὶ ὁ ἀντίχριστος.
and the antichrist.
8 βλέπετε ἑαυτούς, ἵνα μὴ
Be YOU looking at selves, in order that not
ἀπολέσητε ἃ ἠργασάμεθα,
YOU might destroy what (things) we worked,
ἀλλὰ μισθὸν πλήρη ἀπολάβητε.
but reward full YOU might receive off.
9 πᾶς ὁ προάγων καὶ μὴ μένων
Every the (one) going before and not remaining
ἐν τῇ διδαχῇ τοῦ χριστοῦ θεὸν οὐκ
in the teaching of the Christ God not
ἔχει· ὁ μένων ἐν τῇ διδαχῇ,
he is having; the (one) remaining in the teaching,
οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν
this (one) and the Father and the Son
ἔχει. 10 εἴ τις ἔρχεται πρὸς ὑμᾶς
he is having. If anyone is coming toward YOU
καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ
and this the teaching not he is bearing, not
λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ
be YOU receiving him into house and
χαίρειν αὐτῷ μὴ λέγετε·
to be rejoicing to him not be YOU saying;
11 ὁ λέγων γὰρ αὐτῷ χαίρειν
the (one) saying for to him to be rejoicing
κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς
he is sharing to the works of him to the
πονηροῖς.
wicked (ones).
12 Πολλὰ ἔχων ὑμῖν γράφειν
Many (things) having to YOU to be writing
οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος,
not I wished through paper and black [ink],
ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς καὶ
but I am hoping to come to be toward YOU and
στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ
mouth toward mouth to speak, in order that the
χαρὰ ὑμῶν πεπληρωμένη ᾖ.
joy of YOU having been fulfilled may be.

deceivers have gone
forth into the world,
persons not confessing
Jesus Christ as
coming in the flesh.
This is the deceiver
and the antichrist.
8 Look out for
yourselves, that YOU
do not lose the things
we have worked to
produce, but that
YOU may obtain a full
reward. 9 Everyone
that pushes ahead and
does not remain in the
teaching of the Christ
does not have God.
He that does remain
in this teaching is the
one that has both the
Father and the Son.
10 If anyone comes
to YOU and does not
bring this teaching,
never receive him
into YOUR homes or
say a greeting to him.
11 For he that says
a greeting to him is a
sharer in his wicked
works.*
12 Although I have
many things to write
YOU, I do not desire to
do so with paper and
ink, but I am hoping
to come to YOU and to
speak with YOU face
to face, that YOUR
joy may be in full
measure.

11* Vg[s] adds: Look! I have told you beforehand so that you may not be confused in the day of the Lord; J[7,8] add: (Look! I have told you beforehand that you may not be ashamed in Jehovah's day).

13 Ἀσπάζεταί σε τὰ τέκνα τῆς
Is greeting you the children of the
ἀδελφῆς σου τῆς ἐκλεκτῆς.
sister of you of the chosen (one).

13 The children of
your sister, the chosen
one, send you their
greetings.

ΙΩΑΝΟΥ Γ

OF JOHN 3

1 Ὁ πρεσβύτερος Γαΐῳ τῷ ἀγαπητῷ,
The older man to Gaius the loved (one),
ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.
whom I am loving in truth.
2 Ἀγαπητέ, περὶ πάντων εὔχομαί
Loved (one), about all (things) I am praying
σε εὐοδοῦσθαι καὶ ὑγιαίνειν,
you to make one's way well and to be in health,
καθὼς εὐοδοῦταί σου ἡ
according as is making its way well of you the
ψυχή. 3 ἐχάρην γὰρ λίαν
soul. I rejoiced for excessively
ἐρχομένων ἀδελφῶν καὶ
of (ones) coming of brothers and
μαρτυρούντων σου τῇ ἀληθείᾳ,
of (ones) bearing witness of you to the truth,
καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς.
according as you in truth you are walking about.
4 μειζοτέραν τούτων οὐκ ἔχω
More greater of these (things) not I am having
χάριν, ἵνα ἀκούω τὰ
thankfulness, in order that I may be hearing the
ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα.
my children in the truth walking about.
5 Ἀγαπητέ, πιστὸν ποιεῖς
Loved (one), faithful (thing) you are doing
ὃ ἐὰν ἐργάσῃ εἰς τοὺς
which (thing) if ever you should work into the
ἀδελφοὺς καὶ τοῦτο ξένους, 6 οἳ
brothers and this strangers, who
ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον
bore witness of you to the love in sight
ἐκκλησίας, οὓς καλῶς ποιήσεις
of ecclesia, which (ones) finely you will do
προπέμψας ἀξίως τοῦ θεοῦ·
having sent forward worthily of the God;

1 The older man to
Ga'ius, the beloved,
whom I truly love.
2 Beloved one, I
pray that in all things
you may be prospering
and having good
health, just as your
soul is prospering.
3 For I rejoiced very
much when brothers
came and bore witness
to the truth you
hold, just as you go
on walking in the
truth. 4 No greater
cause for thankfulness
do I have than these
things, that I should
be hearing that my
children go on walk-
ing in the truth.
5 Beloved one, you
are doing a faithful
work in whatever you
do for the brothers,
and strangers at
that, 6 who have
borne witness to your
love before the con-
gregation. These you
will please send on
their way in a manner
worthy of God.

7 ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθαν μηδὲν
over for the name they went out nothing
λαμβάνοντες ἀπὸ τῶν ἐθνικῶν. 8 ἡμεῖς
receiving from the nationals. We
οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς
therefore we are owing to be receiving under the
τοιούτους, ἵνα συνεργοὶ
such ones, in order that fellow workers
γινώμεθα τῇ ἀληθείᾳ.
we may become to the truth.

9 Ἔγραψά τι τῇ ἐκκλησίᾳ·
I wrote something to the ecclesia;
ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρέφης
but the (one) liking to be first of them Diotrephes
οὐκ ἐπιδέχεται ἡμᾶς. 10 διὰ
not is receiving upon us. Through
τοῦτο, ἐὰν ἔλθω,
this, if ever I should come,
ὑπομνήσω αὐτοῦ τὰ ἔργα
I shall bring under remembrance of him the works
ἃ ποιεῖ, λόγοις πονηροῖς
which he is doing, to words wicked
φλυαρῶν ἡμᾶς, καὶ μὴ ἀρκούμενος ἐπὶ
chattering about us, and not being satisfied upon
τούτοις οὔτε αὐτὸς ἐπιδέχεται τοὺς
these (things) neither he is receiving upon the
ἀδελφοὺς καὶ τοὺς βουλομένους
brothers and the (ones) wishing
κωλύει καὶ ἐκ τῆς ἐκκλησίας
he is hindering and out of the ecclesia
ἐκβάλλει.
he is throwing out.

11 Ἀγαπητέ, μὴ μιμοῦ τὸ
Loved (one), not be you imitating the
κακὸν ἀλλὰ τὸ ἀγαθόν. ὁ
bad (thing) but the good (thing). The (one)
ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν· ὁ
doing good out of the God is; the (one)
κακοποιῶν οὐχ ἑώρακεν τὸν θεόν.
doing bad not has seen the God.
12 Δημητρίῳ μεμαρτύρηται ὑπὸ
To Demetrius witness has been borne by
πάντων καὶ ὑπὸ αὐτῆς τῆς ἀληθείας· καὶ
all (ones) and by very the truth; and
ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἶδας
we but are bearing witness, and you have known
ὅτι ἡ μαρτυρία ἡμῶν ἀληθής ἐστιν.
that the witness of us true is.

7 For it was in behalf
of [his] name that
they went forth,
not taking anything
from the people of
the nations. 8 We,
therefore, are under
obligation to receive
such persons hospi-
tably, that we may
become fellow workers
in the truth.
9 I wrote something
to the congregation,
but Di·ot′re·phes, who
likes to have the first
place among them,
does not receive
anything from us with
respect. 10 That is
why, if I come, I will
call to remembrance
his works which
he goes on doing,
chattering about us
with wicked words.
Also, not being
content with these
things, neither does
he himself receive the
brothers with respect,
and those who are
wanting to receive
them he tries to hin-
der and to throw out
of the congregation.
11 Beloved one, be
an imitator, not of
what is bad, but of
what is good. He that
does good originates
with God. He that
does bad has not seen
God. 12 De·me′tri·us
has had witness borne
to him by them all
and by the truth
itself. In fact, we, also,
are bearing witness,
and you know that
the witness we give is
true.

13 Πολλὰ εἶχον γράψαι σοι,
Many (things) I was having to write to you,
ἀλλ' οὐ θέλω διὰ μέλανος καὶ
but not I am willing through black [ink] and
καλάμου σοι γράφειν· 14 ἐλπίζω δὲ
reed to you to be writing; I am hoping but
εὐθέως σε ἰδεῖν, καὶ στόμα πρὸς
immediately you to see, and mouth toward
στόμα λαλήσομεν.
mouth we shall speak.
Εἰρήνη σοι.
Peace to you.
ἀσπάζονταί σε οἱ φίλοι. ἀσπάζου τοὺς
Are greeting you the friends. Be greeting the
φίλους κατ' ὄνομα.
friends according to name.

13 I had many
things to write you,
yet I do not wish to
go on writing you
with ink and pen.
14 But I am hoping
to see you directly,
and we shall speak
face to face.
May you have
peace.
The friends send
you their greetings.
Give my greetings to
the friends by name.

ΙΟΥΔΑ
OF JUDE

1 Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς
Judas of Jesus Christ slave, brother
δὲ Ἰακώβου, τοῖς ἐν θεῷ πατρὶ
but of James, to the (ones) in God Father
ἠγαπημένοις καὶ Ἰησοῦ Χριστῷ
having been loved and to Jesus Christ
τετηρημένοις κλητοῖς·
to (ones) having been kept called (ones);
2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη
Mercy to you and peace and love
πληθυνθείη.
may it be multiplied.
3 Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος
Loved (ones), every speedup making
γράφειν ὑμῖν περὶ τῆς κοινῆς ἡμῶν
to be writing to you about the common of us
σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν
salvation necessity I had to write to you
παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ
encouraging to be struggling upon to the once for all
παραδοθείσῃ τοῖς ἁγίοις
having been given beside to the holy (ones)
πίστει. 4 παρεισεδύησαν γάρ τινες
to faith. Slipped into beside for some

1 Jude, a slave of
Jesus Christ, but a
brother of James, to
the called ones who
are loved in relation-
ship with God [the]
Father and preserved
for Jesus Christ:
2 May mercy and
peace and love be
increased to YOU.
3 Beloved ones,
though I was making
every effort to
write YOU about the
salvation we hold in
common, I found it
necessary to write
YOU to exhort YOU
to put up a hard
fight for the faith
that was once for all
time delivered to the
holy ones. 4 My
reason is that certain
men have slipped in

ἄνθρωποι, οἱ πάλαι
men, the (ones) of old
προγεγραμμένοι εἰς τοῦτο τὸ
having been written before into this the
κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ
judgment, irreverential (ones), the of the God
ἡμῶν χάριτα μετατιθέντες εἰς
of us undeserved kindness putting across into
ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ
loose conduct and the only master and
κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.
Lord of us of Jesus Christ (ones) denying.
5 Ὑπομνῆσαι δὲ ὑμᾶς βούλομαι,
To remind but YOU I am wishing,
εἰδότας ἅπαξ πάντα, ὅτι
(ones) having known once for all all (things), that
Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας
Lord people out of earth of Egypt having saved
τὸ δεύτερον τοὺς μὴ πιστεύσαντας
the second [time] the (ones) not having believed
ἀπώλεσεν, 6 ἀγγέλους τε τοὺς μὴ
he destroyed, angels and the (ones) not
τηρήσαντας τὴν ἑαυτῶν ἀρχὴν ἀλλὰ
having kept the of selves beginning but
ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς
having left off the own dwelling place into
κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀϊδίοις
judgment of great day to bonds ever-being
ὑπὸ ζόφον τετήρηκεν· 7 ὡς Σόδομα
under gloom he has kept; as Sodom
καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις, τὸν
and Gomorrah and the about them cities, the
ὅμοιον τρόπον τούτοις
like manner to these (ones)
ἐκπορνεύσασαι καὶ
[cities] having committed fornication out and
ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας,
having gone off behind flesh different,
πρόκεινται δεῖγμα πυρὸς
they are lying before something shown of fire
αἰωνίου δίκην ὑπέχουσαι.
everlasting justice having under.
8 Ὁμοίως μέντοι καὶ οὗτοι
Likewise indeed-to you also these
ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσιν,
dreaming (ones) flesh indeed are defiling,
κυριότητα δὲ ἀθετοῦσιν, δόξας δὲ
lordship but they are putting aside, glories but

who have long ago
been appointed by
the Scriptures to this
judgment, ungodly
men, turning the
undeserved kindness
of our God into an ex-
cuse for loose conduct
and proving false to
our only Owner and
Lord, Jesus Christ.
5 I desire to remind
YOU, despite YOUR
knowing all things
once for all time, that
Jehovah,* although
he saved a people out
of the land of Egypt,
afterwards destroyed
those not showing
faith.
6 And the an-
gels that did not keep
their original position
but forsook their own
proper dwelling place
he has reserved with
eternal bonds under
dense darkness for the
judgment of the great
day.
7 So too Sod'om
and Go·mor'rah and
the cities about them,
after they in the
same manner as the
foregoing ones had
committed fornication
excessively and gone
out after flesh for
unnatural use, are
placed before [us] as
a [warning] example
by undergoing the
judicial punishment of
everlasting fire.
8 In like manner,
notwithstanding, these
men, too, indulging in
dreams, are defiling
the flesh and disre-
garding lordship and

5* Jehovah, J[7,8,11-14,16-18,22,23]; Lord, א; God, C[c]; Jesus, ABVg.

βλασφημοῦσιν. 9 Ὁ δὲ Μιχαὴλ ὁ
they are blaspheming. The but Michael the
ἀρχάγγελος, ὅτε τῷ
archangel, when to the
διαβόλῳ διακρινόμενος
Devil having judged for self dividedly
διελέγετο περὶ τοῦ
he was saying in disagreement about of the
Μωυσέως σώματος, οὐκ ἐτόλμησεν κρίσιν
Moses of body, not he dared judgment
ἐπενεγκεῖν βλασφημίας, ἀλλὰ εἶπεν
to bear upon of blasphemy, but he said
Ἐπιτιμήσαι σοι Κύριος.
May he give rebuke to you Lord.
10 Οὗτοι δὲ ὅσα μὲν
These (ones) but as many (things) as indeed
οὐκ οἴδασιν βλασφημοῦσιν,
not they have known they are blaspheming,
ὅσα δὲ φυσικῶς ὡς τὰ
as many (things) as but naturally as the
ἄλογα ζῷα ἐπίστανται, ἐν
unreasoning living things they are well knowing, in
τούτοις φθείρονται.
these (things) they are corrupting themselves.
11 οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ
Woe to them, because to the way of the
Καὶν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ
Cain they went, and to the error of the
Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ
Balaam of reward they were poured out, and to the
ἀντιλογίᾳ τοῦ Κορὲ
contrary saying of the Korah
ἀπώλοντο. 12 οὗτοί εἰσιν
they destroyed themselves. These are
οἱ ἐν ταῖς ἀγάπαις ὑμῶν
the (ones) in the love [feasts] of YOU
σπιλάδες συνευωχούμενοι, ἀφόβως
hidden rocks feeding selves well together, fearlessly
ἑαυτοὺς ποιμαίνοντες, νεφέλαι ἄνυδροι ὑπὸ
selves shepherding, clouds waterless by
ἀνέμων παραφερόμεναι, δένδρα φθινοπωρινὰ
winds being borne beside, trees autumnal
ἄκαρπα δὶς ἀποθανόντα ἐκριζωθέντα,
fruitless twice having died having been rooted out,
13 κύματα ἄγρια θαλάσσης ἐπαφρίζοντα τὰς
waves wild of sea foaming upon the
ἑαυτῶν αἰσχύνας, ἀστέρες πλανῆται
of selves shameful things, stars wandering

speaking abusively of
glorious ones.
9 But
when Mi'cha·el the
archangel had a dif-
ference with the Devil
and was disputing
about Moses' body,
he did not dare to
bring a judgment
against him in abusive
terms, but said: "May
Jehovah* rebuke you."
10 Yet these [men]
are speaking abusively
of all the things they
really do not know;
but all the things that
they do understand
naturally like the
unreasoning animals,
in these things they
go on corrupting
themselves.
11 Too bad for
them, because they
have gone in the
path of Cain, and
have rushed into the
erroneous course of
Ba'laam for reward,
and have perished in
the rebellious talk of
Ko'rah!
12 These
are the rocks hidden
below water in YOUR
love feasts while
they feast with YOU,
shepherds that feed
themselves without
fear; waterless clouds
carried this way and
that by winds; trees
in late autumn, [but]
fruitless, having
died twice, having
been uprooted;
13 wild waves of
the sea that foam
up their own causes
for shame; stars
with no set course,

9* Jehovah, J[7,8,11-14,16-18,22-24]; Lord, AB; God, א*.

οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα
to whom the gloom of the darkness into age

τετήρηται.
has been kept.

14 Ἐπροφήτευσεν δὲ καὶ τούτοις
Prophesied but also to these (ones)

ἕβδομος ἀπὸ Ἀδὰμ Ἑνὼχ λέγων Ἰδοὺ
seventh (one) from Adam Enoch saying Look!

ἦλθεν Κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ,
Came Lord in holy myriads of him,

15 ποιῆσαι κρίσιν κατὰ πάντων καὶ
to do judgment down on all (ones) and

ἐλέγξαι πάντας τοὺς ἀσεβεῖς περὶ
to reprove all the irreverential (ones) about

πάντων τῶν ἔργων ἀσεβείας αὐτῶν
all the works of irreverentialness of them

ὧν ἠσέβησαν καὶ περὶ πάντων
of which they did irreverentially and about all

τῶν σκληρῶν ὧν ἐλάλησαν κατ'
the hard (things) of which they spoke down on

αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.
him sinners irreverential.

16 Οὗτοί εἰσιν γογγυσταί, μεμψίμοιροι,
These are murmurers, complainers at fate,

κατὰ τὰς ἐπιθυμίας αὐτῶν πορευόμενοι,
according to the desires of them going their way,

καὶ τὸ στόμα αὐτῶν λαλεῖ
and the mouth of them is speaking

ὑπέρογκα, θαυμάζοντες πρόσωπα
over-swelling (things), wondering at faces

ὠφελίας χάριν.
of benefit thanks.

17 Ὑμεῖς δέ, ἀγαπητοί, μνήσθητε
You but, loved (ones), be YOU reminded

τῶν ῥημάτων τῶν
of the sayings the (ones)

προειρημένων ὑπὸ τῶν ἀποστόλων
having been spoken before by the apostles

τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· 18 ὅτι
of the Lord of us of Jesus Christ; that

ἔλεγον ὑμῖν Ἐπ' ἐσχάτου χρόνου
they were saying to you Upon last time

ἔσονται ἐμπαῖκται κατὰ τὰς
will be players in sport according to the

ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν
of selves desires going their way of the

ἀσεβειῶν. 19 Οὗτοί εἰσιν οἱ
irreverential things. These are the (ones)

for which the
blackness of darkness
stands reserved
forever.
14 Yes, the seventh
one [in line] from
Adam, E'noch, proph-
esied also regarding
them, when he said:
"Look! Jehovah* came
with his holy myri-
ads, 15 to execute
judgment against all,
and to convict all the
ungodly concerning
all their ungodly
deeds that they did
in an ungodly way,
and concerning all the
shocking things that
ungodly sinners spoke
against him."
16 These men are
murmurers, com-
plainers about their
lot in life, proceeding
according to their
own desires, and their
mouths speak swelling
things, while they are
admiring personalities
for the sake of [their
own] benefit.
17 As for YOU,
beloved ones, call to
mind the sayings that
have been previously
spoken by the apostles
of our Lord Jesus
Christ, 18 how they
used to say to YOU:
"In the last time there
will be ridiculers,
proceeding according
to their own desires
for ungodly things."
19 These are the ones

14* Jehovah, J[7,8,13,14,16-18,22-24]; Lord, ℵABVgSy[h].

ἀποδιορίζοντες, ψυχικοί, πνεῦμα μὴ ἔχοντες.
making separations, soulical, spirit not having.

20 Ὑμεῖς δέ, ἀγαπητοί, ἐποικοδομοῦντες
You but, loved (ones), building upon

ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν πίστει, ἐν
selves to the holiest of YOU to faith, in

πνεύματι ἁγίῳ προσευχόμενοι, 21 ἑαυτοὺς ἐν
spirit holy praying, selves in

ἀγάπῃ θεοῦ τηρήσατε προσδεχόμενοι τὸ
love of God keep YOU receiving toward the

ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς
mercy of the Lord of us of Jesus Christ into

ζωὴν αἰώνιον. 22 Καὶ οὓς
life everlasting. And which (ones)

μὲν ἐλεᾶτε
indeed be YOU showing mercy to

διακρινομένους 23 σώζετε
(ones) judging for selves dividedly be YOU saving

ἐκ πυρὸς ἁρπάζοντες, οὓς δὲ
out of fire snatching, which ones but

ἐλεᾶτε ἐν φόβῳ, μισοῦντες καὶ
be YOU showing mercy to in fear, hating also

τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον
the from the flesh having been spotted

χιτῶνα.
inner garment.

24 Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς
To the (one) but being able to guard YOU

ἀπταίστους καὶ στῆσαι κατενώπιον τῆς
not tripping and to set down in sight of the

δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει
glory of him unblemished in exultation

25 μόνῳ θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ
to only God Savior of us through Jesus

Χριστοῦ τοῦ κυρίου ἡμῶν δόξα μεγαλωσύνη
Christ the Lord of us glory greatness

κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος
might and authority before all the age

καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας· ἀμήν.
and now and into all the ages; amen.

that make separa-
tions, animalistic
[men], not having
spirituality. 20 But
YOU, beloved ones, by
building up yourselves
on YOUR most holy
faith, and praying
with holy spirit,
21 keep yourselves
in God's love, while
YOU are waiting for
the mercy of our
Lord Jesus Christ
with everlasting life
in view. 22 Also,
continue showing
mercy to some that
have doubts; 23 save
[them] by snatching
[them] out of the fire.
But continue showing
mercy to others, doing
so with fear, while
YOU hate even the
inner garment that
has been stained by
the flesh.
24 Now to the
one who is able to
guard YOU from
stumbling and to set
YOU unblemished in
the sight of his glory
with great joy, 25 to
[the] only God our
Savior through Jesus
Christ our Lord, be
glory, majesty, might
and authority for all
past eternity and now
and into all eternity.
Amen.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΟΥ

REVELATION OF JOHN

1 Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν
Revelation of Jesus Christ, which gave

αὐτῷ ὁ θεὸς δεῖξαι τοῖς δούλοις αὐτοῦ,
to him the God to show to the slaves of him,

ἃ δεῖ γενέσθαι ἐν
which (things) it is binding to occur in

τάχει, καὶ ἐσήμανεν ἀποστείλας
quickness, and he showed by signs having sent off

διὰ τοῦ ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ
through the angel of him to the slave of him

Ἰωάνει, 2 ὃς ἐμαρτύρησεν τὸν λόγον τοῦ
to John, who bore witness of the word of the

θεοῦ καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ,
God and the witness of Jesus Christ,

ὅσα εἶδεν. 3 μακάριος ὁ
as many (things) as he saw. Happy the (one)

ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς
reading (aloud) and the (ones) hearing the

λόγους τῆς προφητείας καὶ τηροῦντες
words of the prophecy and observing

τὰ ἐν αὐτῇ γεγραμμένα, ὁ γὰρ
the (things) in it having been written, the for

καιρὸς ἐγγύς.
appointed time near.

4 Ἰωάνης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν
John to the seven ecclesias the in

τῇ Ἀσίᾳ·
the Asia;

χάρις ὑμῖν καὶ εἰρήνη ἀπὸ
Undeserved kindness to YOU and peace from

ὁ ὢν καὶ ὁ ἦν καὶ ὁ
the (one) being and the (one) was and the (one)

ἐρχόμενος, καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων
coming, and from the seven spirits

ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ, 5 καὶ ἀπὸ
which in sight of the throne of him, and from

Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός,
Jesus Christ, [he] the Witness the Faithful,

ὁ πρωτότοκος τῶν νεκρῶν καὶ ὁ
the firstborn of the dead (ones) and The

ἄρχων τῶν βασιλέων τῆς γῆς.
Ruler of the kings of the earth.

1 A revelation by
Jesus Christ,
which God gave him,
to show his slaves
the things that must
shortly take place.
And he sent forth his
angel and presented
[it] in signs through
him to his slave John,
2 who bore witness
to the word God gave
and to the witness Je-
sus Christ gave, even
to all the things he
saw. 3 Happy is he
who reads aloud and
those who hear the
words of this prophe-
cy, and who observe
the things written in
it; for the appointed
time is near.

4 John to the seven
congregations that
are in the [district of]
Asia:

May YOU have un-
deserved kindness and
peace from "The One
who is and who was
and who is coming,"
and from the seven
spirits that are before
his throne, 5 and
from Jesus Christ,
"the Faithful Witness,"
"The firstborn from
the dead," and "The
Ruler of the kings of
the earth."

Τῷ ἀγαπῶντι ἡμᾶς καὶ λύσαντι
To the (one) loving us and having loosed

ἡμᾶς ἐκ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι
us out of the sins of us in the blood

αὐτοῦ,— 6 καὶ ἐποίησεν ἡμᾶς βασιλείαν,
of him,— and he made us kingdom,

ἱερεῖς τῷ θεῷ καὶ πατρὶ αὐτοῦ,— αὐτῷ
priests to the God and to Father of him,— to him

ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας· ἀμήν.
the glory and the might into the ages; amen.

7 Ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν,
Look! He is coming with the clouds,

καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς καὶ
and will see him every eye and

οἵτινες αὐτὸν ἐξεκέντησαν, καὶ
whichever (ones) him stabbed out, and

κόψονται ἐπ᾽ αὐτὸν πᾶσαι
they will strike themselves upon him all

αἱ φυλαὶ τῆς γῆς. ναί, ἀμήν.
the tribes of the earth. Yes, amen.

8 Ἐγώ εἰμι τὸ Ἄλφα καὶ τὸ Ὦ,
I am the Alpha and the Omega,

λέγει Κύριος, ὁ θεός, ὁ ὢν καὶ
is saying Lord, the God, The (one) being and

ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ
the (one) was and the (one) coming, the

παντοκράτωρ.
Almighty.

9 Ἐγὼ Ἰωάνης, ὁ ἀδελφὸς ὑμῶν καὶ
I John, the brother of YOU and

συνκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ
co-sharer in the tribulation and kingdom

καὶ ὑπομονῇ ἐν Ἰησοῦ, ἐγενόμην ἐν τῇ
and endurance in Jesus, I came to be in the

νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν
isle the (one) being called Patmos through the

λόγον τοῦ θεοῦ καὶ τὴν μαρτυρίαν
word of the God and the witness

Ἰησοῦ. 10 ἐγενόμην ἐν πνεύματι ἐν τῇ
of Jesus. I came to be in spirit in the

κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω
pertaining to Lord day, and I heard behind

μου φωνὴν μεγάλην ὡς σάλπιγγος
of me voice great as of trumpet

11 λεγούσης Ὃ βλέπεις
saying Which (thing) you are looking at

To him that loves
us and that loosed
us from our sins by
means of his own
blood— 6 and he
made us to be a king-
dom, priests to his
God and Father—yes,
to him be the glory
and the might forever.
Amen.

7 Look! He is com-
ing with the clouds,
and every eye will see
him, and those who
pierced him; and all
the tribes of the earth
will beat themselves
in grief because of
him. Yes, Amen.

8 "I am the Al'pha
and the O·me'ga," says
Jehovah* God, "the
One who is and who
was and who is com-
ing, the Almighty."

9 I John, YOUR
brother and a sharer
with YOU in the trib-
ulation and kingdom
and endurance in
company with Jesus,
came to be in the isle
that is called Pat'mos
for speaking about
God and bearing
witness to Jesus.
10 By inspiration
I came to be in the
Lord's day, and I
heard behind me a
strong voice like that
of a trumpet, 11 say-
ing: "What you see

8* Jehovah, $J^{7,8,13,14,16\text{-}18,22\text{-}24}$; Lord, ℵAVg$Sy^{h}$.

γράψον εἰς βιβλίον καὶ πέμψον ταῖς ἑπτὰ
write into little book and send to the seven
ἐκκλησίαις, εἰς Ἔφεσον καὶ εἰς Σμύρναν
ecclesias, into Ephesus and into Smyrna
καὶ εἰς Πέργαμον καὶ εἰς Θυάτειρα καὶ εἰς
and into Pergamum and into Thyatira and into
Σάρδεις καὶ εἰς Φιλαδελφίαν καὶ εἰς
Sardis and into Philadelphia and into
Λαοδικίαν.
Laodicea.
12 Καὶ ἐπέστρεψα βλέπειν τὴν
And I turned upon to be looking at the
φωνὴν ἥτις ἐλάλει μετ' ἐμοῦ· καὶ
voice which was speaking with me; and
ἐπιστρέψας εἶδον ἑπτὰ λυχνίας
having turned upon I saw seven lampstands
χρυσᾶς, 13 καὶ ἐν μέσῳ τῶν λυχνιῶν
golden, and in midst of the lampstands
ὅμοιον υἱὸν ἀνθρώπου, ἐνδεδυμένον
(one) like son of man, having been clothed
ποδήρη καὶ
[garment] reaching the foot and
περιεζωσμένον πρὸς τοῖς μαστοῖς
having been girded about toward the breasts
ζώνην χρυσᾶν· 14 ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ
girdle golden; the but head of him and the
τρίχες λευκαὶ ὡς ἔριον λευκόν, ὡς χιών, καὶ
hairs white as wool white, as snow, and
οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρός, 15 καὶ οἱ
the eyes of him as flame of fire, and the
πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ, ὡς ἐν
feet of him like to fine copper, as in
καμίνῳ πεπυρωμένης, καὶ ἡ φωνὴ
furnace of (one) having been fired, and the voice
αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν, 16 καὶ
of him as voice of waters many, and
ἔχων ἐν τῇ δεξιᾷ χειρὶ αὐτοῦ ἀστέρας
[he] having in the right hand of him stars
ἑπτά, καὶ ἐκ τοῦ στόματος αὐτοῦ ῥομφαία
seven, and out of the mouth of him long sword
δίστομος ὀξεῖα ἐκπορευομένη, καὶ ἡ
two-mouthed sharp going out, and the
ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ
countenance of him as the sun is shining in the
δυνάμει αὐτοῦ. 17 Καὶ ὅτε εἶδον αὐτόν,
power of it. And when I saw him,
ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός·
I fell toward the feet of him as dead (one);

write in a scroll
and send it to the
seven congregations,
in Eph'e·sus and
in Smyr'na and in
Per'ga·mum and
in Thy·a·ti'ra and
in Sar'dis and in
Philadelphia and in
La·o·di·ce'a."
12 And I turned
to see the voice that
was speaking with
me, and, having
turned, I saw seven
golden lampstands,
13 and in the midst
of the lampstands
someone like a son of
man, clothed with a
garment that reached
down to the feet,
and girded at the
breasts with a golden
girdle. 14 Moreover,
his head and his hair
were white as white
wool, as snow, and his
eyes as a fiery flame;
15 and his feet were
like fine copper when
glowing in a furnace;
and his voice was as
the sound of many
waters. 16 And he
had in his right hand
seven stars, and out
of his mouth a sharp,
long two-edged sword
was protruding, and
his countenance was
as the sun when it
shines in its power.
17 And when I saw
him, I fell as dead at
his feet.

καὶ ἔθηκεν τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ
and he put the right [hand] of him upon me
λέγων Μὴ φοβοῦ· ἐγώ εἰμι ὁ πρῶτος καὶ
saying Not be fearing; I am the First and
ὁ ἔσχατος, 18 καὶ ὁ ζῶν, — καὶ
the Last, and the (one) living, — and
ἐγενόμην νεκρὸς καὶ ἰδοὺ ζῶν εἰμὶ εἰς
I became dead (one) and look! living I am into
τοὺς αἰῶνας τῶν αἰώνων, — καὶ ἔχω
the ages of the ages, — and I am having
τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾅδου.
the keys of the death and of the Hades.
19 γράψον οὖν ἃ εἶδες καὶ
Write therefore what (things) you saw and
ἃ εἰσὶν καὶ ἃ μέλλει
what (things) are and what (things) is about
γίνεσθαι μετὰ ταῦτα. 20 τὸ
to be occurring after these (things). The
μυστήριον τῶν ἑπτὰ ἀστέρων οὓς εἶδες
mystery of the seven stars which you saw
ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ
upon the right [hand] of me, and the seven
λυχνίας τὰς χρυσᾶς· οἱ ἑπτὰ ἀστέρες
lampstands the golden; the seven stars
ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσίν, καὶ αἱ
angels of the seven ecclesias are, and the
λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσίν.
lampstands the seven seven ecclesias are.

2 Τῷ ἀγγέλῳ τῷ ἐν Ἐφέσῳ ἐκκλησίας
To the angel the in Ephesus of ecclesia
γράψον Τάδε λέγει ὁ
write The-but (things) is saying the (one)
κρατῶν τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ
holding the seven stars in the right [hand]
αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν
of him, the (one) walking about in middle of the
ἑπτὰ λυχνιῶν τῶν χρυσῶν, 2 Οἶδα τὰ
seven lampstands the golden, I have known the
ἔργα σου, καὶ τὸν κόπον καὶ τὴν ὑπομονήν
works of you, and the labor and the endurance
σου, καὶ ὅτι οὐ δύνῃ βαστάσαι
of you, and that not you are able to carry
κακούς, καὶ ἐπείρασας τοὺς λέγοντας
bad [men], and you put to test the (ones) saying
ἑαυτοὺς ἀποστόλους, καὶ οὐκ εἰσίν, καὶ
themselves apostles, and not they are, and

And he laid his
right hand upon me
and said: "Do not
be fearful. I am the
First and the Last,
18 and the living one;
and I became dead,
but, look! I am living
forever and ever, and
I have the keys of
death and of Ha'des.*
19 Therefore write
down the things you
saw, and the things
that are and the
things that will take
place after these.
20 As for the sacred
secret of the seven
stars that you saw
upon my right hand,
and [of] the seven
golden lampstands:
The seven stars mean
[the] angels of the
seven congregations,
and the seven lamp-
stands mean seven
congregations.

2 "To the angel of
the congregation
in Eph'e·sus write:
These are the things
that he says who
holds the seven stars
in his right hand,
he who walks in the
midst of the seven
golden lampstands,
2 'I know your deeds,
and your labor and
endurance, and that
you cannot bear bad
men, and that you put
those to the test who
say they are apostles,
but they are not, and

18* Ha'des, אA; She'ol, Syh J7,8,13,16-18,22. See App 4B.

εὗρες αὐτοὺς ψευδεῖς· 3 καὶ ὑπομονὴν
you found them false; and endurance

ἔχεις, καὶ ἐβάστασας διὰ τὸ
you are having, and you carried through the

ὄνομά μου, καὶ οὐ κεκοπίακες.
name of me, and not you have labored.

4 ἀλλὰ ἔχω κατὰ σοῦ ὅτι τὴν
But I am having down on you that the

ἀγάπην σου τὴν πρώτην ἀφῆκες.
love of you the first you let go off.

5 μνημόνευε οὖν πόθεν
Be you keeping in mind therefore from where

πέπτωκες, καὶ μετανόησον καὶ τὰ πρῶτα
you have fallen, and repent and the first

ἔργα ποίησον· εἰ δὲ μή, ἔρχομαί σοι,
works do; if but not, I am coming to you,

καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ
and I shall move the lampstand of you out of the

τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς.
place of it, if ever not you should repent.

6 ἀλλὰ τοῦτο ἔχεις ὅτι μισεῖς
But this you are having that you are hating

τὰ ἔργα τῶν Νικολαϊτῶν, ἃ κἀγὼ
the works of the Nicolaitans, which [works] also I

μισῶ. 7 Ὁ ἔχων οὖς ἀκουσάτω
I am hating. The (one) having ear let him hear

τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
what the spirit is saying to the ecclesias.

Τῷ νικῶντι δώσω αὐτῷ φαγεῖν
To the (one) conquering I shall give to him to eat

ἐκ τοῦ ξύλου τῆς ζωῆς, ὅ ἐστιν ἐν
out of the wood of the life, which is in

τῷ παραδείσῳ τοῦ θεοῦ.
the paradise of the God.

8 Καὶ τῷ ἀγγέλῳ τῷ ἐν Σμύρνῃ
And to the angel the in Smyrna

ἐκκλησίας γράψον Τάδε λέγει
of ecclesia write The-but (things) is saying

ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο
the first and the last, who came to be

νεκρὸς καὶ ἔζησεν, 9 Οἶδά σου τὴν
dead (one) and he lived, I have known of you the

θλῖψιν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος
tribulation and the poverty, but rich

εἶ, καὶ τὴν βλασφημίαν ἐκ τῶν
you are, and the blasphemy out of the (ones)

λεγόντων Ἰουδαίους εἶναι ἑαυτούς, καὶ οὐκ
saying Jews to be themselves, and not

you found them liars.
3 You are also show-
ing endurance, and
you have borne up for
my name's sake and
have not grown weary.
4 Nevertheless, I hold
[this] against you,
that you have left the
love you had at first.
5 "'Therefore
remember from what
you have fallen, and
repent and do the
former deeds. If you
do not, I am coming
to you, and I will re-
move your lampstand
from its place, unless
you repent. 6 Still,
you do have this, that
you hate the deeds of
the sect of Nic·o·la'us,
which I also hate.
7 Let the one who
has an ear hear what
the spirit says to the
congregations: To him
that conquers I will
grant to eat of the
tree of life, which is in
the paradise* of God.'
8 "And to the angel
of the congregation in
Smyr'na write: These
are the things that he
says, 'the First and
the Last,' who became
dead and came to life
[again], 9 'I know
your tribulation and
poverty—but you are
rich—and the blas-
phemy by those who
say they themselves
are Jews, and yet

7* Paradise, אAVgSy^{h}J11-13,16; garden, J17,18,22.

εἰσίν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.
they are, but synagogue of the Satan.

10 μὴ φοβοῦ ἃ μέλλεις
Not be fearing what (things) you are about

πάσχειν. ἰδοὺ μέλλει βάλειν ὁ
to be suffering. Look! Is about to throw the

διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα
Devil out of you into prison in order that

πειρασθῆτε, καὶ ἔχητε
you might be tested, and you may be having

θλίψιν ἡμερῶν δέκα. γίνου πιστὸς
tribulation of days ten. Be becoming faithful

ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον
until death, and I shall give to you the crown

τῆς ζωῆς. 11 Ὁ ἔχων οὖς ἀκουσάτω
of the life. The (one) having ear let him hear

τί τὸ πνεῦμα λέγει ταῖς
what the spirit is saying to the

ἐκκλησίαις. Ὁ νικῶν οὐ μὴ
ecclesias. The (one) conquering not not

ἀδικηθῇ ἐκ τοῦ θανάτου
should be treated unrighteously out of the death

τοῦ δευτέρου.
the second.

12 Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ
And to the angel of the in Pergamum

ἐκκλησίας γράψον Τάδε λέγει
of ecclesia write The-but (things) is saying

ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον
the (one) having the long sword the two-mouthed

τὴν ὀξεῖαν 13 Οἶδα ποῦ
the sharp I have known where

κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ,
you are dwelling, where the throne of the Satan,

καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ
and you are holding the name of me, and not

ἠρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις
you denied the faith of me and in the days

Ἀντίπας, ὁ μάρτυς μου, ὁ πιστός
[of] Antipas, the witness of me, the faithful (one)

μου, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ
of me, who was killed beside you, where the

Σατανᾶς κατοικεῖ.
Satan is dwelling.

14 ἀλλὰ ἔχω κατὰ σοῦ ὀλίγα,
But I am having down on you few (things),

ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν
that you are having there (ones) holding the

διδαχὴν Βαλαάμ, ὃς ἐδίδασκεν τῷ Βαλὰκ
teaching of Balaam, who was teaching to the Balak

they are not but are
a synagogue of Satan.
10 Do not be afraid
of the things you are
about to suffer. Look!
The Devil will keep on
throwing some of YOU
into prison that YOU
may be fully put to
the test, and that YOU
may have tribulation
ten days. Prove
yourself faithful even
to death, and I will
give you the crown of
life. 11 Let the one
who has an ear hear
what the spirit says to
the congregations: He
that conquers will by
no means be harmed
by the second death.'
12 "And to the
angel of the congre-
gation in Per'ga·mum
write: These are the
things that he says
who has the sharp,
long two-edged sword,
13 'I know where you
are dwelling, that is,
where the throne of
Satan is; and yet you
keep on holding fast
my name, and you did
not deny your faith in
me even in the days of
An'ti·pas, my witness,
the faithful one, who
was killed by YOUR
side, where Satan is
dwelling.
14 "'Nevertheless,
I have a few things
against you, that you
have there those hold-
ing fast the teaching
of Ba'laam, who
went teaching Ba'lak

βαλεῖν σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραήλ,
to throw fall-causer in sight of the sons of Israel,
φαγεῖν εἰδωλόθυτα καὶ
to eat (things) sacrificed to idols and
πορνεῦσαι· 15 οὕτως ἔχεις
to commit fornication; thus you are having
καὶ σὺ κρατοῦντας τὴν διδαχὴν Νικολαϊτῶν
also you (ones) holding the teaching of Nicolaitans
ὁμοίως. 16 μετανόησον οὖν· εἰ δὲ μή,
likewise. Repent therefore; if but not,
ἔρχομαί σοι ταχύ, καὶ πολεμήσω μετ'
I am coming to you quickly, and I shall war with
αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου.
them in the long sword of the mouth of me.
17 Ὁ ἔχων οὖς ἀκουσάτω τί
The (one) having ear let him hear what
τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις.
the spirit is saying to the ecclesias.
Τῷ νικῶντι δώσω αὐτῷ τοῦ
To the (one) conquering I shall give to him of the
μάννα τοῦ κεκρυμμένου, καὶ
manna the (one) having been hidden, and
δώσω αὐτῷ ψῆφον λευκήν, καὶ ἐπὶ τὴν
I shall give to him pebble white, and upon the
ψῆφον ὄνομα καινὸν γεγραμμένον ὃ
pebble name new having been written which
οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.
no one has known if not the (one) receiving.
18 Καὶ τῷ ἀγγέλῳ τῷ ἐν Θυατείροις
And to the angel to the in Thyatira
ἐκκλησίας γράψον Τάδε λέγει
of ecclesia write The-but (things) is saying
ὁ υἱὸς τοῦ θεοῦ, ὁ ἔχων τοὺς
the Son of the God, the (one) having the
ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρός, καὶ οἱ
eyes of him as flame of fire, and the
πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ,
feet of him like to fine copper,
19 Οἶδά σου τὰ ἔργα, καὶ τὴν
I have known of you the works, and the
ἀγάπην καὶ τὴν πίστιν καὶ τὴν διακονίαν καὶ
love and the faith and the service and
τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ
the endurance of you, and the works of you the
ἔσχατα πλείονα τῶν πρώτων.
last (ones) more of the first (ones).
20 ἀλλὰ ἔχω κατὰ σοῦ ὅτι
But I am having against you that
ἀφεῖς τὴν γυναῖκα Ἰεζάβελ,
you are letting go off the woman Jezebel,

to put a stumbling
block before the sons
of Israel, to eat things
sacrificed to idols and
to commit fornication.
15 So you, also, have
those holding fast the
teaching of the sect
of Nic·o·la'us likewise.
16 Therefore repent.
If you do not, I am
coming to you quick-
ly, and I will war with
them with the long
sword of my mouth.
17 "'Let the one
who has an ear hear
what the spirit says
to the congregations:
To him that conquers
I will give some of the
hidden manna, and I
will give him a white
pebble, and upon the
pebble a new name
written which no one
knows except the one
receiving it.'
18 "And to the
angel of the congre-
gation in Thy·a·ti'ra
write: These are the
things that the Son of
God says, he who has
his eyes like a fiery
flame, and his feet
are like fine copper,
19 'I know your
deeds, and your love
and faith and ministry
and endurance, and
that your deeds of late
are more than those
formerly.
20 "'Nevertheless, I
do hold [this] against
you, that you tolerate
that woman Jez'e·bel,

ἡ λέγουσα ἑαυτὴν προφῆτιν, καὶ
the (one) saying herself prophetess, and
διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς
she is teaching and she is making to err the my
δούλους πορνεῦσαι καὶ φαγεῖν
slaves to commit fornication and to eat
εἰδωλόθυτα. 21 καὶ ἔδωκα αὐτῇ
(things) sacrificed to idols. And I gave to her
χρόνον ἵνα μετανοήσῃ, καὶ οὐ
time in order that she might repent, and not
θέλει μετανοῆσαι ἐκ τῆς πορνείας
she is willing to repent out of the fornication
αὐτῆς. 22 ἰδοὺ βάλλω αὐτὴν εἰς κλίνην,
of her. Look! I am throwing her into bed,
καὶ τοὺς μοιχεύοντας μετ' αὐτῆς
and the (ones) committing adultery with her
εἰς θλῖψιν μεγάλην, ἐὰν μὴ
into tribulation great, if ever not
μετανοήσουσιν ἐκ τῶν ἔργων αὐτῆς· 23 καὶ
they will repent out of the works of her; and
τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ
the children of her I shall kill in death; and
γνώσονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγώ
will know all the ecclesias that I
εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας,
am the (one) searching kidneys and hearts,
καὶ δώσω ὑμῖν ἑκάστῳ κατὰ
and I shall give to you to each (one) according to
τὰ ἔργα ὑμῶν.
the works of YOU.
24 ὑμῖν δὲ λέγω τοῖς λοιποῖς
To YOU but I am saying to the leftover (ones)
τοῖς ἐν Θυατείροις, ὅσοι οὐκ
the (ones) in Thyatira, as many (ones) as not
ἔχουσιν τὴν διδαχὴν ταύτην, οἵτινες οὐκ
are having the teaching this, who not
ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ, ὡς
they knew the (things) deep of the Satan, as
λέγουσιν, οὐ βάλλω ἐφ' ὑμᾶς ἄλλο
they are saying, not I am throwing upon YOU other
βάρος· 25 πλὴν ὃ
heavy thing; besides which (thing)
ἔχετε κρατήσατε ἄχρι οὗ
YOU are having hold YOU fast until which [time]
ἂν ἥξω. 26 Καὶ ὁ νικῶν
likely I should come. And the (one) conquering
καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα
and the (one) observing until end the works

who calls herself a
prophetess, and she
teaches and misleads
my slaves to commit
fornication and to eat
things sacrificed to
idols. 21 And I gave
her time to repent,
but she is not willing
to repent of her
fornication. 22 Look!
I am about to throw
her into a sickbed,
and those committing
adultery with her
into great tribulation,
unless they repent of
her deeds. 23 And
her children I will
kill with deadly
plague, so that all
the congregations
will know that I am
he who searches the
kidneys and hearts,
and I will give to YOU
individually according
to YOUR deeds.
24 "'However, I
say to the rest of YOU
who are in Thy·a·ti'ra,
all those who do not
have this teaching,
the very ones who
did not get to know
the "deep things of
Satan," as they say:
I am not putting
upon YOU any other
burden. 25 Just
the same, hold fast
what YOU have until
I come. 26 And to
him that conquers
and observes my
deeds down to the end

μου, δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν
of me, I shall give to him authority upon the
ἐθνῶν, 27 καὶ ποιμανεῖ αὐτοὺς ἐν
nations, and he will shepherd them in
ῥάβδῳ σιδηρᾷ ὡς τὰ σκεύη τὰ
staff made of iron as the vessels the
κεραμικὰ συντρίβεται, ὡς κἀγὼ
of potter's clay is being broken together, as also I
εἴληφα παρὰ τοῦ πατρός μου,
have received beside of the Father of me,
28 καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν
and I shall give to him the star the
πρωινόν. 29 Ὁ ἔχων οὖς
morning (one). The (one) having ear
ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς
let him hear what the spirit is saying to the
ἐκκλησίαις.
ecclesias.

3 Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν
And to the angel of the in Sardis
ἐκκλησίας γράψον Τάδε λέγει
of ecclesia write The-but (things) is saying
ὁ ἔχων τὰ ἑπτὰ πνεύματα τοῦ θεοῦ
the (one) having the seven spirits of the God
καὶ τοὺς ἑπτὰ ἀστέρας Οἶδά σου τὰ
and the seven stars I have known of you the
ἔργα, ὅτι ὄνομα ἔχεις ὅτι
works, that name you are having that
ζῇς, καὶ νεκρὸς εἶ.
you are living, and dead (one) you are.
2 γίνου γρηγορῶν, καὶ στήρισον
Be becoming staying awake, and fix firmly
τὰ λοιπὰ ἃ ἔμελλον ἀποθανεῖν,
the (things) leftover which were about to die,
οὐ γὰρ εὕρηκά σου ἔργα
not for I have found of you works
πεπληρωμένα ἐνώπιον τοῦ θεοῦ μου·
having been fulfilled in sight of the God of me;
3 μνημόνευε οὖν πῶς
be you keeping in mind therefore how
εἴληφας καὶ ἤκουσας καὶ
you have received and you heard and
τήρει, καὶ μετανόησον· ἐὰν οὖν
be you keeping, and repent; if ever therefore
μὴ γρηγορήσῃς, ἥξω ὡς
not you should stay awake, I shall come as
κλέπτης, καὶ οὐ μὴ γνῷς ποίαν
thief, and not not you should know what sort of
ὥραν ἥξω ἐπὶ σέ·
hour I shall come upon you;

I will give authority
over the nations,
27 and he shall shep-
herd the people with
an iron rod so that
they will be broken
to pieces like clay
vessels, the same as I
have received from my
Father, 28 and I will
give him the morning
star. 29 Let the one
who has an ear hear
what the spirit says to
the congregations.'

3 "And to the angel
of the congregation
in Sar'dis write: These
are the things that
he says who has the
seven spirits of God
and the seven stars, 'I
know your deeds, that
you have the name
that you are alive,
but you are dead.
2 Become watchful,
and strengthen the
things remaining
that were ready to
die, for I have not
found your deeds fully
performed before my
God. 3 Therefore,
continue mindful of
how you have received
and how you heard,
and go on keeping [it],
and repent. Certainly
unless you wake up, I
shall come as a thief,
and you will not know
at all at what hour I
shall come upon you.

4 ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν
but you are having few names in
Σάρδεσιν ἃ οὐκ ἐμόλυναν τὰ
Sardis which (ones) not polluted the
ἱμάτια αὐτῶν, καὶ περιπατήσουσιν
outer garments of them, and they will walk about
μετ' ἐμοῦ ἐν λευκοῖς, ὅτι ἄξιοί
with me in white (ones), because worthy
εἰσιν. 5 Ὁ νικῶν οὕτως
they are. The (one) conquering thus
περιβαλεῖται ἐν ἱματίοις λευκοῖς,
will throw about himself in outer garments white,
καὶ οὐ μὴ ἐξαλείψω τὸ ὄνομα αὐτοῦ
and not not I shall wipe out the name of him
ἐκ τῆς βίβλου τῆς ζωῆς, καὶ ὁμολογήσω
out of the book of the life, and I shall confess
τὸ ὄνομα αὐτοῦ ἐνώπιον τοῦ πατρός μου
the name of him in sight of the Father of me
καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. 6 Ὁ
and in sight of the angels of him. The (one)
ἔχων οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει
having ear let him hear what the spirit is saying
ταῖς ἐκκλησίαις.
to the ecclesias.
7 Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφίᾳ
And to the angel of the in Philadelphia
ἐκκλησίας γράψον Τάδε λέγει
of ecclesia write The-but (things) is saying
ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων
the holy (one), the truthful (one), the (one) having
τὴν κλεῖν Δαυείδ, ὁ ἀνοίγων καὶ οὐδεὶς
the key of David, the (one) opening up and no one
κλείσει, καὶ κλείων καὶ οὐδεὶς ἀνοίγει,
will shut up, and shutting up and no one is opening,
8 Οἶδά σου τὰ ἔργα, — ἰδοὺ
I have known of you the works, — look!
δέδωκα ἐνώπιόν σου θύραν
I have given in sight of you door
ἠνεῳγμένην, ἣν οὐδεὶς δύναται
having been opened up, which no one is able
κλεῖσαι αὐτήν, — ὅτι μικρὰν ἔχεις
to shut up it, — that little you are having
δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ
power, and you observed of me the word, and
οὐκ ἠρνήσω τὸ ὄνομά μου. 9 ἰδοὺ
not you denied the name of me. Look!
διδῶ ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ,
I am giving out of the synagogue of the Satan,
τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι,
of the (ones) saying themselves Jews to be,

4 "'Nevertheless,
you do have a few
names in Sar'dis that
did not defile their
outer garments, and
they shall walk with
me in white ones,
because they are
worthy. 5 He that
conquers will thus be
arrayed in white outer
garments; and I will
by no means blot out
his name from the
book of life, but I will
make acknowledgment
of his name before my
Father and before his
angels. 6 Let the one
who has an ear hear
what the spirit says to
the congregations.'
7 "And to the angel
of the congregation
in Philadelphia write:
These are the things
he says who is holy,
who is true, who has
the key of David, who
opens so that no one
will shut, and shuts
so that no one opens,
8 'I know your deeds
—look! I have set
before you an opened
door, which no one
can shut—that you
have a little power,
and you kept my word
and did not prove
false to my name.
9 Look! I will give
those from the syn-
agogue of Satan who
say they are Jews,

καὶ οὐκ εἰσὶν ἀλλὰ ψεύδονται, — ἰδοὺ
and not they are but they are lying, — look!

ποιήσω αὐτοὺς ἵνα ἥξουσιν
I shall make them in order that they will come

καὶ προσκυνήσουσιν ἐνώπιον τῶν ποδῶν
and they will do obeisance in sight of the feet

σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά
of you, and they should know that I loved

σε. 10 ὅτι ἐτήρησας τὸν λόγον τῆς
you. Because you observed the word of the

ὑπομονῆς μου, κἀγώ σε τηρήσω ἐκ
endurance of me, and I you I shall observe out of

τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης
the hour of the temptation the (one) being about

ἔρχεσθαι ἐπὶ τῆς οἰκουμένης
to be coming upon the being inhabited [earth]

ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς
whole, to tempt the (ones) inhabiting upon the

γῆς. 11 ἔρχομαι ταχύ· κράτει
earth. I am coming quickly; be holding fast

ὃ ἔχεις, ἵνα μηδεὶς
which (thing) you are having, in order that no one

λάβῃ τὸν στέφανόν σου.
might take the crown of you.

12 Ὁ νικῶν ποιήσω αὐτὸν
The (one) conquering I shall make him

στῦλον ἐν τῷ ναῷ τοῦ θεοῦ μου,
pillar in the divine habitation of the God of me,

καὶ ἔξω οὐ μὴ ἐξέλθῃ ἔτι, καὶ
and outside not not he should go out yet, and

γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ
I shall write upon him the name of the God

μου καὶ τὸ ὄνομα τῆς πόλεως τοῦ θεοῦ
of me and the name of the city of the God

μου, τῆς καινῆς Ἰερουσαλήμ, ἡ
of me, of the new Jerusalem, the (one)

καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ
stepping down out of the heaven from the

θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν.
God of me, and the name of me the new.

13 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ
The (one) having ear let him hear what the

πνεῦμα λέγει ταῖς ἐκκλησίαις.
spirit is saying to the ecclesias.

14 Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικίᾳ
And to the angel of the in Laodicea

ἐκκλησίας γράψον Τάδε λέγει ὁ
of ecclesia write The-but (things) is saying the

Ἀμήν, ὁ μάρτυς ὁ πιστὸς καὶ ὁ ἀληθινός,
Amen, the witness the faithful and the true,

and yet they are not
but are lying—look! I
will make them come
and do obeisance
before your feet and
make them know
I have loved you.
10 Because you kept
the word about my
endurance, I will also
keep you from the
hour of test, which
is to come upon the
whole inhabited earth,
to put a test upon
those dwelling on
the earth. 11 I am
coming quickly. Keep
on holding fast what
you have, that no one
may take your crown.

12 "'The one that
conquers—I will make
him a pillar in the
temple of my God,
and he will by no
means go out [from
it] anymore, and I
will write upon him
the name of my God
and the name of
the city of my God,
the new Jerusalem
which descends out of
heaven from my God,
and that new name of
mine. 13 Let the one
who has an ear hear
what the spirit says to
the congregations.'

14 "And to the
angel of the congre-
gation in La·o·di·ce'a
write: These are the
things that the Amen
says, the faithful
and true witness,

ἡ ἀρχὴ τῆς κτίσεως τοῦ θεοῦ,
the beginning of the creation of the God,

15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε
I have known of you the works, that neither

ψυχρὸς εἶ οὔτε ζεστός. ὄφελον ψυχρὸς
cold you are nor hot. I owed cold

ἦς ἢ ζεστός. 16 οὕτως, ὅτι χλιαρὸς
you were or hot. Thus, because lukewarm

εἶ καὶ οὔτε ζεστὸς οὔτε ψυχρός, μέλλω
you are and neither hot nor cold, I am about

σε ἐμέσαι ἐκ τοῦ στόματός μου.
you to vomit out of the mouth of me.

17 ὅτι λέγεις ὅτι Πλούσιός εἰμι
Because you are saying that Rich I am

καὶ πεπλούτηκα καὶ οὐδὲν χρείαν
and I have become rich and nothing need

ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ
I am having, and not you have known that you are

ὁ ταλαίπωρος καὶ ἐλεινὸς καὶ πτωχὸς καὶ
the miserable and pitiable and poor and

τυφλὸς καὶ γυμνός, 18 συμβουλεύω σοι
blind and naked, I am counseling with you

ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον
to buy beside of me gold having been fired

ἐκ πυρὸς ἵνα πλουτήσῃς,
out of fire in order that you might become rich,

καὶ ἱμάτια λευκὰ ἵνα
and outer garments white in order that

περιβάλῃ καὶ μὴ
you might throw about yourself and not

φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός
might be manifested the shame of the nakedness

σου, καὶ κολλούριον ἐγχρῖσαι τοὺς
of you, and eyesalve to anoint in the

ὀφθαλμούς σου ἵνα βλέπῃς.
eyes of you in order that you may be looking.

19 ἐγὼ ὅσους ἐὰν
I as many (ones) as if ever

φιλῶ ἐλέγχω καὶ
I may have affection for I am reproving and

παιδεύω· ζήλευε οὖν καὶ
I am disciplining; be you zealous therefore and

μετανόησον. 20 Ἰδοὺ ἕστηκα ἐπὶ τὴν
repent. Look! I have stood upon the

θύραν καὶ κρούω· ἐάν τις ἀκούσῃ
door and I am knocking; if ever anyone should hear

τῆς φωνῆς μου καὶ ἀνοίξῃ
of the voice of me and he should open up

τὴν θύραν, εἰσελεύσομαι πρὸς αὐτὸν καὶ
the door, I shall come in toward him and

the beginning of the
creation by God,
15 'I know your deeds,
that you are neither
cold nor hot. I wish
you were cold or else
hot. 16 So, because
you are lukewarm and
neither hot nor cold,
I am going to vomit
you out of my mouth.
17 Because you say:
"I am rich and have
acquired riches and
do not need anything
at all," but you do not
know you are miser-
able and pitiable and
poor and blind and
naked, 18 I advise
you to buy from me
gold refined by fire
that you may become
rich, and white outer
garments that you
may become dressed
and that the shame of
your nakedness may
not become manifest-
ed, and eyesalve to
rub in your eyes that
you may see.

19 "'All those
for whom I have
affection I reprove
and discipline.
Therefore be zealous
and repent. 20 Look!
I am standing at the
door and knocking.
If anyone hears my
voice and opens the
door, I will come
into his [house] and

δειπνήσω μετ' αὐτοῦ καὶ αὐτὸς μετ'
I shall have supper with him and he with
ἐμοῦ. 21 Ὁ νικῶν δώσω αὐτῷ
me. The (one) conquering I shall give to him
καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς
to sit down with me in the throne of me, as
κἀγὼ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρός
also I conquered and I sat down with the Father
μου ἐν τῷ θρόνῳ αὐτοῦ. 22 Ὁ ἔχων
of me in the throne of him. The (one) having
οὖς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς
ear let him hear what the spirit is saying to the
ἐκκλησίαις.
ecclesias.

4 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα
After these (things) I saw, and look! door
ἠνεῳγμένη ἐν τῷ οὐρανῷ, καὶ ἡ
having been opened up in the heaven, and the
φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος
voice the first which I heard as of trumpet
λαλούσης μετ' ἐμοῦ, λέγων Ἀνάβα ὧδε, καὶ
speaking with me, saying Step up here, and
δείξω σοι ἃ δεῖ
I shall show to you what (things) it is binding
γενέσθαι. 2 μετὰ ταῦτα εὐθέως
to occur. After these (things) immediately
ἐγενόμην ἐν πνεύματι· καὶ ἰδοὺ θρόνος
I came to be in spirit; and look! throne
ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον
was lying in the heaven, and upon the throne
καθήμενος, 3 καὶ ὁ καθήμενος ὅμοιος
(one) sitting, and the (one) sitting like
ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ, καὶ
to seeing to stone jasper and to sardius, and
ἶρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει
rainbow from circle of the throne like to seeing
σμαραγδίνῳ.
to emerald.
4 καὶ κυκλόθεν τοῦ θρόνου θρόνοι
And from circle of the throne thrones
εἴκοσι τέσσαρες, καὶ ἐπὶ τοὺς θρόνους
twenty- four, and upon the thrones
εἴκοσι τέσσαρας πρεσβυτέρους καθημένους
twenty- four older persons sitting
περιβεβλημένους ἱματίοις
having had thrown about them to outer garments
λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν
white, and upon the heads of them
στεφάνους χρυσοῦς. 5 καὶ ἐκ τοῦ θρόνου
crowns golden. And out of the throne

take the evening meal
with him and he with
me. 21 To the one
that conquers I will
grant to sit down with
me on my throne,
even as I conquered
and sat down with my
Father on his throne.
22 Let the one who
has an ear hear what
the spirit says to the
congregations.'"

4 After these things
I saw, and, look!
an opened door in
heaven, and the first
voice that I heard
was as of a trumpet,
speaking with me,
saying: "Come on
up here, and I shall
show you the things
that must take place."
2 After these things
I immediately came
to be in [the power of
the] spirit: and, look!
a throne was in its
position in heaven,
and there is one seat-
ed upon the throne.
3 And the one seated
is, in appearance, like
a jasper stone and a
precious red-colored
stone, and round
about the throne
[there is] a rainbow
like an emerald in
appearance.
4 And round about
the throne [there are]
twenty-four thrones,
and upon these
thrones [I saw] seated
twenty-four elders
dressed in white outer
garments, and upon
their heads golden
crowns. 5 And
out of the throne

ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί·
are coming out lightnings and voices and thunders;
καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον
and seven lamps of fire burning in sight
τοῦ θρόνου, ἅ εἰσιν τὰ ἑπτὰ
of the throne, which (things) are the seven
πνεύματα τοῦ θεοῦ, 6 καὶ ἐνώπιον τοῦ
spirits of the God, and in sight of the
θρόνου ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ.
throne as sea glassy like to crystal.
καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ
And in midst of the throne and to circle of the
θρόνου τέσσερα ζῷα γέμοντα
throne four living [creatures] being full
ὀφθαλμῶν ἔμπροσθεν καὶ ὄπισθεν· 7 καὶ
of eyes in front and from behind; and
τὸ ζῷον τὸ πρῶτον ὅμοιον λέοντι,
the living [creature] the first like to lion,
καὶ τὸ δεύτερον ζῷον ὅμοιον
and the second living [creature] like
μόσχῳ, καὶ τὸ τρίτον ζῷον
to young bull, and the third living [creature]
ἔχων τὸ πρόσωπον ὡς ἀνθρώπου, καὶ τὸ
having the face as of man, and the
τέταρτον ζῷον ὅμοιον ἀετῷ
fourth living [creature] like to eagle
πετομένῳ. 8 καὶ τὰ τέσσερα ζῷα,
flying; and the four living [creatures],
ἓν καθ' ἓν αὐτῶν ἔχων ἀνὰ πτέρυγας
one down on one of them having up wings
ἕξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν
six, from circle and from inwardly they are full
ὀφθαλμῶν· καὶ ἀνάπαυσιν οὐκ ἔχουσιν
of eyes; and resting up not they are having
ἡμέρας καὶ νυκτὸς λέγοντες Ἅγιος, ἅγιος
of day and of night [they] saying Holy, holy
ἅγιος Κύριος, ὁ θεός, ὁ παντοκράτωρ,
holy Lord, the God, the Almighty,
ὁ ἦν καὶ ὁ ὢν καὶ ὁ
the (one) was and the (one) being and the (one)
ἐρχόμενος.
coming.
9 Καὶ ὅταν δώσουσιν τὰ ζῷα
And whenever will give the living [creatures]
δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ
glory and honor and thanksgiving to the
καθημένῳ ἐπὶ τοῦ θρόνου, τῷ
(one) sitting upon the throne, to the (one)

there are proceeding
lightnings and voices
and thunders; and
[there are] seven
lamps of fire burning
before the throne, and
these mean the seven
spirits of God. 6 And
before the throne
there is, as it were, a
glassy sea like crystal.
And in the midst of
the throne and around
the throne [there are]
four living creatures
that are full of eyes
in front and behind.
7 And the first living
creature is like a
lion, and the second
living creature is like
a young bull, and the
third living creature
has a face like a
man's, and the fourth
living creature is like
a flying eagle. 8 And
as for the four living
creatures, each one
of them respectively
has six wings; round
about and underneath
they are full of eyes.
And they have no rest
day and night as they
say: "Holy, holy, holy
is Jehovah* God, the
Almighty, who was
and who is and who is
coming."
9 And whenever
the living creatures
offer glory and honor
and thanksgiving to
the one seated upon
the throne, the one

8* Jehovah, $J^{7,8,11-14,16-18,22,24}$; Lord, ℵAVg$Sy^h$.

ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,
living into the ages of the ages,
10 πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι
will fall the twenty- four older persons
ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου,
in sight of the (one) sitting upon the throne,
καὶ προσκυνήσουσιν τῷ ζῶντι εἰς τοὺς
and they will worship to the (one) living into the
αἰῶνας τῶν αἰώνων, καὶ βαλοῦσιν τοὺς
ages of the ages, and they will throw the
στεφάνους αὐτῶν ἐνώπιον τοῦ θρόνου,
crowns of them in sight of the throne,
λέγοντες 11 Ἄξιος εἶ, ὁ κύριος καὶ ὁ
saying Worthy you are, the Lord and the
θεὸς ἡμῶν, λαβεῖν τὴν δόξαν καὶ τὴν τιμὴν
God of us, to receive the glory and the honor
καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ
and the power, because you created the
πάντα, καὶ διὰ τὸ θέλημά σου
all (things), and through the will of you
ἦσαν καὶ ἐκτίσθησαν.
they were and they were created.

5 Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ
And I saw upon the right [hand] of the (one)
καθημένου ἐπὶ τοῦ θρόνου βιβλίον
sitting upon the throne little book
γεγραμμένον ἔσωθεν καὶ ὄπισθεν,
having been written from inwardly and from behind,
κατεσφραγισμένον σφραγῖσιν ἑπτά. 2 καὶ
having been sealed down to seals seven. And
εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ
I saw angel strong heralding in voice
μεγάλῃ Τίς ἄξιος ἀνοῖξαι τὸ βιβλίον
great Who worthy to open up the little book
καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ; 3 καὶ οὐδεὶς
and to loose the seals of it? And no one
ἐδύνατο ἐν τῷ οὐρανῷ οὐδὲ ἐπὶ τῆς γῆς οὐδὲ
was able in the heaven nor upon the earth nor
ὑποκάτω τῆς γῆς ἀνοῖξαι τὸ βιβλίον οὔτε
underneath the earth to open up the little book nor
βλέπειν αὐτό. 4 καὶ ἐγὼ ἔκλαιον
to be looking at it. And I was weeping
πολὺ ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοῖξαι
much because no one worthy was found to open up
τὸ βιβλίον οὔτε βλέπειν αὐτό· 5 καὶ
the little book nor to be looking at it; and

that lives forever
and ever, 10 the
twenty-four elders
fall down before the
One seated upon the
throne and worship
the One that lives
forever and ever, and
they cast their crowns
before the throne,
saying: 11 "You are
worthy, Jehovah,*
even our God, to
receive the glory and
the honor and the
power, because you
created all things, and
because of your will
they existed and were
created."

5 And I saw in the
right hand of the
One seated upon the
throne a scroll written
within and on the
reverse side, sealed
tight with seven seals.
2 And I saw a strong
angel proclaiming
with a loud voice:
"Who is worthy to
open the scroll and
loose its seals?"
3 But neither in heav-
en nor upon earth nor
underneath the earth
was there a single
one able to open the
scroll or to look into
it. 4 And I gave
way to a great deal of
weeping because no
one was found worthy
to open the scroll or
to look into it. 5 But

11* Jehovah, $J^{7,8,13,14,16,18}$; the Lord, ℵAVgSy[h].

εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι Μὴ
one out of the older persons is saying to me Not
κλαῖε· ἰδοὺ ἐνίκησεν ὁ λέων ὁ
be you weeping; look! conquered the Lion the (one)
ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαυείδ,
out of the tribe of Judah, the root of David,
ἀνοῖξαι τὸ βιβλίον καὶ τὰς ἑπτὰ σφραγῖδας
to open up the little book and the seven seals
αὐτοῦ.
of it.
6 Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ
And I saw in midst of the throne and
τῶν τεσσάρων ζῴων καὶ ἐν μέσῳ
of the four living [creatures] and in middle
τῶν πρεσβυτέρων ἀρνίον ἑστηκὸς ὡς
of the older persons lamb having stood as
ἐσφαγμένον, ἔχων κέρατα ἑπτὰ καὶ
having been slaughtered, having horns seven and
ὀφθαλμοὺς ἑπτά, οἵ εἰσιν τὰ ἑπτὰ
eyes seven, which are the seven
πνεύματα τοῦ θεοῦ, ἀπεσταλμένοι εἰς
spirits of the God, having been sent off into
πᾶσαν τὴν γῆν. 7 καὶ ἦλθεν καὶ εἴληφεν
all the earth. And he came and he has taken
ἐκ τῆς δεξιᾶς τοῦ καθημένου
out of the right [hand] of the (one) sitting
ἐπὶ τοῦ θρόνου. 8 Καὶ ὅτε ἔλαβεν τὸ
upon the throne. And when he took the
βιβλίον, τὰ τέσσερα ζῷα καὶ
little book, the four living [creatures] and
οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἔπεσαν
the twenty- four older persons fell
ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος
in sight of the Lamb, having each (one)
κιθάραν καὶ φιάλας χρυσᾶς γεμούσας
harp and bowls golden being full
θυμιαμάτων, αἵ εἰσιν αἱ προσευχαὶ τῶν
of incenses, which are the prayers of the
ἁγίων· 9 καὶ ᾄδουσιν ᾠδὴν καινὴν
holy (ones); and they are singing song new
λέγοντες Ἄξιος εἶ λαβεῖν τὸ
(they) saying Worthy are you to receive the
βιβλίον καὶ ἀνοῖξαι τὰς σφραγῖδας αὐτοῦ,
little book and to open up the seals of it,
ὅτι ἐσφάγης καὶ ἠγόρασας τῷ
because you were slaughtered and you bought to the
θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς
God in the blood of you out of every tribe
καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους,
and of tongue and of people and of nation,

one of the elders says
to me: "Stop weeping.
Look! The Lion that is
of the tribe of Judah,
the root of David, has
conquered so as to
open the scroll and its
seven seals."
6 And I saw stand-
ing in the midst of
the throne and of the
four living creatures
and in the midst of
the elders a lamb as
though it had been
slaughtered, having
seven horns and seven
eyes, which [eyes]
mean the seven spirits
of God that have been
sent forth into the
whole earth. 7 And
he went and at once
took [it] out of the
right hand of the One
seated on the throne.
8 And when he took
the scroll, the four
living creatures and
the twenty-four elders
fell down before the
Lamb, having each
one a harp and golden
bowls that were full
of incense, and the
[incense] means the
prayers of the holy
ones. 9 And they
sing a new song, say-
ing: "You are worthy
to take the scroll and
open its seals, because
you were slaughtered
and with your blood
you bought persons
for God out of every
tribe and tongue and
people and nation,

10 καὶ ἐποίησας αὐτοὺς τῷ θεῷ ἡμῶν
and you made them to the God of us
βασιλείαν καὶ ἱερεῖς, καὶ βασιλεύουσιν ἐπὶ
kingdom and priests, and they are reigning upon
τῆς γῆς.
the earth.
11 καὶ εἶδον, καὶ ἤκουσα φωνὴν ἀγγέλων
And I saw, and I heard voice of angels
πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν
many to circle of the throne and of the
ζῴων καὶ τῶν πρεσβυτέρων, καὶ
living [creatures] and of the older persons, and
ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων
was the number of them myriads of myriads
καὶ χιλιάδες χιλιάδων, 12 λέγοντες φωνῇ
and thousands of thousands, saying to voice
μεγάλῃ Ἄξιόν ἐστιν τὸ ἀρνίον τὸ
great Worthy is the Lamb the (one)
ἐσφαγμένον λαβεῖν τὴν δύναμιν
having been slaughtered to receive the power
καὶ πλοῦτον καὶ σοφίαν καὶ ἰσχὺν καὶ τιμὴν
and riches and wisdom and strength and honor
καὶ δόξαν καὶ εὐλογίαν.
and glory and blessing.
13 καὶ πᾶν κτίσμα ὃ ἐν τῷ οὐρανῷ
And every creature which in the heaven
καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς
and upon the earth and underneath the earth
καὶ ἐπὶ τῆς θαλάσσης ἐστίν, καὶ τὰ ἐν
and upon the sea it is, and the in
αὐτοῖς πάντα, ἤκουσα λέγοντας
them all (things), I heard (them) saying
Τῷ καθημένῳ ἐπὶ τοῦ θρόνου καὶ
To the (one) sitting upon the throne and
τῷ ἀρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ
to the Lamb the blessing and the honor and
ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας
the glory and the might into the ages
τῶν αἰώνων. 14 καὶ τὰ τέσσερα
of the ages. And the four
ζῷα ἔλεγον Ἀμήν, καὶ οἱ
living [creatures] were saying Amen, and the
πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν.
older persons fell and they worshiped.

6 Καὶ εἶδον ὅτε ἤνοιξεν τὸ ἀρνίον μίαν
And I saw when opened up the Lamb one
ἐκ τῶν ἑπτὰ σφραγίδων, καὶ ἤκουσα ἑνὸς
out of the seven seals, and I heard of one
ἐκ τῶν τεσσάρων ζῴων λέγοντος
out of the four living [creatures] saying

10 and you made
them to be a kingdom
and priests to our
God, and they are to
rule as kings over the
earth."
11 And I saw, and I
heard a voice of many
angels around the
throne and the living
creatures and the el-
ders, and the number
of them was myriads
of myriads and thou-
sands of thousands,
12 saying with a loud
voice: "The Lamb that
was slaughtered is
worthy to receive the
power and riches and
wisdom and strength
and honor and glory
and blessing."
13 And every
creature that is in
heaven and on earth
and underneath the
earth and on the sea,
and all the things in
them, I heard saying:
"To the One sitting on
the throne and to the
Lamb be the blessing
and the honor and the
glory and the might
forever and ever."
14 And the four living
creatures went saying:
"Amen!" and the
elders fell down and
worshiped.

6 And I saw when
the Lamb opened
one of the seven
seals, and I heard
one of the four
living creatures say

ὡς φωνῇ βροντῆς Ἔρχου. 2 καὶ
as to voice of thunder Be you coming. And
εἶδον, καὶ ἰδοὺ ἵππος λευκός, καὶ ὁ
I saw, and look! horse white, and the (one)
καθήμενος ἐπ' αὐτὸν ἔχων τόξον, καὶ
sitting upon it having bow, and
ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθεν
was given to him crown, and he went out
νικῶν καὶ ἵνα νικήσῃ.
conquering and in order that he might conquer.
3 Καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν
And when he opened up the seal the
δευτέραν, ἤκουσα τοῦ δευτέρου ζῴου
second, I heard of the second living [creature]
λέγοντος Ἔρχου. 4 καὶ ἐξῆλθεν ἄλλος
saying Be you coming. And went out another
ἵππος πυρρός, καὶ τῷ καθημένῳ ἐπ'
horse fiery-red, and to the (one) sitting upon
αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην
it was given to him to take the peace
ἐκ τῆς γῆς καὶ ἵνα ἀλλήλους
out of the earth and in order that one another
σφάξουσιν, καὶ ἐδόθη αὐτῷ
they will slaughter, and was given to him
μάχαιρα μεγάλη.
sword great.
5 Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν
And when he opened up the seal the
τρίτην, ἤκουσα τοῦ τρίτου ζῴου
third, I heard of the third living [creature]
λέγοντος Ἔρχου. καὶ εἶδον, καὶ ἰδοὺ
saying Be you coming. And I saw, and look!
ἵππος μέλας, καὶ ὁ καθήμενος ἐπ'
horse black, and the (one) sitting upon
αὐτὸν ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ.
it having yoke in the hand of him.
6 καὶ ἤκουσα ὡς φωνὴν ἐν μέσῳ τῶν
And I heard as voice in midst of the
τεσσάρων ζῴων λέγουσαν Χοῖνιξ
four living [creatures] (it) saying Choenix
σίτου δηναρίου, καὶ τρεῖς χοίνικες
of wheat of denarius, and three choenixes
κριθῶν δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν
of barleys of denarius; and the oil and the
οἶνον μὴ ἀδικήσῃς.
wine not you should treat unrighteously.
7 Καὶ ὅτε ἤνοιξεν τὴν σφραγῖδα τὴν
And when he opened up the seal the
τετάρτην, ἤκουσα φωνὴν τοῦ τετάρτου
fourth, I heard voice of the fourth

with a voice as of
thunder: "Come!"
2 And I saw, and,
look! a white horse;
and the one seated
upon it had a bow;
and a crown was
given him, and he
went forth conquering
and to complete his
conquest.
3 And when he
opened the second
seal, I heard the
second living creature
say: "Come!" 4 And
another came forth,
a fiery-colored horse;
and to the one seated
upon it there was
granted to take peace
away from the earth
so that they should
slaughter one another;
and a great sword was
given him.
5 And when he
opened the third seal,
I heard the third
living creature say:
"Come!" And I saw,
and, look! a black
horse; and the one
seated upon it had
a pair of scales in
his hand. 6 And I
heard a voice as if in
the midst of the four
living creatures say:
"A quart of wheat for
a de·nar'i·us, and three
quarts of barley for a
de·nar'i·us; and do not
harm the olive oil and
the wine."
7 And when he
opened the fourth
seal, I heard the
voice of the fourth

ζῴου λέγοντος Ἔρχου. 8 καὶ
living [creature] saying Be you coming. And
εἶδον, καὶ ἰδοὺ ἵππος χλωρός, καὶ
I saw, and look! horse greenish-yellow, and
ὁ καθήμενος ἐπάνω αὐτοῦ ὄνομα αὐτῷ
the (one) sitting upon top of it name to him
Ὁ Θάνατος, καὶ ὁ ᾅδης ἠκολούθει μετ'
The Death, and the Hades was following with
αὐτοῦ, καὶ ἐδόθη αὐτοῖς ἐξουσία ἐπὶ
him, and was given to them authority upon
τὸ τέταρτον τῆς γῆς, ἀποκτεῖναι ἐν
the fourth [part] of the earth, to kill in
ῥομφαίᾳ καὶ ἐν λιμῷ καὶ ἐν θανάτῳ καὶ
long sword and in famine and in death and
ὑπὸ τῶν θηρίων τῆς γῆς.
by the wild beasts of the earth.

9 Καὶ ὅτε ἤνοιξεν τὴν πέμπτην
And when he opened up the fifth
σφραγῖδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου
seal, I saw underneath of the altar
τὰς ψυχὰς τῶν ἐσφαγμένων
the souls of the (ones) having been slaughtered
διὰ τὸν λόγον τοῦ θεοῦ καὶ διὰ τὴν
through the word of the God and through the
μαρτυρίαν ἣν εἶχον. 10 καὶ
witness which they were having. And
ἔκραξαν φωνῇ μεγάλῃ λέγοντες
they cried out to voice great (they) saying
Ἕως πότε, ὁ δεσπότης ὁ ἅγιος καὶ
Until when, the master the holy and
ἀληθινός, οὐ κρίνεις καὶ ἐκδικεῖς
true, not are you judging and are you avenging
τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων
the blood of us out of the (ones) inhabiting
ἐπὶ τῆς γῆς; 11 καὶ ἐδόθη αὐτοῖς
upon the earth? And was given to them
ἑκάστῳ στολὴ λευκή, καὶ ἐρρέθη
to each (one) robe white, and it was told
αὐτοῖς ἵνα ἀναπαύσονται ἔτι χρόνον
to them in order that they will rest up yet time
μικρόν, ἕως πληρωθῶσιν καὶ οἱ
little, until should be fulfilled also the
σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν
fellow slaves of them and the brothers of them
οἱ μέλλοντες ἀποκτέννεσθαι ὡς καὶ
the (ones) being about to be being killed as also
αὐτοί.
they.

living creature say:
"Come!" 8 And I
saw, and, look! a pale
horse; and the one
seated upon it had
the name Death. And
Ha'des* was closely
following him. And
authority was given
them over the fourth
part of the earth,
to kill with a long
sword and with food
shortage and with
deadly plague and by
the wild beasts of the
earth.

9 And when he
opened the fifth seal,
I saw underneath
the altar the souls
of those slaughtered
because of the word
of God and because
of the witness work
that they used to
have. 10 And they
cried with a loud
voice, saying: "Until
when, Sovereign Lord
holy and true, are you
refraining from judg-
ing and avenging our
blood upon those who
dwell on the earth?"
11 And a white robe
was given to each of
them; and they were
told to rest a little
while longer, until the
number was filled also
of their fellow slaves
and their brothers
who were about to be
killed as they also had
been.

8* Ha'des, ℵA; She'ol, Sy[h]J[7,8,11-14,16-18,22]. See App 4B.

12 Καὶ εἶδον ὅτε ἤνοιξεν τὴν σφραγῖδα
And I saw when he opened up the seal
τὴν ἕκτην, καὶ σεισμὸς μέγας ἐγένετο, καὶ
the sixth, and [earth]shaking great occurred, and
ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος,
the sun became black as sackcloth of hair,
καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα, 13 καὶ
and the moon whole became as blood, and
οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν
the stars of the heaven fell into the
γῆν, ὡς συκῆ βάλλει τοὺς ὀλύνθους αὐτῆς
earth, as fig tree is throwing the unripe figs of it
ὑπὸ ἀνέμου μεγάλου σειομένη, 14 καὶ ὁ
by wind great being shaken, and the
οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον
heaven was separated from as little book
ἑλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος
being rolled up, and every mountain and island
ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν.
out of the places of them they were moved.
15 καὶ οἱ βασιλεῖς τῆς γῆς καὶ οἱ
And the kings of the earth and the
μεγιστᾶνες καὶ οἱ χιλίαρχοι καὶ οἱ πλούσιοι
greatest men and the chiliarchs and the rich (ones)
καὶ οἱ ἰσχυροὶ καὶ πᾶς δοῦλος καὶ
and the strong (ones) and every slave and
ἐλεύθερος ἔκρυψαν ἑαυτοὺς εἰς τὰ σπήλαια
freeman they hid themselves into the caves
καὶ εἰς τὰς πέτρας τῶν ὀρέων· 16 καὶ
and into the rock-masses of the mountains; and
λέγουσιν τοῖς ὄρεσιν καὶ ταῖς
they are saying to the mountains and to the
πέτραις Πέσατε ἐφ' ἡμᾶς καὶ κρύψατε ἡμᾶς
rock-masses Fall you upon us and hide you us
ἀπὸ προσώπου τοῦ καθημένου ἐπὶ τοῦ
from face of the (one) sitting upon the
θρόνου καὶ ἀπὸ τῆς ὀργῆς τοῦ ἀρνίου,
throne and from the wrath of the Lamb,
17 ὅτι ἦλθεν ἡ ἡμέρα ἡ μεγάλη τῆς
because came the day the great of the
ὀργῆς αὐτῶν, καὶ τίς δύναται σταθῆναι;
wrath of them, and who is able to stand?

7 Μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους
After this I saw four angels
ἑστῶτας ἐπὶ τὰς τέσσαρας γωνίας τῆς
having stood upon the four corners of the
γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους
earth, holding fast the four winds
τῆς γῆς, ἵνα μὴ πνέῃ ἄνεμος
of the earth, in order that not may blow wind

12 And I saw when
he opened the sixth
seal, and a great
earthquake occurred;
and the sun became
black as sackcloth of
hair, and the entire
moon became as
blood, 13 and the
stars of heaven fell
to the earth, as when
a fig tree shaken by
a high wind casts its
unripe figs. 14 And
the heaven departed
as a scroll that is
being rolled up, and
every mountain and
[every] island were
removed from their
places. 15 And the
kings of the earth
and the top-ranking
ones and the military
commanders and the
rich and the strong
ones and every slave
and [every] free
person hid themselves
in the caves and in
the rock-masses of the
mountains. 16 And
they keep saying to
the mountains and to
the rock-masses: "Fall
over us and hide us
from the face of the
One seated on the
throne and from the
wrath of the Lamb,
17 because the great
day of their wrath has
come, and who is able
to stand?"

7 After this I
saw four angels
standing upon the
four corners of the
earth, holding tight
the four winds of
the earth, that no
wind might blow

ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης μήτε
upon the earth nor upon the sea nor

ἐπὶ πᾶν δένδρον. 2 καὶ εἶδον ἄλλον
upon every tree. And I saw another

ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου,
angel stepping up from rising of sun,

ἔχοντα σφραγῖδα θεοῦ ζῶντος, καὶ ἔκραξεν
having seal of God living, and he cried out

φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις
to voice great to the four angels

οἷς ἐδόθη αὐτοῖς ἀδικῆσαι
to whom it was given to them to treat unrighteously

τὴν γῆν καὶ τὴν θάλασσαν, 3 λέγων Μὴ
the earth and the sea, (he) saying Not

ἀδικήσητε τὴν γῆν μήτε
YOU should treat unrighteously the earth nor

τὴν θάλασσαν μήτε τὰ δένδρα, ἄχρι
the sea nor the trees, until

σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν
we might seal the slaves of the God of us

ἐπὶ τῶν μετώπων αὐτῶν.
upon the foreheads of them.

4 Καὶ ἤκουσα τὸν ἀριθμὸν τῶν
And I heard the number of the

ἐσφραγισμένων, ἑκατὸν τεσσαράκοντα
(ones) having been sealed, hundred forty-

τέσσαρες χιλιάδες, ἐσφραγισμένοι
four thousands, (they) having been sealed

ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ·
out of every tribe of sons of Israel;

5 ἐκ φυλῆς Ἰούδα δώδεκα χιλιάδες
out of tribe of Judah twelve thousands

ἐσφραγισμένοι,
(ones) having been sealed,

ἐκ φυλῆς Ῥουβὴν δώδεκα χιλιάδες,
out of tribe of Reuben twelve thousands,

ἐκ φυλῆς Γὰδ δώδεκα χιλιάδες,
out of tribe of Gad twelve thousands,

6 ἐκ φυλῆς Ἀσὴρ δώδεκα χιλιάδες,
out of tribe of Asher twelve thousands,

ἐκ φυλῆς Νεφθαλὶμ δώδεκα χιλιάδες,
out of tribe of Naphtali twelve thousands,

ἐκ φυλῆς Μανασσῆ δώδεκα χιλιάδες,
out of tribe of Manasseh twelve thousands,

7 ἐκ φυλῆς Συμεὼν δώδεκα χιλιάδες,
out of tribe of Simeon twelve thousands,

ἐκ φυλῆς Λευεὶ δώδεκα χιλιάδες,
out of tribe of Levi twelve thousands,

ἐκ φυλῆς Ἰσσαχὰρ δώδεκα χιλιάδες,
out of tribe of Issachar twelve thousands,

upon the earth or
upon the sea or upon
any tree. 2 And I
saw another angel
ascending from the
sunrising, having a
seal of [the] living
God; and he cried
with a loud voice to
the four angels to
whom it was granted
to harm the earth and
the sea, 3 saying:
"Do not harm the
earth or the sea or the
trees, until after we
have sealed the slaves
of our God in their
foreheads."
4 And I heard
the number of those
who were sealed, a
hundred and forty-
four thousand, sealed
out of every tribe of
the sons of Israel:
5 Out of the tribe
of Judah twelve
thousand sealed;
out of the tribe
of Reu'ben twelve
thousand;
out of the tribe of
Gad twelve thousand;
6 out of the tribe
of Ash'er twelve
thousand;
out of the tribe
of Naph'ta·li twelve
thousand;
out of the tribe of
Ma·nas'seh twelve
thousand;
7 out of the tribe
of Sim'e·on twelve
thousand;
out of the tribe of
Le'vi twelve thousand;
out of the tribe
of Is'sa·char twelve
thousand;

8 ἐκ φυλῆς Ζαβουλὼν δώδεκα χιλιάδες,
out of tribe of Zebulun twelve thousands,

ἐκ φυλῆς Ἰωσὴφ δώδεκα χιλιάδες,
out of tribe of Joseph twelve thousands,

ἐκ φυλῆς Βενιαμεὶν δώδεκα χιλιάδες
out of tribe of Benjamin twelve thousands

ἐσφραγισμένοι.
(ones) having been sealed.

9 Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος
After these (things) I saw, and look! crowd

πολύς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο,
much, which to number it no one was able,

ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν
out of every nation and of tribes and of peoples

καὶ γλωσσῶν, ἑστῶτες ἐνώπιον τοῦ
and of tongues, (ones) having stood in sight of the

θρόνου καὶ ἐνώπιον τοῦ ἀρνίου,
throne and in sight of the Lamb,

περιβεβλημένους στολὰς λευκάς,
(ones) having been thrown about robes white,

καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν·
and palm [branches] in the hands of them;

10 καὶ κράζουσι φωνῇ μεγάλῃ,
and they are crying out to voice great,

λέγοντες Ἡ σωτηρία τῷ θεῷ ἡμῶν
saying The salvation to the God of us

τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ
to the (one) sitting upon the throne and to the

ἀρνίῳ.
Lamb.

11 καὶ πάντες οἱ ἄγγελοι ἱστήκεισαν
And all the angels had stood

κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ
to circle of the throne and of the older persons and

τῶν τεσσάρων ζῴων, καὶ ἔπεσαν
of the four living [creatures], and they fell

ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν
in sight of the throne upon the faces of them

καὶ προσεκύνησαν τῷ θεῷ, 12 λέγοντες
and worshiped to the God, (they) saying

Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία
Amen; the blessing and the glory and the wisdom

καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ
and the thanksgiving and the honor and the

δύναμις καὶ ἡ ἰσχὺς τῷ θεῷ ἡμῶν εἰς
power and the strength to the God of us into

τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.
the ages of the ages; amen.

8 out of the tribe
of Zeb'u·lun twelve
thousand;
out of the tribe
of Joseph twelve
thousand;
out of the tribe
of Benjamin twelve
thousand sealed.
9 After these things
I saw, and, look! a
great crowd, which
no man was able to
number, out of all
nations and tribes and
peoples and tongues,
standing before the
throne and before
the Lamb, dressed in
white robes; and there
were palm branches in
their hands. 10 And
they keep on crying
with a loud voice,
saying: "Salvation
[we owe] to our God,
who is seated on the
throne, and to the
Lamb."
11 And all the
angels were standing
around the throne and
the elders and the
four living creatures,
and they fell upon
their faces before the
throne and worshiped
God, 12 saying:
"Amen! The blessing
and the glory and
the wisdom and the
thanksgiving and the
honor and the power
and the strength [be]
to our God forever
and ever. Amen."

13 Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων
And answered one out of the older persons
λέγων μοι Οὗτοι οἱ
(he) saying to me These the (ones)
περιβεβλημένοι τὰς στολὰς τὰς
having been thrown about the robes the
λευκὰς τίνες εἰσὶν καὶ πόθεν ἦλθον;
white who are they and wherefrom came they?
14 καὶ εἴρηκα αὐτῷ Κύριέ μου, σὺ
And I have said to him Lord of me, you
οἶδας. καὶ εἶπέν μοι Οὗτοί εἰσιν
have known. And he said to me These are
οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς
the (ones) coming out of the tribulation the
μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν
great, and they washed the robes of them
καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ
and they whitened them in the blood of the
ἀρνίου. 15 διὰ τοῦτό εἰσιν ἐνώπιον
Lamb. Through this they are in sight
τοῦ θρόνου τοῦ θεοῦ, καὶ
of the throne of the God, and
λατρεύουσιν αὐτῷ ἡμέρας
they are rendering sacred service to him of day
καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, καὶ
and of night in the divine habitation of him, and
ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει
the (one) sitting upon the throne will tent
ἐπ' αὐτούς. 16 οὐ πεινάσουσιν ἔτι οὐδὲ
upon them. Not they will hunger yet not-but
διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ'
they will thirst yet, not-but not should fall upon
αὐτοὺς ὁ ἥλιος οὐδὲ πᾶν καῦμα,
them the sun not-but all burning heat,
17 ὅτι τὸ ἀρνίον τὸ ἀνὰ μέσον
because the Lamb the (one) up middle
τοῦ θρόνου ποιμανεῖ αὐτούς, καὶ
of the throne will shepherd them, and
ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγὰς ὑδάτων·
will guide them upon of life fountains of waters;
καὶ ἐξαλείψει ὁ θεὸς πᾶν δάκρυον ἐκ
and will wipe out the God every tear out of
τῶν ὀφθαλμῶν αὐτῶν.
the eyes of them.

8 Καὶ ὅταν ἤνοιξεν τὴν σφραγῖδα τὴν
And whenever he opened up the seal the
ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς
seventh, occurred silence in the heaven as
ἡμιώριον. 2 καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους
half hour. And I saw the seven angels

13 And in response
one of the elders said
to me: "These who are
dressed in the white
robes, who are they
and where did they
come from?" 14 So
right away I said to
him: "My lord, you are
the one that knows."
And he said to me:
"These are the ones
that come out of the
great tribulation, and
they have washed
their robes and made
them white in the
blood of the Lamb.
15 That is why
they are before the
throne of God; and
they are rendering
him sacred service
day and night in his
temple; and the One
seated on the throne
will spread his tent
over them. 16 They
will hunger no more
nor thirst anymore,
neither will the sun
beat down upon them
nor any scorching
heat, 17 because the
Lamb, who is in the
midst of the throne,
will shepherd them,
and will guide them
to fountains of waters
of life. And God will
wipe out every tear
from their eyes."

8 And when he
opened the
seventh seal, a
silence occurred in
heaven for about a
half hour. 2 And I
saw the seven angels

οἳ ἐνώπιον τοῦ θεοῦ ἑστήκασιν, καὶ
who in sight of the God have stood, and
ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.
were given to them seven trumpets.
3 Καὶ ἄλλος ἄγγελος ἦλθεν καὶ ἐστάθη
And other angel came and he stood
ἐπὶ τοῦ θυσιαστηρίου ἔχων λιβανωτὸν
upon the altar (he) having censer
χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ
golden, and was given to him incenses many
ἵνα δώσει ταῖς προσευχαῖς τῶν
in order that he will give to the prayers of the
ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ
holy (ones) all upon the altar the
χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου. 4 καὶ
golden the (one) in sight of the throne. And
ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς
stepped up the smoke of the incenses to the
προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ
prayers of the holy (ones) out of hand of the
ἀγγέλου ἐνώπιον τοῦ θεοῦ. 5 καὶ εἴληφεν
angel in sight of the God. And has taken
ὁ ἄγγελος τὸν λιβανωτόν, καὶ ἐγέμισεν
the angel the censer, and he filled
αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου,
it out of the fire of the altar,
καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο
and he threw into the earth; and occurred
βρονταὶ καὶ φωναὶ καὶ ἀστραπαὶ καὶ
thunders and voices and lightnings and
σεισμός. 6 Καὶ οἱ ἑπτὰ ἄγγελοι
[earth]shaking. And the seven angels
οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας
the (ones) having the seven trumpets
ἡτοίμασαν αὑτοὺς ἵνα
prepared themselves in order that
σαλπίσωσιν.
they might trumpet.
7 Καὶ ὁ πρῶτος ἐσάλπισεν· καὶ
And the first (one) trumpeted; and
ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα
occurred hail and fire having been mingled
ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ
in blood, and it was thrown into the earth; and
τὸ τρίτον τῆς γῆς κατεκάη, καὶ
the third [part] of the earth was burned down, and
τὸ τρίτον τῶν δένδρων κατεκάη,
the third [part] of the trees was burned down,

that stand before God,
and seven trumpets
were given them.
3 And another an-
gel arrived and stood
at the altar, having a
golden incense vessel;
and a large quantity
of incense was given
him to offer it with
the prayers of all the
holy ones upon the
golden altar that was
before the throne.
4 And the smoke of
the incense ascended
from the hand of the
angel with the prayers
of the holy ones before
God. 5 But right
away the angel took
the incense vessel,
and he filled it with
some of the fire of
the altar and hurled
it to the earth. And
thunders occurred and
voices and lightnings
and an earthquake.
6 And the seven
angels with the seven
trumpets prepared to
blow them.
7 And the first one
blew his trumpet.
And there occurred a
hail and fire mingled
with blood, and it was
hurled to the earth;
and a third of the
earth was burned up,
and a third of the
trees was burned up,

καὶ πᾶς χόρτος χλωρὸς
and all vegetation greenish-yellow

κατεκάη.
was burned down.

8 Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισεν· καὶ
And the second angel trumpeted; and

ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη
as mountain great to fire burning itself was thrown

εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον
into the sea; and became the third [part]

τῆς θαλάσσης αἷμα, 9 καὶ ἀπέθανε τὸ
of the sea blood, and died the

τρίτον τῶν κτισμάτων τῶν ἐν τῇ
third [part] of the creatures of the (ones) in the

θαλάσσῃ, τὰ ἔχοντα ψυχάς, καὶ τὸ
sea, the (ones) having souls, and the

τρίτον τῶν πλοίων διεφθάρησαν.
third [part] of the boats were corrupted through.

10 Καὶ ὁ τρίτος ἄγγελος ἐσάλπισεν· καὶ
And the third angel trumpeted; and

ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας
fell out of the heaven star great

καιόμενος ὡς λαμπάς, καὶ ἔπεσεν ἐπὶ τὸ
burning itself as lamp, and it fell upon the

τρίτον τῶν ποταμῶν καὶ ἐπὶ τὰς
third [part] of the rivers and upon the

πηγὰς τῶν ὑδάτων. 11 καὶ τὸ ὄνομα
fountains of the waters. And the name

τοῦ ἀστέρος λέγεται Ὁ Ἄψινθος. καὶ
of the star is being said The Absinthe. And

ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς
became the third [part] of the waters into

ἄψινθον, καὶ πολλοὶ τῶν ἀνθρώπων
absinthe, and many of the men

ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι
died out of the waters, because

ἐπικράνθησαν.
they were made bitter.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισεν·
And the fourth angel trumpeted;

καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου
and was given blow the third [part] of the sun

καὶ τὸ τρίτον τῆς σελήνης καὶ τὸ
and the third [part] of the moon and the

τρίτον τῶν ἀστέρων, ἵνα
third [part] of the stars, in order that

σκοτισθῇ τὸ τρίτον αὐτῶν καὶ
might be darkened the third [part] of them and

and all the green
vegetation was
burned up.
8 And the second
angel blew his trum-
pet. And something
like a great mountain
burning with fire was
hurled into the sea.
And a third of the
sea became blood;
9 and a third of the
creatures that are in
the sea which have
souls died, and a third
of the boats were
wrecked.
10 And the third
angel blew his
trumpet. And a great
star burning as a
lamp fell from heaven,
and it fell upon a
third of the rivers and
upon the fountains
of waters. 11 And
the name of the star
is called Wormwood.
And a third of the
waters turned into
wormwood, and many
of the men died from
the waters, because
these had been made
bitter.
12 And the fourth
angel blew his trum-
pet. And a third of the
sun was smitten and
a third of the moon
and a third of the
stars, in order that a
third of them might
be darkened and

ἡ ἡμέρα μὴ φάνῃ τὸ τρίτον
the day not might shine the third [part]

αὐτῆς, καὶ ἡ νὺξ ὁμοίως.
of it, and the night likewise.

13 Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ
And I saw, and I heard of one eagle

πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ
flying in midheaven saying to voice

μεγάλῃ Οὐαί οὐαί οὐαὶ τοὺς
great Woe woe woe the (ones)

κατοικοῦντας ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν
dwelling upon the earth out of the leftover

φωνῶν τῆς σάλπιγγος τῶν τριῶν
voices of the trumpet of the three

ἀγγέλων τῶν μελλόντων σαλπίζειν.
angels the (ones) being about to be trumpeting.

9 Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισεν· καὶ
And the fifth angel trumpeted; and

εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα
I saw star out of the heaven having fallen

εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεὶς
into the earth, and was given to him the key

τοῦ φρέατος τῆς ἀβύσσου· 2 καὶ
of the pit of the abyss; and

ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου, καὶ
he opened up the pit of the abyss, and

ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς
stepped up smoke out of the pit as smoke

καμίνου μεγάλης, καὶ ἐσκοτώθη ὁ ἥλιος
of furnace great, and was darkened the sun

καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος.
and the air out of the smoke of the pit.

3 καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς
And out of the smoke came out locusts into

τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς
the earth, and was given to them authority as

ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς.
are having authority the scorpions of the earth.

4 καὶ ἐρρέθη αὐταῖς ἵνα μὴ
And it was told to them in order that not

ἀδικήσουσιν τὸν χόρτον τῆς
they will treat unrighteously the vegetation of the

γῆς οὐδὲ πᾶν χλωρὸν οὐδὲ πᾶν
earth nor every greenish-yellow [thing] nor every

δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ
tree, if not the men whoever not

ἔχουσι τὴν σφραγῖδα τοῦ θεοῦ ἐπὶ τῶν
are having the seal of the God upon the

μετώπων.
foreheads.

the day might not
have illumination for
a third of it, and the
night likewise.
13 And I saw, and I
heard an eagle flying
in midheaven say with
a loud voice: "Woe,
woe, woe to those
dwelling on the earth
because of the rest of
the trumpet blasts of
the three angels who
are about to blow
their trumpets!"
9 And the fifth angel
blew his trumpet.
And I saw a star
that had fallen from
heaven to the earth,
and the key of the
pit of the abyss was
given him. 2 And
he opened the pit of
the abyss, and smoke
ascended out of the
pit as the smoke
of a great furnace,
and the sun was
darkened, also the
air, by the smoke of
the pit. 3 And out
of the smoke locusts
came forth upon the
earth; and authority
was given them, the
same authority as the
scorpions of the earth
have. 4 And they
were told to harm
no vegetation of the
earth nor any green
thing nor any tree,
but only those men
who do not have the
seal of God on their
foreheads.

5 καὶ ἐδόθη αὐταῖς ἵνα μὴ
And it was given to them in order that not
ἀποκτείνωσιν αὐτούς, ἀλλ' ἵνα
they should kill them, but in order that
βασανισθήσονται μῆνας πέντε· καὶ ὁ
they will be tormented months five; and the
βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου,
torment of them as torment of scorpion,
ὅταν παίσῃ ἄνθρωπον. 6 καὶ ἐν ταῖς
whenever it should hit man. And in the
ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν
days those will seek the men the
θάνατον καὶ οὐ μὴ εὑρήσουσιν αὐτόν, καὶ
death and not not they will find it, and
ἐπιθυμήσουσιν ἀποθανεῖν καὶ φεύγει ὁ
they will desire to die and is fleeing the
θάνατος ἀπ' αὐτῶν.
death from them.
7 καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια
And the likenesses of the locusts like
ἵπποις ἡτοιμασμένοις εἰς πόλεμον, καὶ
to horses having been prepared into war, and
ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι
upon the heads of them as crowns like
χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα
to gold, and the faces of them as faces
ἀνθρώπων, 8 καὶ εἶχαν τρίχας ὡς
of men, and they were having hairs as
τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς
hairs of women, and the teeth of them as
λεόντων ἦσαν, 9 καὶ εἶχαν
of lions they were, and they were having
θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ
breastplates as breastplates made of iron, and the
φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων
sound of the wings of them as sound of chariots
ἵππων πολλῶν τρεχόντων εἰς πόλεμον·
of horses many running into war;
10 καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις
and they are having tails like to scorpions
καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς αὐτῶν ἡ
and stings, and in the tails of them the
ἐξουσία αὐτῶν ἀδικῆσαι τοὺς
authority of them to treat unrighteously the
ἀνθρώπους μῆνας πέντε. 11 ἔχουσιν
men months five. They are having
ἐπ' αὐτῶν βασιλέα τὸν ἄγγελον τῆς
upon them king the angel of the
ἀβύσσου· ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδών
abyss; name to him in Hebrew Abaddon

5 And it was grant-
ed the [locusts], not
to kill them, but that
these should be tor-
mented five months,
and the torment upon
them was as torment
by a scorpion when it
strikes a man. 6 And
in those days the men
will seek death but
will by no means find
it, and they will desire
to die but death keeps
fleeing from them.
7 And the like-
nesses of the locusts
resembled horses
prepared for battle;
and upon their heads
[were] what seemed
to be crowns like
gold, and their faces
[were] as men's faces,
8 but they had hair
as women's hair. And
their teeth were as
those of lions; 9 and
they had breastplates
like iron breastplates.
And the sound of
their wings [was] as
the sound of chariots
of many horses
running into battle.
10 Also, they have
tails and stings like
scorpions; and in their
tails is their authority
to hurt the men five
months. 11 They
have over them a
king, the angel of the
abyss. In Hebrew his
name is A·bad'don,

καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει
and in the Greek [tongue] name he is having
Ἀπολλύων.
Apollyon.
12 Ἡ Οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ ἔρχεται
The Woe the one went off; look! is coming
ἔτι δύο Οὐαὶ μετὰ ταῦτα.
yet two woes after these (things).
13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισεν· καὶ
And the sixth angel trumpeted; and
ἤκουσα φωνὴν μίαν ἐκ τῶν κεράτων τοῦ
I heard voice one out of the horns of the
θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον
altar the golden the (one) in sight
τοῦ θεοῦ, 14 λέγοντα τῷ ἕκτῳ ἀγγέλῳ,
of the God, (him) saying to the sixth angel,
ὁ ἔχων τὴν σάλπιγγα, Λῦσον τοὺς
the (one) having the trumpet, Loose the
τέσσαρας ἀγγέλους τοὺς δεδεμένους
four angels the (ones) having been bound
ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. 15 καὶ
upon the river the great Euphrates. And
ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ
were loosed the four angels the (ones)
ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν
having been prepared into the hour and day
καὶ μῆνα καὶ ἐνιαυτόν, ἵνα
and month and year, in order that
ἀποκτείνωσιν τὸ τρίτον τῶν ἀνθρώπων.
they may kill the third [part] of the men.
16 καὶ ὁ ἀριθμὸς τῶν στρατευμάτων
And the number of the armies
τοῦ ἱππικοῦ δὶς μυριάδες μυριάδων·
of the horse (men) twice myriads of myriads;
ἤκουσα τὸν ἀριθμὸν αὐτῶν. 17 καὶ οὕτως
I heard the number of them. And thus
εἶδον τοὺς ἵππους ἐν τῇ ὁράσει καὶ τοὺς
I saw the horses in the vision and the (ones)
καθημένους ἐπ' αὐτῶν, ἔχοντας θώρακας
sitting upon them, (them) having breastplates
πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ
fiery and hyacinthine and sulphurlike; and the
κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων, καὶ
heads of the horses as heads of lions, and
ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ
out of the mouths of them is going out fire
καὶ καπνὸς καὶ θεῖον. 18 ἀπὸ τῶν τριῶν
and smoke and sulphur. From the three
πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον
plagues these were killed the third [part]

but in Greek he has
the name A·pol'lyon.
12 The one woe is
past. Look! Two more
woes are coming after
these things.
13 And the sixth
angel blew his
trumpet. And I heard
one voice out of the
horns of the golden
altar that is before
God 14 say to the
sixth angel, who had
the trumpet: "Untie
the four angels that
are bound at the great
river Eu·phra'tes."
15 And the four an-
gels were untied, who
have been prepared
for the hour and day
and month and year,
to kill a third of the
men.
16 And the number
of the armies of
cavalry was two
myriads of myriads: I
heard the number of
them. 17 And this is
how I saw the horses
in the vision, and
those seated on them:
they had fire-red and
hyacinth-blue and
sulphur-yellow breast-
plates; and the heads
of the horses were as
heads of lions, and
out of their mouths
fire and smoke
and sulphur issued
forth. 18 By these
three plagues a third

τῶν ἀνθρώπων, ἐκ τοῦ πυρὸς καὶ τοῦ
of the men, out of the fire and of the

καπνοῦ καὶ τοῦ θείου τοῦ
smoke and of the sulphur of the (one)

ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν.
going out out of the mouths of them.

19 ἡ γὰρ ἐξουσία τῶν ἵππων ἐν τῷ
The for authority of the horses in the

στόματι αὐτῶν ἐστιν καὶ ἐν ταῖς οὐραῖς
mouth of them is and in the tails

αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι
of them; the for tails of them (ones) like

ὄφεσιν, ἔχουσαι κεφαλάς, καὶ ἐν αὐταῖς
to serpents, (ones) having heads, and in them

ἀδικοῦσιν.
they are treating unrighteously.

20 καὶ οἱ λοιποὶ τῶν ἀνθρώπων,
And the leftover (ones) of the men,

οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις,
who not were killed in the plagues these,

οὐ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν
not they repented out of the works of the hands

αὐτῶν, ἵνα μὴ προσκυνήσουσιν τὰ
of them, in order that not they will worship the

δαιμόνια καὶ τὰ εἴδωλα τὰ χρυσᾶ καὶ
demons and the idols the (ones) golden and

τὰ ἀργυρᾶ καὶ τὰ
the (ones) made of silver and the (ones)

χαλκᾶ καὶ τὰ λίθινα
made of copper and the (ones) made of stone

καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν
and the (ones) wooden, which neither to be looking

δύνανται οὔτε ἀκούειν οὔτε
they are able nor to be hearing nor

περιπατεῖν, 21 καὶ οὐ μετενόησαν
to be walking about, and not they repented

ἐκ τῶν φόνων αὐτῶν οὔτε ἐκ τῶν
out of the murders of them nor out of the

φαρμάκων αὐτῶν οὔτε ἐκ τῆς πορνείας
drugs of them nor out of the fornication

αὐτῶν οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.
of them nor out of the thefts of them.

10 Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν
And I saw another angel strong

καταβαίνοντα ἐκ τοῦ οὐρανοῦ,
stepping down out of the heaven,

περιβεβλημένον νεφέλην, καὶ ἡ
having been thrown about cloud, and the

ἶρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ
rainbow upon the head of him, and the

of the men were
killed, from the fire
and the smoke and
the sulphur which
issued forth from
their mouths. 19 For
the authority of the
horses is in their
mouths and in their
tails; for their tails
are like serpents and
have heads, and with
these they do harm.

20 But the rest of
the men who were
not killed by these
plagues did not repent
of the works of their
hands, so that they
should not worship
the demons and the
idols of gold and
silver and copper
and stone and wood,
which can neither
see nor hear nor
walk; 21 and they
did not repent of
their murders nor
of their spiritistic
practices nor of their
fornication nor of
their thefts.

10 And I saw
another strong
angel descending
from heaven, arrayed
with a cloud, and
a rainbow was
upon his head, and

πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες
face of him as the sun, and the feet

αὐτοῦ ὡς στῦλοι πυρός, 2 καὶ ἔχων ἐν τῇ
of him as pillars of fire, and having in the

χειρὶ αὐτοῦ βιβλαρίδιον ἠνεῳγμένον.
hand of him little booklet having been opened up.

καὶ ἔθηκεν τὸν πόδα αὐτοῦ τὸν δεξιὸν
And he put the foot of him the right (one)

ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ
upon the sea, the but left (one) upon

τῆς γῆς, 3 καὶ ἔκραξεν φωνῇ μεγάλῃ
the earth, and he cried out to voice great

ὥσπερ λέων μυκᾶται. καὶ ὅτε ἔκραξεν,
as-even lion is roaring. And when he cried out,

ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν
spoke the seven thunders the of selves

φωνάς.
voices.

4 Καὶ ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταί,
And when spoke the seven thunders,

ἤμελλον γράφειν· καὶ ἤκουσα φωνὴν
I was about to be writing; and I heard voice

ἐκ τοῦ οὐρανοῦ λέγουσαν Σφράγισον
out of the heaven saying Seal you

ἃ ἐλάλησαν αἱ ἑπτὰ βρονταί, καὶ
what (things) spoke the seven thunders, and

μὴ αὐτὰ γράψῃς. 5 Καὶ ὁ ἄγγελος,
not them you should write. And the angel,

ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης
whom I saw having stood upon the sea

καὶ ἐπὶ τῆς γῆς, ἦρεν τὴν χεῖρα αὐτοῦ
and upon the earth, he lifted up the hand of him

τὴν δεξιὰν εἰς τὸν οὐρανόν, 6 καὶ ὤμοσεν
the right (one) into the heaven, and he swore

ἐν τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων,
in the (one) living into the ages of the ages,

ὃς ἔκτισεν τὸν οὐρανὸν καὶ τὰ ἐν
who created the heaven and the (things) in

αὐτῷ καὶ τὴν γῆν καὶ τὰ ἐν αὐτῇ
it and the earth and the (things) in it

καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ,
and the sea and the (things) in it,

ὅτι χρόνος οὐκέτι ἔσται· 7 ἀλλ᾽ ἐν ταῖς
that time not yet will be; but in the

ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου,
days of the voice of the seventh angel,

ὅταν μέλλῃ σαλπίζειν, καὶ
whenever he may be about to be trumpeting, and

his face was as the
sun, and his feet
were as fiery pillars,
2 and he had in his
hand a little scroll
opened. And he set
his right foot upon
the sea, but his left
one upon the earth,
3 and he cried out
with a loud voice
just as when a lion
roars. And when he
cried out, the seven
thunders uttered their
own voices.

4 Now when the
seven thunders spoke,
I was at the point of
writing; but I heard
a voice out of heaven
say: "Seal up the
things the seven thun-
ders spoke, and do
not write them down."
5 And the angel that
I saw standing on the
sea and on the earth
raised his right hand
to heaven, 6 and
by the One who lives
forever and ever, who
created the heaven
and the things in it
and the earth and the
things in it and the
sea and the things in
it, he swore: "There
will be no delay any
longer; 7 but in the
days of the sounding
of the seventh angel,
when he is about to
blow his trumpet,

ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ, ὡς
was finished the mystery of the God, as

εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους
he declared as good news to the of himself slaves

τοὺς προφήτας.
the prophets.

8 Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ
And the voice which I heard out of the

οὐρανοῦ, πάλιν λαλοῦσαν μετ' ἐμοῦ καὶ
heaven, again speaking with me and

λέγουσαν Ὕπαγε λάβε τὸ
saying Be you going under take you the

βιβλίον τὸ ἠνεῳγμένον ἐν τῇ
little book the (one) having been opened up in the

χειρὶ τοῦ ἀγγέλου τοῦ ἑστῶτος ἐπὶ
hand of the angel the (one) having stood upon

τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. 9 καὶ
the sea and upon the earth. And

ἀπῆλθα πρὸς τὸν ἄγγελον λέγων αὐτῷ
I went off toward the angel saying to him

δοῦναί μοι τὸ βιβλαρίδιον. καὶ λέγει
to give to me the little booklet. And he is saying

μοι Λάβε καὶ κατάφαγε αὐτό, καὶ
to me Take you and eat you down it, and

πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ
it will make bitter of you the cavity, but in the

στόματί σου ἔσται γλυκὺ ὡς μέλι.
mouth of you it will be sweet as honey.

10 καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς
And I took the little booklet out of the

χειρὸς τοῦ ἀγγέλου καὶ κατέφαγον αὐτό, καὶ
hand of the angel and I ate down it, and

ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκύ·
it was in the mouth of me as honey sweet;

καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ
and when I ate it, was made bitter the

κοιλία μου. 11 καὶ λέγουσίν μοι
cavity of me. And they are saying to me

Δεῖ σε πάλιν προφητεῦσαι ἐπὶ
It is binding you again to prophesy upon

λαοῖς καὶ ἔθνεσιν καὶ γλώσσαις καὶ
peoples and to nations and to tongues and

βασιλεῦσιν πολλοῖς.
to kings many.

11 Καὶ ἐδόθη μοι κάλαμος ὅμοιος
And was given to me reed like

ῥάβδῳ, λέγων Ἔγειρε καὶ μέτρησον
to staff, (one) saying Rise you up and measure you

the sacred secret of
God according to the
good news which he
declared to his own
slaves the prophets is
indeed brought to a
finish."

8 And the voice
that I heard out of
heaven is speaking
again with me and
saying: "Go, take the
opened scroll that is
in the hand of the
angel who is standing
on the sea and on the
earth." 9 And I went
away to the angel and
told him to give me
the little scroll. And
he said to me: "Take
it and eat it up, and it
will make your belly
bitter, but in your
mouth it will be sweet
as honey." 10 And I
took the little scroll
out of the hand of the
angel and ate it up,
and in my mouth it
was sweet as honey;
but when I had eaten
it up, my belly was
made bitter. 11 And
they say to me: "You
must prophesy again
with regard to peoples
and nations and
tongues and many
kings."

11 And a reed like
a rod was given
me as he said: "Get
up and measure

τὸν ναὸν τοῦ θεοῦ καὶ τὸ
the divine habitation of the God and the

θυσιαστήριον καὶ τοὺς προσκυνοῦντας ἐν
altar and the (ones) worshiping in

αὐτῷ. 2 καὶ τὴν αὐλὴν τὴν ἔξωθεν
it. And the courtyard the (one) outside

τοῦ ναοῦ ἔκβαλε ἔξωθεν, καὶ
of the divine habitation throw you out outside, and

μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη
not it you should measure, because it was given

τοῖς ἔθνεσιν, καὶ τὴν πόλιν τὴν ἁγίαν
to the nations, and the city the holy

πατήσουσιν μῆνας τεσσεράκοντα καὶ
they will trample on months forty and

δύο. 3 καὶ δώσω τοῖς δυσὶν μάρτυσίν
two. And I shall give to the two witnesses

μου, καὶ προφητεύσουσιν ἡμέρας χιλίας
of me, and they will prophesy days thousand

διακοσίας ἑξήκοντα, περιβεβλημένους
two hundred sixty, having been thrown about

σάκκους. 4 Οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ
sackcloths. These are the two olive trees and

αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ
the two lampstands the (ones) in sight of the

κυρίου τῆς γῆς ἑστῶτες.
lord of the earth having stood.

5 καὶ εἴ τις αὐτοὺς θέλει
And if anyone them is willing

ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ
to treat unrighteously, fire is going out out of the

στόματος αὐτῶν καὶ κατεσθίει τοὺς
mouth of them and it is eating down the

ἐχθροὺς αὐτῶν· καὶ εἴ τις θελήσῃ αὐτοὺς
enemies of them; and if anyone should will them

ἀδικῆσαι, οὕτως δεῖ αὐτὸν
to treat unrighteously, thus it is binding him

ἀποκτανθῆναι. 6 οὗτοι ἔχουσιν τὴν ἐξουσίαν
to be killed. These are having the authority

κλεῖσαι τὸν οὐρανόν, ἵνα μὴ ὑετὸς
to shut up the heaven, in order that not rain

βρέχῃ τὰς ἡμέρας τῆς προφητείας
may moisten the days of the prophecy

αὐτῶν, καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν
of them, and authority they are having upon the

ὑδάτων στρέφειν αὐτὰ εἰς αἷμα καὶ
waters to be turning them into blood and

the temple [sanctuary]
of God* and the altar
and those worshiping
in it. 2 But as for
the courtyard that is
outside the temple
[sanctuary], cast it
clear out and do not
measure it, because
it has been given to
the nations, and they
will trample the holy
city underfoot for
forty-two months.
3 And I will cause
my two witnesses to
prophesy a thousand
two hundred and sixty
days dressed in sack-
cloth." 4 These are
[symbolized by] the
two olive trees and
the two lampstands
and are standing
before the Lord* of
the earth.

5 And if anyone
wants to harm them,
fire issues forth from
their mouths and
devours their enemies;
and if anyone should
want to harm them,
in this manner he
must be killed.
6 These have the
authority to shut up
heaven that no rain
should fall during
the days of their
prophesying, and they
have authority over
the waters to turn
them into blood and

1* God, ℵAVgSy[h]; Jehovah, J[17]. 4* The Lord, ℵAVgSy[h]; God, Vg[ms] and Minuscule mss 1854, 2053.

πατάξαι τὴν γῆν ἐν πάσῃ πληγῇ ὁσάκις
to smite the earth in every plague as often as
ἐὰν θελήσωσιν.
if ever they might wish.
7 καὶ ὅταν τελέσωσιν τὴν
And whenever they should finish the
μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ
witness of them, the wild beast the (one)
ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ'
stepping up out of the abyss will make with
αὐτῶν πόλεμον καὶ νικήσει αὐτοὺς καὶ
them war and will conquer them and
ἀποκτενεῖ αὐτούς. 8 καὶ τὸ πτῶμα αὐτῶν
it will kill them. And the fallen (body) of them
ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης,
upon the broad way of the city the great,
ἥτις καλεῖται πνευματικῶς Σόδομα καὶ
which is being called spiritually Sodom and
Αἴγυπτος, ὅπου καὶ ὁ κύριος αὐτῶν
Egypt, where also the Lord of them
ἐσταυρώθη. 9 καὶ βλέπουσιν ἐκ
was put on stake. And they are looking at out of
τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν
the peoples and tribes and tongues and nations
τὸ πτῶμα αὐτῶν ἡμέρας τρεῖς καὶ
the fallen (body) of them days three and
ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ
half, and the fallen (bodies) of them not
ἀφίουσιν τεθῆναι εἰς
they are letting go off to be put into
μνῆμα. 10 καὶ οἱ κατοικοῦντες
memorial (tomb). And the (ones) dwelling
ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ
upon the earth are rejoicing upon them and
εὐφραίνονται, καὶ δῶρα
are making themselves well-minded, and gifts
πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ
they will send to one another, because these the
δύο προφῆται ἐβασάνισαν τοὺς
two prophets tormented the (ones)
κατοικοῦντας ἐπὶ τῆς γῆς.
dwelling upon the earth.
11 καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ
And after the three days and half
πνεῦμα ζωῆς ἐκ τοῦ θεοῦ εἰσῆλθεν ἐν
spirit of life out of the God entered in
αὐτοῖς, καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν,
them, and they stood upon the feet of them,
καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς
and fear great fell onto upon the (ones)

to strike the earth
with every sort of
plague as often as
they wish.
7 And when they
have finished their
witnessing, the wild
beast that ascends out
of the abyss will make
war with them and
conquer them and kill
them. 8 And their
corpses will be on the
broad way of the great
city which is in a
spiritual sense called
Sod'om and Egypt,
where their Lord
was also impaled.
9 And those of the
peoples and tribes
and tongues and
nations will look at
their corpses for three
and a half days, and
they do not let their
corpses be laid in a
tomb. 10 And those
dwelling on the earth
rejoice over them and
enjoy themselves, and
they will send gifts to
one another, because
these two prophets
tormented those
dwelling on the earth.
11 And after the
three and a half days
spirit of life from God
entered into them,
and they stood upon
their feet, and great
fear fell upon those

θεωροῦντας αὐτούς· 12 καὶ ἤκουσαν φωνῆς
beholding them; and they heard of voice
μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης αὐτοῖς
great out of the heaven saying to them
Ἀνάβατε ὧδε, καὶ ἀνέβησαν εἰς τὸν
Step you up here, and they stepped up into the
οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς
heaven in the cloud, and beheld them
οἱ ἐχθροὶ αὐτῶν. 13 Καὶ ἐν ἐκείνῃ τῇ ὥρᾳ
the enemies of them. And in that the hour
ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον
occurred [earth]shaking great, and the tenth [part]
τῆς πόλεως ἔπεσεν, καὶ ἀπεκτάνθησαν ἐν
of the city fell, and were killed in
τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες
the [earth]shaking names of men thousands
ἑπτά, καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο
seven, and the leftover (ones) in-fear became
καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.
and they gave glory to the God of the heaven.
14 Ἡ Οὐαὶ ἡ δευτέρα ἀπῆλθεν· ἰδοὺ ἡ
The Woe the second went off; look! the
Οὐαὶ ἡ τρίτη ἔρχεται ταχύ.
Woe the third is coming quickly.
15 Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισεν· καὶ
And the seventh angel trumpeted; and
ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ,
occurred voices great in the heaven,
λέγοντες Ἐγένετο ἡ Βασιλεία τοῦ κόσμου
saying Became the kingdom of the world
τοῦ κυρίου ἡμῶν καὶ τοῦ χριστοῦ αὐτοῦ,
of the Lord of us and of the Christ of him,
καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων.
and he will reign into the ages of the ages.
16 καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι
And the twenty- four older persons
οἱ ἐνώπιον τοῦ θεοῦ καθήμενοι ἐπὶ
the (ones) in sight of the God (ones) sitting upon
τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ τὰ πρόσωπα
the thrones of them they fell upon the faces
αὐτῶν καὶ προσεκύνησαν τῷ θεῷ,
of them and they worshiped to the God,
17 λέγοντες Εὐχαριστοῦμέν σοι, κύριε,
saying We are giving thanks to you, Lord,
ὁ θεός, ὁ παντοκράτωρ, ὁ ὢν
the God, the Almighty, the (one) being
καὶ ὁ ἦν, ὅτι εἴληφες τὴν
and the (one) was, because you have taken the

beholding them.
12 And they heard
a loud voice out of
heaven say to them:
"Come on up here."
And they went up into
heaven in the cloud,
and their enemies
beheld them. 13 And
in that hour a great
earthquake occurred,
and a tenth of the
city fell; and seven
thousand persons
were killed by the
earthquake, and the
rest became frightened
and gave glory to the
God of heaven.
14 The second woe
is past. Look! The
third woe is coming
quickly.
15 And the seventh
angel blew his trum-
pet. And loud voices
occurred in heaven,
saying: "The kingdom
of the world did
become the kingdom
of our Lord and of his
Christ, and he will
rule as king forever
and ever."
16 And the
twenty-four elders
who were seated
before God upon their
thrones fell upon their
faces and worshiped
God, 17 saying: "We
thank you, Jehovah*
God, the Almighty,
the One who is and
who was, because
you have taken

17* Jehovah, J$^{7,8,13,14,16\text{-}18,22,23}$; Lord, ℵAVgSy^{h}.

δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας·
power of you the great and you reigned;
18 καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν
and the nations were made wrathful, and came
ἡ ὀργή σου καὶ ὁ καιρὸς τῶν
the wrath of you and the appointed time of the
νεκρῶν κριθῆναι, καὶ δοῦναι τὸν
dead (ones) to be judged, and to give the
μισθὸν τοῖς δούλοις σου τοῖς προφήταις
reward to the slaves of you to the prophets
καὶ τοῖς ἁγίοις καὶ τοῖς
and to the holy (ones) and to the (ones)
φοβουμένοις τὸ ὄνομά σου, τοὺς μικροὺς
fearing the name of you, the small (ones)
καὶ τοὺς μεγάλους, καὶ διαφθεῖραι
and the great (ones), and to corrupt through
τοὺς διαφθείροντας τὴν γῆν.
the (ones) corrupting through the earth.
19 καὶ ἠνοίγη ὁ ναὸς
And was opened up the divine habitation
τοῦ θεοῦ ὁ ἐν τῷ οὐρανῷ, καὶ ὤφθη
of the God the (one) in the heaven, and was seen
ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ
the ark of the covenant of him in the
ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ
divine habitation of him; and occurred lightnings
καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ
and voices and thunders and [earth]shaking and
χάλαζα μεγάλη.
hail great.

12 Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ,
And sign great was seen in the heaven,
γυνὴ περιβεβλημένη τὸν ἥλιον,
woman having been thrown about the sun,
καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς,
and the moon underneath the feet of her,
καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς στέφανος
and upon the head of her crown
ἀστέρων δώδεκα, 2 καὶ ἐν γαστρὶ ἔχουσα·
of stars twelve, and in belly having;
καὶ κράζει ὠδίνουσα καὶ
and she is crying out being in birth pains and
βασανιζομένη τεκεῖν.
being tormented to give birth.
3 καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ
And was seen other sign in the
οὐρανῷ, καὶ ἰδοὺ δράκων μέγας πυρρός,
heaven, and look! dragon great fiery-red,

your great power and
begun ruling as king.
18 But the nations
became wrathful, and
your own wrath came,
and the appointed
time for the dead to
be judged, and to give
[their] reward to your
slaves the prophets
and to the holy ones
and to those fearing
your name, the small
and the great, and to
bring to ruin those
ruining the earth."
19 And the temple
[sanctuary] of God*
that is in heaven
was opened, and the
ark of his covenant
was seen in his
temple [sanctuary].
And there occurred
lightnings and voices
and thunders and
an earthquake and a
great hail.

12 And a great
sign was seen
in heaven, a woman
arrayed with the
sun, and the moon
was beneath her feet,
and on her head was
a crown of twelve
stars, 2 and she was
pregnant. And she
cries out in her pains
and in her agony to
give birth.
3 And another sign
was seen in heaven,
and, look! a great
fiery-colored dragon,

19* God, ℵAVgSy[h]; Jehovah, J[17].

ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα καὶ ἐπὶ
having heads seven and horns ten and upon
τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα, 4 καὶ
the heads of it seven diadems, and
ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν
the tail of it is dragging the third [part] of the
ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς
stars of the heaven, and it threw them
εἰς τὴν γῆν. καὶ ὁ δράκων ἕστηκεν
into the earth. And the dragon has stood
ἐνώπιον τῆς γυναικὸς τῆς μελλούσης
in sight of the woman the (one) being about
τεκεῖν, ἵνα ὅταν
to give birth, in order that whenever
τέκῃ τὸ τέκνον αὐτῆς
she should give birth the child of her
καταφάγῃ.
it might eat down.
5 καὶ ἔτεκεν υἱόν, ἄρσεν, ὃς
And she gave birth to son, male, who
μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν
is about to be shepherding all the nations in
ῥάβδῳ σιδηρᾷ· καὶ ἡρπάσθη τὸ
staff made of iron; and was snatched the
τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ πρὸς
child of her toward the God and toward
τὸν θρόνον αὐτοῦ. 6 καὶ ἡ γυνὴ ἔφυγεν
the throne of him. And the woman fled
εἰς τὴν ἔρημον, ὅπου ἔχει
into the desolate [land], where she is having
ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ τοῦ
there place having been prepared from the
θεοῦ, ἵνα ἐκεῖ τρέφωσιν
God, in order that there they may be nourishing
αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα.
her days thousand two hundred sixty.
7 Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ, ὁ
And occurred war in the heaven, the
Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ
Michael and the angels of him of the
πολεμῆσαι μετὰ τοῦ δράκοντος· καὶ ὁ
to war with the dragon; and the
δράκων ἐπολέμησεν καὶ οἱ ἄγγελοι αὐτοῦ,
dragon warred and the angels of it,
8 καὶ οὐκ ἴσχυσεν, οὐδὲ τόπος
and not it proved strong, not-but place
εὑρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ. 9 καὶ
was found of them yet in the heaven. And
ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις
was thrown the dragon the great, the serpent

with seven heads
and ten horns and
upon its heads seven
diadems; 4 and its
tail drags a third of
the stars of heaven,
and it hurled them
down to the earth.
And the dragon kept
standing before the
woman who was about
to give birth, that,
when she did give
birth, it might devour
her child.
5 And she gave
birth to a son, a male,
who is to shepherd
all the nations with
an iron rod. And her
child was caught
away to God and to
his throne. 6 And
the woman fled into
the wilderness, where
she has a place
prepared by God, that
they should feed her
there a thousand two
hundred and sixty
days.
7 And war broke
out in heaven: Mi'-
cha·el and his angels
battled with the drag-
on, and the dragon
and its angels battled
8 but it did not
prevail, neither was a
place found for them
any longer in heaven.
9 So down the great
dragon was hurled,
the original serpent,

ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος
the archaic, the (one) being called Devil

καί Ὁ Σατανᾶς, ὁ πλανῶν τὴν
and The Satan, the (one) making to err the

οἰκουμένην ὅλην, — ἐβλήθη
being inhabited [earth] whole, — he was thrown

εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ'
into the earth, and the angels of him with

αὐτοῦ ἐβλήθησαν. 10 καὶ ἤκουσα φωνὴν
him were thrown. And I heard voice

μεγάλην ἐν τῷ οὐρανῷ λέγουσαν
great in the heaven saying

Ἄρτι ἐγένετο ἡ σωτηρία καὶ ἡ
Right now became the salvation and the

δύναμις καὶ ἡ βασιλεία τοῦ θεοῦ ἡμῶν καὶ
power and the kingdom of the God of us and

ἡ ἐξουσία τοῦ χριστοῦ αὐτοῦ, ὅτι
the authority of the Christ of him, because

ἐβλήθη ὁ κατήγωρ τῶν ἀδελφῶν ἡμῶν,
was thrown the accuser of the brothers of us,

ὁ κατηγορῶν αὐτοὺς ἐνώπιον τοῦ θεοῦ
the (one) accusing them in sight of the God

ἡμῶν ἡμέρας καὶ νυκτός· 11 καὶ αὐτοὶ
of us of day and of night; and they

ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου
conquered him through the blood of the Lamb

καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν,
and through the word of the witness of them,

καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν
and not they loved the soul of them

ἄχρι θανάτου· 12 διὰ τοῦτο
until death; through this

εὐφραίνεσθε, οὐρανοὶ
be YOU making yourselves well-minded, heavens

καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τὴν
and the (ones) in them tenting; woe the

γῆν καὶ τὴν θάλασσαν, ὅτι κατέβη
earth and the sea, because stepped down

ὁ διάβολος πρὸς ὑμᾶς, ἔχων θυμὸν μέγαν,
the Devil toward YOU, having anger great,

εἰδὼς ὅτι ὀλίγον καιρὸν
having known that little appointed time

ἔχει.
he is having.

13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι
And when saw the dragon that

ἐβλήθη εἰς τὴν γῆν, ἐδίωξεν
it was thrown into the earth, it persecuted

τὴν γυναῖκα ἥτις ἔτεκεν τὸν
the woman who gave birth to the

the one called Devil
and Satan, who is
misleading the entire
inhabited earth; he
was hurled down to
the earth, and his an-
gels were hurled down
with him. 10 And I
heard a loud voice in
heaven say:

"Now have come
to pass the salvation
and the power and the
kingdom of our God
and the authority of
his Christ, because
the accuser of our
brothers has been
hurled down, who
accuses them day
and night before
our God! 11 And
they conquered him
because of the blood
of the Lamb and
because of the word of
their witnessing, and
they did not love their
souls even in the face
of death. 12 On this
account be glad, YOU
heavens and YOU who
reside in them! Woe
for the earth and for
the sea, because the
Devil has come down
to YOU, having great
anger, knowing he
has a short period of
time."

13 Now when the
dragon saw that it
was hurled down
to the earth, it
persecuted the woman
that gave birth to the

ἄρσενα. 14 καὶ ἐδόθησαν τῇ γυναικὶ
male. And were given to the woman

αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου,
the two wings of the eagle the great,

ἵνα πέτηται εἰς τὴν
in order that she may be flying into the

ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου
desolate [land] into the place of her, where

τρέφεται ἐκεῖ καιρὸν καὶ
she is being nourished there appointed time and

καιροὺς καὶ ἥμισυ καιροῦ ἀπὸ
appointed times and half of appointed time from

προσώπου τοῦ ὄφεως.
face of the serpent.

15 καὶ ἔβαλεν ὁ ὄφις ἐκ τοῦ
And threw the serpent out of the

στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ
mouth of it behind the woman water

ὡς ποταμόν, ἵνα αὐτὴν ποταμοφόρητον
as river, in order that her borne by river

ποιήσῃ. 16 καὶ ἐβοήθησεν ἡ γῆ
it might make. And gave aid the earth

τῇ γυναικί, καὶ ἤνοιξεν ἡ γῆ τὸ
to the woman, and opened up the earth the

στόμα αὐτῆς καὶ κατέπιεν τὸν ποταμὸν
mouth of it and drank down the river

ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος
which threw the dragon out of the mouth

αὐτοῦ· 17 καὶ ὠργίσθη ὁ δράκων
of it; and was made wrathful the dragon

ἐπὶ τῇ γυναικί, καὶ ἀπῆλθεν ποιῆσαι
upon the woman, and it went off to make

πόλεμον μετὰ τῶν λοιπῶν τοῦ
war with the leftover (ones) of the

σπέρματος αὐτῆς, τῶν τηρούντων τὰς
seed of her, of the (ones) observing the

ἐντολὰς τοῦ θεοῦ καὶ ἐχόντων τὴν
commandments of the God and having the

μαρτυρίαν Ἰησοῦ.
witness of Jesus.

18 καὶ ἐστάθη ἐπὶ τὴν ἄμμον τῆς
And it stood upon the sand of the

θαλάσσης.
sea.

13 Καὶ εἶδον ἐκ τῆς θαλάσσης θηρίον
And I saw out of the sea wild beast

ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς
stepping up, having horns ten and heads

ἑπτά, καὶ ἐπὶ τῶν κεράτων αὐτοῦ δέκα
seven, and upon the horns of it ten

male child. 14 But
the two wings of the
great eagle were given
the woman, that she
might fly into the
wilderness to her
place; there is where
she is fed for a time
and times and half a
time away from the
face of the serpent.

15 And the serpent
disgorged water like a
river from its mouth
after the woman,
to cause her to be
drowned by the river.
16 But the earth
came to the woman's
help, and the earth
opened its mouth
and swallowed up the
river that the dragon
disgorged from its
mouth. 17 And the
dragon grew wrathful
at the woman, and
went off to wage war
with the remaining
ones of her seed, who
observe the com-
mandments of God
and have the work
of bearing witness to
Jesus.

13 And it stood still
upon the sand of
the sea.

And I saw a wild
beast ascending
out of the sea,
with ten horns and
seven heads, and
upon its horns ten

διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ
diadems, and upon the heads of it

ὀνόματα βλασφημίας. 2 καὶ τὸ θηρίον
names of blasphemy. And the wild beast

ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ
which I saw was like to leopard, and the

πόδες αὐτοῦ ὡς ἄρκου, καὶ τὸ στόμα αὐτοῦ
feet of it as of bear, and the mouth of it

ὡς στόμα λέοντος. καὶ ἔδωκεν αὐτῷ ὁ
as mouth of lion. And gave to it the

δράκων τὴν δύναμιν αὐτοῦ καὶ τὸν θρόνον
dragon the power of it and the throne

αὐτοῦ καὶ ἐξουσίαν μεγάλην.
of it and authority great.

3 καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς
And one out of the heads of it as

ἐσφαγμένην εἰς θάνατον, καὶ ἡ
having been slaughtered into death, and the

πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη. καὶ
blow of the death of it was cured. And

ἐθαυμάσθη ὅλη ἡ γῆ ὀπίσω τοῦ
was made to wonder whole the earth behind the

θηρίου, 4 καὶ προσεκύνησαν τῷ
wild beast, and they gave worship to the

δράκοντι ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ
dragon because it gave the authority to the

θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ
wild beast, and they gave worship to the wild beast

λέγοντες Τίς ὅμοιος τῷ θηρίῳ, καὶ τίς
saying Who like to the wild beast, and who

δύναται πολεμῆσαι μετ' αὐτοῦ; 5 καὶ
is able to war with it? And

ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα
was given to it mouth speaking great (things)

καὶ βλασφημίας, καὶ ἐδόθη αὐτῷ ἐξουσία
and blasphemies, and was given to it authority

ποιῆσαι μῆνας τεσσεράκοντα καὶ δύο. 6 καὶ
to do months forty and two. And

ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίας
it opened up the mouth of it into blasphemies

πρὸς τὸν θεόν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ
toward the God, to blaspheme the name of him

καὶ τὴν σκηνὴν αὐτοῦ, τοὺς ἐν τῷ
and the tent of him, the (ones) in the

οὐρανῷ σκηνοῦντας. 7 καὶ ἐδόθη αὐτῷ
heaven tenting. And was given to it

ποιῆσαι πόλεμον μετὰ τῶν ἁγίων καὶ
to make war with the holy (ones) and

νικῆσαι αὐτούς, καὶ ἐδόθη αὐτῷ ἐξουσία
to conquer them, and was given to it authority

diadems, but upon its
heads blasphemous
names. 2 Now the
wild beast that I saw
was like a leopard,
but its feet were as
those of a bear, and
its mouth was as a
lion's mouth. And the
dragon gave to [the
beast] its power and
its throne and great
authority.
3 And I saw one of
its heads as though
slaughtered to death,
but its death-stroke
got healed, and all
the earth followed
the wild beast with
admiration. 4 And
they worshiped the
dragon because it gave
the authority to the
wild beast, and they
worshiped the wild
beast with the words:
"Who is like the
wild beast, and who
can do battle with
it?" 5 And a mouth
speaking great things
and blasphemies was
given it, and authority
to act forty-two
months was given it.
6 And it opened its
mouth in blasphemies
against God, to
blaspheme his name
and his residence,
even those residing
in heaven. 7 And
there was granted
it to wage war with
the holy ones and
conquer them, and
authority was given it

ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν
upon every tribe and people and tongue

καὶ ἔθνος. 8 καὶ προσκυνήσουσιν αὐτὸν
and nation. And will worship him

πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς,
all the (ones) dwelling upon the earth,

οὗ οὐ γέγραπται τὸ ὄνομα αὐτοῦ
of whom not has been written the name of him

ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου
in the little book of the life of the Lamb

τοῦ ἐσφαγμένου ἀπὸ
the (one) having been slaughtered from

καταβολῆς κόσμου.
throwing down of world.

9 Εἴ τις ἔχει οὖς ἀκουσάτω.
If anyone is having ear let him hear.

10 εἴ τις εἰς αἰχμαλωσίαν, εἰς
If anyone into captivity, into

αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν
captivity he is going under; if anyone in

μαχαίρῃ ἀποκτενεῖ, δεῖ αὐτὸν ἐν
sword will kill, it is binding him in

μαχαίρῃ ἀποκτανθῆναι. Ὧδέ ἐστιν ἡ
sword to be killed. Here is the

ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.
endurance and the faith of the holy (ones).

11 Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον
And I saw other wild beast stepping up

ἐκ τῆς γῆς, καὶ εἶχεν κέρατα δύο
out of the earth, and it was having horns two

ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων.
like to lamb, and it was speaking as dragon.

12 καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου
And the authority of the first wild beast

πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ. καὶ ποιεῖ
all it is doing in sight of it. And it is making

τὴν γῆν καὶ τοὺς ἐν αὐτῇ κατοικοῦντας
the earth and the (ones) in it dwelling

ἵνα προσκυνήσουσιν τὸ θηρίον τὸ
in order that they will worship the wild beast the

πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ
first, of which was cured the blow of the

θανάτου αὐτοῦ. 13 καὶ ποιεῖ σημεῖα
death of it. And it is doing signs

μεγάλα, ἵνα καὶ πῦρ ποιῇ
great, in order that also fire it may make

ἐκ τοῦ οὐρανοῦ καταβαίνειν εἰς τὴν
out of the heaven to be stepping down into the

γῆν ἐνώπιον τῶν ἀνθρώπων.
earth in sight of the men.

over every tribe and
people and tongue
and nation. 8 And
all those who dwell on
the earth will worship
it; the name of not
one of them stands
written in the scroll of
life of the Lamb who
was slaughtered, from
the founding of the
world.
9 If anyone has
an ear, let him hear.
10 If anyone [is
meant] for captivity,
he goes away into
captivity. If anyone
will kill with the
sword, he must be
killed with the sword.
Here is where it
means the endurance
and faith of the holy
ones.
11 And I saw
another wild beast
ascending out of the
earth, and it had two
horns like a lamb, but
it began speaking as
a dragon. 12 And
it exercises all the
authority of the first
wild beast in its sight.
And it makes the
earth and those who
dwell in it worship
the first wild beast,
whose death-stroke
got healed. 13 And it
performs great signs,
so that it should even
make fire come down
out of heaven to the
earth in the sight of
mankind.

14 καὶ πλανᾷ τοὺς
And it is making to err the (ones)
κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ
dwelling upon the earth through the
σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον
signs which it was given to it to do in sight
τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν
of the wild beast, saying to the (ones) dwelling
ἐπὶ τῆς γῆς ποιῆσαι εἰκόνα
upon the earth to make image
τῷ θηρίῳ ὃς ἔχει τὴν πληγὴν τῆς
to the wild beast who is having the blow of the
μαχαίρης καὶ ἔζησεν. 15 καὶ ἐδόθη
sword and it lived. And it was given
αὐτῇ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ
to her to give spirit to the image of the
θηρίου, ἵνα καὶ λαλήσῃ ἡ
wild beast, in order that also should speak the
εἰκὼν τοῦ θηρίου καὶ ποιήσῃ
image of the wild beast and it might make
ἵνα ὅσοι ἐὰν μὴ
in order that as many as if ever not
προσκυνήσωσιν τῇ εἰκόνι τοῦ θηρίου
might give worship to the image of the wild beast
ἀποκτανθῶσιν.
they should be killed.

16 καὶ ποιεῖ πάντας, τοὺς
And it is making all (ones), the
μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς
small (ones) and the great (ones), and the
πλουσίους καὶ τοὺς πτωχούς, καὶ τοὺς
rich (ones) and the poor (ones), and the
ἐλευθέρους καὶ τοὺς δούλους, ἵνα
free (ones) and the slaves, in order that
δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς
they should give to them engraving upon the
χειρὸς αὐτῶν τῆς δεξιᾶς ἢ ἐπὶ τὸ μέτωπον
hand of them the right or upon the forehead
αὐτῶν, 17 καὶ ἵνα μή τις
of them, and in order that not anyone
δύνηται ἀγοράσαι ἢ πωλῆσαι εἰ μὴ
may be able to buy or to sell if not
ὁ ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ
the (one) having the engraving, the name of the
θηρίου ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.
wild beast or the number of the name of it.
18 *Ωδε ἡ σοφία ἐστίν· ὁ ἔχων
Here the wisdom is; the (one) having
νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ
mind let him calculate the number of the

14 And it misleads
those who dwell on
the earth, because of
the signs that were
granted it to perform
in the sight of the
wild beast, while it
tells those who dwell
on the earth to make
an image to the wild
beast that had the
sword-stroke and yet
revived. 15 And
there was granted
it to give breath to
the image of the wild
beast, so that the im-
age of the wild beast
should both speak and
cause to be killed all
those who would not
in any way worship
the image of the wild
beast.

16 And it puts
under compulsion all
persons, the small and
the great, and the rich
and the poor, and the
free and the slaves,
that they should
give these a mark in
their right hand or
upon their forehead,
17 and that nobody
might be able to
buy or sell except a
person having the
mark, the name of
the wild beast or the
number of its name.
18 Here is where
wisdom comes in:
Let the one that has
intelligence calculate
the number of the

θηρίου, ἀριθμὸς γὰρ ἀνθρώπου ἐστίν· καὶ
wild beast, number for of man it is; and
ὁ ἀριθμὸς αὐτοῦ ἑξακόσιοι ἑξήκοντα ἕξ.
the number of it six hundred sixty- six.

14 Καὶ εἶδον, καὶ ἰδοὺ τὸ ἀρνίον ἑστὸς
And I saw, and look! the Lamb having stood
ἐπὶ τὸ ὄρος Σιών, καὶ μετ' αὐτοῦ
upon the mountain Zion, and with it
ἑκατὸν τεσσεράκοντα τέσσαρες χιλιάδες
hundred forty- four thousands
ἔχουσαι τὸ ὄνομα αὐτοῦ καὶ τὸ ὄνομα τοῦ
having the name of him and the name of the
πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν
Father of him having been written upon the
μετώπων αὐτῶν. 2 καὶ ἤκουσα φωνὴν ἐκ
foreheads of them. And I heard voice out of
τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν καὶ
the heaven as voice of waters many and
ὡς φωνὴν βροντῆς μεγάλης, καὶ ἡ φωνὴ
as voice of thunder great, and the voice
ἣν ἤκουσα ὡς κιθαρῳδῶν κιθαριζόντων ἐν
which I heard as of harpers harping in
ταῖς κιθάραις αὐτῶν. 3 καὶ ᾄδουσιν
the harps of them. And they are singing
ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου καὶ
as song new in sight of the throne and
ἐνώπιον τῶν τεσσάρων ζῴων καὶ
in sight of the four living [creatures] and
τῶν πρεσβυτέρων· καὶ οὐδεὶς ἐδύνατο μαθεῖν
of the older persons; and no one was able to learn
τὴν ᾠδὴν εἰ μὴ αἱ ἑκατὸν τεσσαράκοντα
the song if not the hundred forty-
τέσσαρες χιλιάδες, οἱ
four thousands, the (ones)
ἠγορασμένοι ἀπὸ τῆς γῆς. 4 οὗτοί
having been bought from the earth. These
εἰσιν οἳ μετὰ γυναικῶν οὐκ ἐμολύνθησαν,
are who with women not were polluted,
παρθένοι γάρ εἰσιν· οὗτοι οἱ
virgins for they are; these the (ones)
ἀκολουθοῦντες τῷ ἀρνίῳ ὅπου ἂν
following to the Lamb where likely
ὑπάγει· οὗτοι ἠγοράσθησαν ἀπὸ τῶν
he is going under; these were bought from the
ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ
men firstfruits to the God and to the
ἀρνίῳ, 5 καὶ ἐν τῷ στόματι αὐτῶν οὐχ
Lamb, and in the mouth of them not
εὑρέθη ψεῦδος· ἄμωμοί εἰσιν.
was found lie; unblemished they are.

wild beast, for it is a
man's number; and its
number is six hundred
and sixty-six.

14 And I saw, and,
look! the Lamb
standing upon the
Mount Zion, and with
him a hundred and
forty-four thousand
having his name and
the name of his Fa-
ther written on their
foreheads. 2 And I
heard a sound out of
heaven as the sound
of many waters and
as the sound of loud
thunder; and the
sound that I heard
was as of singers who
accompany themselves
on the harp playing
on their harps.
3 And they are sing-
ing as if a new song
before the throne and
before the four living
creatures and the
elders; and no one was
able to master that
song but the hundred
and forty-four
thousand, who have
been bought from the
earth. 4 These are
the ones that did not
defile themselves with
women; in fact, they
are virgins. These are
the ones that keep
following the Lamb no
matter where he goes.
These were bought
from among mankind
as firstfruits to God
and to the Lamb,
5 and no falsehood
was found in their
mouths; they are
without blemish.

6 Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν
And I saw other angel flying in
μεσουρανήματι, ἔχοντα εὐαγγέλιον αἰώνιον
midheaven, having good news everlasting
εὐαγγελίσαι ἐπὶ τοὺς καθημένους
to declare as glad news upon the (ones) sitting
ἐπὶ τῆς γῆς καὶ ἐπὶ πᾶν ἔθνος καὶ
upon the earth and upon every nation and
φυλὴν καὶ γλῶσσαν καὶ λαόν, 7 λέγων
tribe and tongue and people, (he) saying
ἐν φωνῇ μεγάλῃ Φοβήθητε τὸν θεὸν καὶ
in voice great Fear YOU the God and
δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα
give YOU to him glory, because came the hour
τῆς κρίσεως αὐτοῦ, καὶ προσκυνήσατε
of the judgment of him, and give worship YOU
τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν
to the (one) having made the heaven and the
γῆν καὶ θάλασσαν καὶ πηγὰς ὑδάτων.
earth and sea and fountains of waters.
8 Καὶ ἄλλος δεύτερος ἄγγελος
And other second angel
ἠκολούθησεν λέγων Ἔπεσεν, ἔπεσεν Βαβυλὼν
followed saying She fell, she fell Babylon
ἡ μεγάλη, ἣ ἐκ τοῦ οἴνου τοῦ
the great, which out of the wine of the
θυμοῦ τῆς πορνείας αὐτῆς πεπότικεν
anger of the fornication of her has made to drink
πάντα τὰ ἔθνη.
all the nations.
9 Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν
And other angel third followed
αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ Εἴ τις
to them saying in voice great If anyone
προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα
is worshiping the wild beast and the image
αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ
of it, and he is receiving engraving upon the
μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ,
forehead of him or upon the hand of him,
10 καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ
also he will drink out of the wine of the
θυμοῦ τοῦ θεοῦ τοῦ κεκερασμένου
anger of the God of the (one) having been mingled
ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ,
unmingled in the cup of the wrath of him,
καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ
and he will be tormented in fire and sulphur
ἐνώπιον ἀγγέλων ἁγίων καὶ ἐνώπιον τοῦ
in sight of angels holy and in sight of the

6 And I saw
another angel flying
in midheaven, and he
had everlasting good
news to declare as
glad tidings to those
who dwell on the
earth, and to every
nation and tribe and
tongue and people,
7 saying in a loud
voice: "FEAR God
and give him glory,
because the hour of
the judgment by him
has arrived, and so
worship the One who
made the heaven and
the earth and sea and
fountains of waters."
8 And another, a
second angel, followed,
saying: "She has
fallen! Babylon the
Great has fallen, she
who made all the
nations drink of the
wine of the anger of
her fornication!"
9 And another an-
gel, a third, followed
them, saying in a loud
voice: "If anyone wor-
ships the wild beast
and its image, and
receives a mark on
his forehead or upon
his hand, 10 he will
also drink of the wine
of the anger of God
that is poured out
undiluted into the cup
of his wrath, and he
shall be tormented
with fire and sulphur
in the sight of the
holy angels and
in the sight of the

ἀρνίου. 11 καὶ ὁ καπνὸς τοῦ βασανισμοῦ
Lamb. And the smoke of the torment
αὐτῶν εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ
of them into ages of ages is stepping up, and
οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ
not they are having resting up of day and
νυκτός, οἱ προσκυνοῦντες τὸ θηρίον
of night, the (ones) worshiping the wild beast
καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει
and the image of it, and if anyone is receiving
τὸ χάραγμα τοῦ ὀνόματος αὐτοῦ. 12 Ὧδε
the engraving of the name of it. Here
ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ
the endurance of the holy (ones) is, the (ones)
τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ
observing the commandments of the God and
τὴν πίστιν Ἰησοῦ.
the faith of Jesus.
13 Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ
And I heard of voice out of the heaven
λεγούσης Γράψον Μακάριοι οἱ νεκροὶ
saying Write you Happy the dead (ones)
οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀπ' ἄρτι.
the in Lord (ones) dying from right now.
ναί, λέγει τὸ πνεῦμα, ἵνα
Yes, is saying the spirit, in order that
ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν,
they will be rested up out of the labors of them,
τὰ γὰρ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.
the for works of them is following with them.
14 Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκή, καὶ
And I saw, and look! cloud white, and
ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον υἱὸν
upon the cloud (one) sitting like son
ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ
of man, having upon the head of him
στέφανον χρυσοῦν καὶ ἐν τῇ χειρὶ αὐτοῦ
crown golden and in the hand of him
δρέπανον ὀξύ.
sickle sharp.
15 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ
And other angel went forth out of
τοῦ ναοῦ, κράζων ἐν φωνῇ μεγάλῃ
the divine habitation, crying out in voice great
τῷ καθημένῳ ἐπὶ τῆς νεφέλης Πέμψον
to the (one) sitting upon the cloud Send you
τὸ δρέπανόν σου καὶ θέρισον, ὅτι
the sickle of you and harvest you, because
ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη
came the hour to harvest, because was dried up

Lamb. 11 And
the smoke of their
torment ascends
forever and ever, and
day and night they
have no rest, those
who worship the wild
beast and its image,
and whoever receives
the mark of its name.
12 Here is where it
means endurance for
the holy ones, those
who observe the
commandments of
God and the faith of
Jesus."
13 And I heard a
voice out of heaven
say: "Write: Happy
are the dead who die
in union with [the]
Lord from this time
onward. Yes, says the
spirit, let them rest
from their labors, for
the things they did go
right with them."
14 And I saw, and,
look! a white cloud,
and upon the cloud
someone seated like
a son of man, with
a golden crown on
his head and a sharp
sickle in his hand.
15 And another an-
gel emerged from the
temple [sanctuary],
crying with a loud
voice to the one seat-
ed on the cloud: "Put
your sickle in and
reap, because the hour
has come to reap, for

ὁ θερισμὸς τῆς γῆς. 16 καὶ ἔβαλεν
the harvest of the earth. And threw
ὁ καθήμενος ἐπὶ τῆς νεφέλης τὸ
the (one) sitting upon the cloud the
δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ ἐθερίσθη
sickle of him upon the earth, and was harvested
ἡ γῆ.
the earth.
17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ
And other angel went forth out of
τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ
the divine habitation the (one) in the heaven
ἔχων καὶ αὐτὸς δρέπανον ὀξύ.
having also he sickle sharp.
18 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ
And other angel went forth out of the
θυσιαστηρίου, ὁ ἔχων ἐξουσίαν ἐπὶ
altar, the (one) having authority upon
τοῦ πυρός, καὶ ἐφώνησεν φωνῇ μεγάλῃ
the fire, and he voiced to voice great
τῷ ἔχοντι τὸ δρέπανον τὸ ὀξὺ
to the (one) having the sickle the sharp
λέγων Πέμψον σου τὸ δρέπανον τὸ ὀξὺ
saying Send of you the sickle the sharp
καὶ τρύγησον τοὺς βότρυας τῆς ἀμπέλου
and gather in the clusters of the vine
τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ
of the earth, because ripened the grapes
αὐτῆς. 19 καὶ ἔβαλεν ὁ ἄγγελος τὸ
of it. And threw the angel the
δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησεν
sickle of him into the earth, and gathered in
τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν εἰς
the vine of the earth, and he threw into
τὴν ληνὸν τοῦ θυμοῦ τοῦ θεοῦ τὸν
the press of the anger of the God the
μέγαν. 20 καὶ ἐπατήθη ἡ ληνὸς
great. And was trampled on the winepress
ἔξωθεν τῆς πόλεως, καὶ ἐξῆλθεν αἷμα ἐκ
outside of the city, and came out blood out of
τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων
the winepress until the bridles of the horses
ἀπὸ σταδίων χιλίων ἑξακοσίων.
from stadia thousand six hundred.
15 Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ
And I saw other sign in the heaven
μέγα καὶ θαυμαστόν, ἀγγέλους ἑπτὰ ἔχοντας
great and wonderful, angels seven having
πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν
plagues seven the last (ones), because in

the harvest of the earth is thoroughly ripe."
16 And the one seated on the cloud thrust in his sickle on the earth, and the earth was reaped.
17 And still another angel emerged from the temple [sanctuary] that is in heaven, he, too, having a sharp sickle.
18 And still another angel emerged from the altar and he had authority over the fire. And he called out with a loud voice to the one that had the sharp sickle, saying: "Put your sharp sickle in and gather the clusters of the vine of the earth, because its grapes have become ripe."
19 And the angel thrust his sickle into the earth and gathered the vine of the earth, and he hurled it into the great winepress of the anger of God.
20 And the winepress was trodden outside the city, and blood came out of the winepress as high up as the bridles of the horses, for a distance of a thousand six hundred furlongs.

15 And I saw in heaven another sign, great and wonderful, seven angels with seven plagues. These are the last ones, because by means

αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ θεοῦ.
them was finished the anger of the God.
2 Καὶ εἶδον ὡς θάλασσαν ὑαλίνην
And I saw as sea glassy
μεμιγμένην πυρί, καὶ τοὺς
having been mixed to fire, and the (ones)
νικῶντας ἐκ τοῦ θηρίου καὶ ἐκ τῆς
conquering out of the wild beast and out of the
εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ
image of it and out of the number of the
ὀνόματος αὐτοῦ ἑστῶτας ἐπὶ τὴν θάλασσαν
name of it having stood upon the sea
τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ θεοῦ.
the glassy, having harps of the God.
3 καὶ ᾄδουσιν τὴν ᾠδὴν Μωυσέως τοῦ
And they are singing the song of Moses the
δούλου τοῦ θεοῦ καὶ τὴν ᾠδὴν τοῦ ἀρνίου
slave of the God and the song of the Lamb
λέγοντες
saying
Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου,
Great and wonderful the works of you,
κύριε, ὁ θεός, ὁ παντοκράτωρ· δίκαιαι
Lord, the God, the Almighty; righteous
καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς
and true the ways of you, the King
τῶν αἰώνων· 4 τίς οὐ μὴ φοβηθῇ, κύριε,
of the ages; who not not should fear, Lord,
καὶ δοξάσει τὸ ὄνομά σου, ὅτι μόνος
and will glorify the name of you, because alone
ὅσιος; ὅτι πάντα τὰ ἔθνη ἥξουσιν καὶ
loyal? Because all the nations will come and
προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ
they will worship in sight of you, because the
δικαιώματά σου ἐφανερώθησαν.
righteous (decrees) of you were made manifest.
5 Καὶ μετὰ ταῦτα εἶδον, καὶ
And after these (things) I saw, and
ἠνοίγη ὁ ναὸς τῆς σκηνῆς
was opened up the divine habitation of the tent
τοῦ μαρτυρίου ἐν τῷ οὐρανῷ, 6 καὶ
of the witness in the heaven, and
ἐξῆλθαν οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες
came out the seven angels the (ones) having
τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ,
the seven plagues out of the divine habitation,
ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν
having been clothed in linen clean bright

of them the anger of God is brought to a finish.
2 And I saw what seemed to be a glassy sea mingled with fire, and those who come off victorious from the wild beast and from its image and from the number of its name standing by the glassy sea, having harps of God.
3 And they are singing the song of Moses the slave of God and the song of the Lamb, saying:
"Great and wonderful are your works, Jehovah* God, the Almighty. Righteous and true are your ways, King of eternity.
4 Who will not really fear you, Jehovah,* and glorify your name, because you alone are loyal? For all the nations will come and worship before you, because your righteous decrees have been made manifest."
5 And after these things I saw, and the sanctuary of the tent of the witness was opened in heaven,
6 and the seven angels with the seven plagues emerged from the sanctuary, clothed with clean, bright linen

3*, 4* Jehovah, J[7,8,13,14,16-18,22,23]; Lord, ℵAVgSy[h].

καὶ περιεζωσμένοι περὶ τὰ στήθη
and having been girded about about the breasts
ζώνας χρυσᾶς. 7 καὶ ἓν ἐκ τῶν τεσσάρων
girdles golden. And one out of the four
ζῴων ἔδωκεν τοῖς ἑπτὰ ἀγγέλοις
living [creatures] gave to the seven angels
ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ θυμοῦ
seven bowls golden being full of the anger
τοῦ θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν
of the God the living into the ages of the
αἰώνων. 8 καὶ ἐγεμίσθη ὁ ναὸς
ages. And was filled the divine habitation
καπνοῦ ἐκ τῆς δόξης τοῦ θεοῦ καὶ ἐκ
of smoke out of the glory of the God and out of
τῆς δυνάμεως αὐτοῦ, καὶ οὐδεὶς ἐδύνατο
the power of him, and no one was able
εἰσελθεῖν εἰς τὸν ναὸν ἄχρι
to enter into the divine habitation until
τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ
should be finished the seven plagues of the seven
ἀγγέλων.
angels.

16 Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ
And I heard of great voice out of the
ναοῦ λεγούσης τοῖς ἑπτὰ ἀγγέλοις
divine habitation saying to the seven angels
Ὑπάγετε καὶ ἐκχέετε τὰς
Be you going under and be you pouring out the
ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ θεοῦ εἰς
seven bowls of the anger of the God into
τὴν γῆν.
the earth.
2 Καὶ ἀπῆλθεν ὁ πρῶτος καὶ
And went off the first (one) and
ἐξέχεεν τὴν φιάλην αὐτοῦ εἰς τὴν γῆν·
he poured out the bowl of him into the earth;
καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν ἐπὶ
and came to be ulcer bad and wicked upon
τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ
the men the (ones) having the
χάραγμα τοῦ θηρίου καὶ τοὺς
engraving of the wild beast and the (ones)
προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.
worshiping to the image of it.
3 Καὶ ὁ δεύτερος ἐξέχεεν τὴν φιάλην
And the second (one) poured out the bowl
αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα
of him into the sea; and it became blood
ὡς νεκροῦ, καὶ πᾶσα ψυχὴ ζωῆς
as of dead [man], and every soul of life

and girded about their
breasts with golden
girdles. 7 And one of
the four living crea-
tures gave the seven
angels seven golden
bowls that were full of
the anger of God, who
lives forever and ever.
8 And the sanctuary
became filled with
smoke because of
the glory of God and
because of his power,
and no one was able
to enter into the sanc-
tuary until the seven
plagues of the seven
angels were finished.

16 And I heard a
loud voice out
of the sanctuary say
to the seven angels:
"Go and pour out the
seven bowls of the
anger of God into the
earth."
2 And the first one
went off and poured
out his bowl into the
earth. And a hurtful
and malignant ulcer
came to be upon the
men that had the
mark of the wild
beast and that were
worshiping its image.
3 And the second
one poured out his
bowl into the sea.
And it became blood
as of a dead man,
and every living soul

ἀπέθανεν, τὰ ἐν τῇ θαλάσσῃ.
died, the (things) in the sea.
4 Καὶ ὁ τρίτος ἐξέχεεν τὴν φιάλην
And the third (one) poured out the bowl
αὐτοῦ εἰς τοὺς ποταμοὺς καὶ τὰς πηγὰς
of him into the rivers and the fountains
τῶν ὑδάτων· καὶ ἐγένετο αἷμα. 5 Καὶ
of the waters; and it became blood. And
ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος
I heard of the angel of the waters saying
Δίκαιος εἶ, ὁ ὢν καὶ ὁ
Righteous you are, the (one) being and the (one)
ἦν, ὁ ὅσιος, ὅτι ταῦτα
was, the (one) loyal, because these (things)
ἔκρινας, 6 ὅτι αἷμα ἁγίων καὶ
you judged, because blood of holy (ones) and
προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς
of prophets they poured out, and blood to them
δέδωκας πεῖν· ἄξιοί εἰσιν.
you have given to drink; worthy (ones) they are.
7 Καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος
And I heard of the altar saying
Ναί, κύριε, ὁ θεός, ὁ παντοκράτωρ,
Yes, Lord, the God, the Almighty,
ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις σου.
true and righteous the judgments of you.
8 Καὶ ὁ τέταρτος ἐξέχεεν τὴν φιάλην
And the fourth (one) poured out the bowl
αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ
of him upon the sun; and it was given to it
καυματίσαι τοὺς ἀνθρώπους ἐν πυρί, 9 καὶ
to scorch the men in fire, and
ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα·
were scorched the men scorching great;
καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ θεοῦ
and they blasphemed the name of the God
τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς
the (one) having the authority upon the
πληγὰς ταύτας, καὶ οὐ μετενόησαν δοῦναι
plagues these, and not they repented to give
αὐτῷ δόξαν.
to him glory.
10 Καὶ ὁ πέμπτος ἐξέχεεν τὴν φιάλην
And the fifth (one) poured out the bowl
αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ
of him upon the throne of the wild beast; and
ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη,
became the kingdom of it having been darkened,

died, [yes,] the things
in the sea.
4 And the third
one poured out his
bowl into the rivers
and the fountains
of the waters. And
they became blood.
5 And I heard the
angel over the waters
say: "You,* the One
who is and who was,
the loyal One, are
righteous, because you
have rendered these
decisions, 6 because
they poured out the
blood of holy ones
and of prophets, and
you have given them
blood to drink. They
deserve it." 7 And I
heard the altar say:
"Yes, Jehovah* God,
the Almighty, true
and righteous are your
judicial decisions."
8 And the fourth
one poured out his
bowl upon the sun;
and to [the sun]
it was granted to
scorch the men with
fire. 9 And the men
were scorched with
great heat, but they
blasphemed the name
of God, who has the
authority over these
plagues, and they did
not repent so as to
give glory to him.
10 And the fifth
one poured out his
bowl upon the throne
of the wild beast.
And its kingdom
became darkened,

5* You, ℵACVgSy^{h}; You, O Lord, Textus Receptus; You, Jehovah, J^{7,8,13,14,16}.
7* Jehovah, J$^{13,14,16\text{-}18,22,23}$; Lord, ℵAVgSy^{h}.

καὶ ἐμασῶντο τὰς γλώσσας αὐτῶν
and they were chewing the tongues of them
ἐκ τοῦ πόνου, 11 καὶ ἐβλασφήμησαν τὸν
out of the pain, and they blasphemed the
θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν
God of the heaven out of the pains of them
καὶ ἐκ τῶν ἑλκῶν αὐτῶν, καὶ οὐ
and out of the ulcers of them, and not
μετενόησαν ἐκ τῶν ἔργων αὐτῶν.
they repented out of the works of them.

12 Καὶ ὁ ἕκτος ἐξέχεεν τὴν φιάλην
And the sixth (one) poured out the bowl
αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν
of him upon the river the great the
Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ,
Euphrates; and was dried up the water of it,
ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν
in order that might be prepared the way of the
βασιλέων τῶν ἀπὸ ἀνατολῆς ἡλίου.
kings the (ones) from rising of sun.

13 Καὶ εἶδον ἐκ τοῦ στόματος τοῦ
And I saw out of the mouth of the
δράκοντος καὶ ἐκ τοῦ στόματος τοῦ
dragon and out of the mouth of the
θηρίου καὶ ἐκ τοῦ στόματος τοῦ
wild beast and out of the mouth of the
ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα ὡς
false prophet spirits three unclean as
βάτραχοι· 14 εἰσὶν γὰρ πνεύματα δαιμονίων
frogs; they are for spirits of demons
ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ
(they) doing signs, which is going out upon
τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης,
the kings of the being inhabited [earth] whole,
συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς
to lead together them into the war of the
ἡμέρας τῆς μεγάλης τοῦ θεοῦ τοῦ
day the great of the God the
παντοκράτορος. —
Almighty. —

15 Ἰδοὺ ἔρχομαι ὡς κλέπτης. μακάριος
Look! I am coming as thief. Happy
ὁ γρηγορῶν καὶ τηρῶν τὰ
the (one) staying awake and keeping the
ἱμάτια αὐτοῦ, ἵνα μὴ
outer garments of him, in order that not
γυμνὸς περιπατῇ καὶ
naked may be walking about and

and they began to
gnaw their tongues for
[their] pain, 11 but
they blasphemed the
God of heaven for
their pains and for
their ulcers, and they
did not repent of their
works.
12 And the sixth
one poured out his
bowl upon the great
river Eu·phra'tes, and
its water was dried
up, that the way
might be prepared for
the kings from the
rising of the sun.
13 And I saw three
unclean inspired
expressions [that
looked] like frogs
come out of the
mouth of the dragon
and out of the mouth
of the wild beast and
out of the mouth of
the false prophet.
14 They are, in fact,
expressions inspired
by demons and per-
form signs, and they
go forth to the kings
of the entire inhabited
earth, to gather them
together to the war of
the great day of God
the Almighty.
15 "Look! I am
coming as a thief.
Happy is the one
that stays awake
and keeps his outer
garments, that he may
not walk naked and

βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ. —
they may be looking at the shamefulness of him. —
16 καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον
And it led together them into the place
τὸν καλούμενον Ἑβραϊστὶ Ἁρ Μαγεδών.
the (one) being called in Hebrew Har- Magedon.
17 Καὶ ὁ ἕβδομος ἐξέχεεν τὴν
And the seventh (one) poured out the
φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· — καὶ ἐξῆλθεν
bowl of him upon the air; — and came out
φωνὴ μεγάλη ἐκ τοῦ ναοῦ ἀπὸ
voice great out of the divine habitation from
τοῦ θρόνου λέγουσα Γέγονεν· — 18 καὶ
the throne saying It has occurred; — And
ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ
occurred lightnings and voices and thunders, and
σεισμὸς ἐγένετο μέγας, οἷος οὐκ
[earth]shaking occurred great, which sort not
ἐγένετο ἀφ' οὗ ἄνθρωποι ἐγένοντο
occurred from which [time] men came to be
ἐπὶ τῆς γῆς τηλικοῦτος σεισμὸς οὕτω
upon the earth so big [earth]shaking thus
μέγας, 19 καὶ ἐγένετο ἡ πόλις ἡ μεγάλη
great, and became the city the great
εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν
into three parts, and the cities of the nations
ἔπεσαν· καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη
fell; and Babylon the great was remembered
ἐνώπιον τοῦ θεοῦ δοῦναι αὐτῇ τὸ ποτήριον
in sight of the God to give to her the cup
τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ·
of the wine of the anger of the wrath of him;
20 καὶ πᾶσα νῆσος ἔφυγεν, καὶ ὄρη
and every island fled, and mountains
οὐχ εὑρέθησαν. 21 καὶ χάλαζα μεγάλη ὡς
not were found. And hail great as
ταλαντιαία καταβαίνει ἐκ τοῦ
of the weight of talent is stepping down out of the
οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ
heaven upon the men; and
ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ
blasphemed the men the God out of
τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη
the plague of the hail, because great
ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.
is the plague of it exceedingly.

people look upon his
shamefulness."
16 And they gath-
ered them together
to the place that
is called in Hebrew
Har-Ma·ged'on.*
17 And the seventh
one poured out his
bowl upon the air.
At this a loud voice
issued out of the
sanctuary from the
throne, saying: "It
has come to pass!"
18 And lightnings and
voices and thunders
occurred, and a great
earthquake occurred
such as had not
occurred since men
came to be on the
earth, so extensive an
earthquake, so great.
19 And the great
city split into three
parts, and the cities of
the nations fell; and
Babylon the Great
was remembered in
the sight of God,
to give her the cup
of the wine of the
anger of his wrath.
20 Also, every island
fled, and mountains
were not found.
21 And a great hail
with every stone
about the weight of a
talent* descended out
of heaven upon the
men,[a] and the men
blasphemed God due
to the plague of hail,
because the plague of
it was unusually great.

16* Or, "Ar·ma·ged'don"; Mountain of Me·gid'do (הר מגדון, *Har Meghid·dohn'*), J18,22. 21* That is, 20.4 kg (45 lb). 21[a] Or, "mankind."

17 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων
And came one out of the seven angels
τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ
the (ones) having the seven bowls, and
ἐλάλησεν μετ' ἐμοῦ λέγων Δεῦρο, δείξω
spoke with me saying Hither, I shall show
σοι τὸ κρίμα τῆς πόρνης τῆς μεγάλης
to you the judgment of the harlot the great
τῆς καθημένης ἐπὶ ὑδάτων πολλῶν,
the (one) sitting upon waters many,
2 μεθ' ἧς ἐπόρνευσαν οἱ βασιλεῖς
with whom committed fornication the kings
τῆς γῆς, καὶ ἐμεθύσθησαν οἱ
of the earth, and they were made drunk the (ones)
κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς
inhabiting the earth out of the wine of the
πορνείας αὐτῆς.
fornication of her.

3 καὶ ἀπήνεγκέν με εἰς ἔρημον ἐν
And he bore off me into desolate [place] in
πνεύματι. καὶ εἶδον γυναῖκα καθημένην ἐπὶ
spirit. And I saw woman sitting upon
θηρίον κόκκινον, γέμοντα ὀνόματα
wild beast scarlet, being full of names
βλασφημίας, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα
of blasphemy, having heads seven and horns
δέκα· 4 καὶ ἡ γυνὴ ἦν
ten; and the woman was
περιβεβλημένη πορφυροῦν καὶ
having been thrown about purple and
κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ
scarlet, and having been gilded to gold and
λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα
to stone precious and to pearls, having
ποτήριον χρυσοῦν ἐν τῇ χειρὶ αὐτῆς γέμον
cup golden in the hand of her being full
βδελυγμάτων καὶ τὰ ἀκάθαρτα τῆς
of disgusting things and the unclean (things) of the
πορνείας αὐτῆς, 5 καὶ ἐπὶ τὸ μέτωπον
fornication of her, and upon the forehead
αὐτῆς ὄνομα γεγραμμένον, μυστήριον,
of her name having been written, mystery,
Βαβυλὼν ἡ Μεγάλη, ἡ μήτηρ τῶν πορνῶν
Babylon the Great, the mother of the harlots
καὶ τῶν βδελυγμάτων τῆς γῆς. 6 καὶ
and of the disgusting things of the earth. And
εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ
I saw the woman being drunk out of the

17 And one of the
seven angels that
had the seven bowls
came and spoke with
me, saying: "Come,
I will show you the
judgment upon the
great harlot who
sits on many waters,
2 with whom the
kings of the earth
committed fornication,
whereas those who
inhabit the earth
were made drunk
with the wine of her
fornication."
3 And he carried
me away in [the power
of the] spirit into
a wilderness. And
I caught sight of a
woman sitting upon
a scarlet-colored wild
beast that was full of
blasphemous names
and that had seven
heads and ten horns.
4 And the woman
was arrayed in purple
and scarlet, and was
adorned with gold and
precious stone and
pearls and had in her
hand a golden cup
that was full of dis-
gusting things and the
unclean things of her
fornication. 5 And
upon her forehead
was written a name,
a mystery: "Babylon
the Great, the mother
of the harlots and of
the disgusting things
of the earth." 6 And
I saw that the woman
was drunk with the

αἵματος τῶν ἁγίων καὶ ἐκ τοῦ
blood of the holy (ones) and out of the
αἵματος τῶν μαρτύρων Ἰησοῦ.
blood of the witnesses of Jesus.
Καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα
And I wondered having seen her wonderment
μέγα· 7 καὶ εἶπέν μοι ὁ ἄγγελος Διὰ
great; and said to me the angel Through
τί ἐθαύμασας; ἐγὼ ἐρῶ σοι τὸ
what wondered you? I shall say to you the
μυστήριον τῆς γυναικὸς καὶ τοῦ θηρίου
mystery of the woman and of the wild beast
τοῦ βαστάζοντος αὐτήν, τοῦ
the (one) carrying her, of the (one)
ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα
having the seven heads and the ten
κέρατα· 8 τὸ θηρίον ὃ εἶδες ἦν
horns; the wild beast which you saw it was
καὶ οὐκ ἔστιν, καὶ μέλλει ἀναβαίνειν
and not it is, and it is about to be stepping up
ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν
out of the abyss, and into destruction
ὑπάγει· καὶ θαυμασθήσονται οἱ
it is going under; and will wonder the (ones)
κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ
inhabiting upon the earth, of which (ones) not
γέγραπται τὸ ὄνομα ἐπὶ τὸ βιβλίον
has been written the name upon the little book
τῆς ζωῆς ἀπὸ καταβολῆς κόσμου,
of the life from throwing down of world,
βλεπόντων τὸ θηρίον ὅτι ἦν
of (ones) looking at the wild beast because it was
καὶ οὐκ ἔστιν καὶ πάρεσται.
and not it is and it will be alongside.
9 Ὧδε ὁ νοῦς ὁ ἔχων
Here the mind the (one) having
σοφίαν. αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη
wisdom. The seven heads seven mountains
εἰσίν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν.
are, where the woman is sitting upon them.
10 καὶ βασιλεῖς ἑπτά εἰσιν· οἱ πέντε ἔπεσαν,
And kings seven are; the five fell,
ὁ εἷς ἔστιν, ὁ ἄλλος οὔπω ἦλθεν,
the one is, the other (one) not as yet came,
καὶ ὅταν ἔλθῃ ὀλίγον αὐτὸν
and whenever he should come little [time] him
δεῖ μεῖναι, 11 καὶ τὸ θηρίον
it is binding to remain, and the wild beast
ὃ ἦν καὶ οὐκ ἔστιν. καὶ αὐτὸς ὄγδοός
which was and not it is. And he eighth (one)

blood of the holy ones
and with the blood of
the witnesses of Jesus.
Well, on catching
sight of her I
wondered with great
wonderment. 7 And
so the angel said to
me: "Why is it you
wondered? I will tell
you the mystery of
the woman and of
the wild beast that is
carrying her and that
has the seven heads
and the ten horns:
8 The wild beast that
you saw was, but is
not, and yet is about
to ascend out of the
abyss, and it is to go
off into destruction.
And when they see
how the wild beast
was, but is not, and
yet will be present,
those who dwell on
the earth will wonder
admiringly, but their
names have not been
written upon the
scroll of life from the
founding of the world.
9 "Here is where
the intelligence that
has wisdom comes in:
The seven heads mean
seven mountains,
where the woman
sits on top. 10 And
there are seven kings:
five have fallen, one
is, the other has not
yet arrived, but when
he does arrive he
must remain a short
while. 11 And the
wild beast that was
but is not, it is also
itself an eighth [king],

ἐστιν καὶ ἐκ τῶν ἑπτά ἐστιν, καὶ εἰς
is and out of the seven he is, and into
ἀπώλειαν ὑπάγει.
destruction he is going under.

12 καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα
And the ten horns which you saw ten
βασιλεῖς εἰσίν, οἵτινες βασιλείαν οὔπω
kings they are, who kingdom not as yet
ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν
received, but authority as kings one
ὥραν λαμβάνουσιν μετὰ τοῦ θηρίου.
hour they are receiving with the wild beast.
13 οὗτοι μίαν γνώμην ἔχουσιν, καὶ τὴν
These one opinion are having, and the
δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ
power and authority of them to the wild beast
διδόασιν. 14 οὗτοι μετὰ τοῦ ἀρνίου
they are giving. These with the Lamb
πολεμήσουσιν, καὶ τὸ ἀρνίον νικήσει
will war, and the Lamb will conquer
αὐτούς, ὅτι κύριος κυρίων ἐστὶν καὶ
them, because Lord of lords he is and
βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ
King of kings, and the (ones) with him
κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.
called (ones) and chosen (ones) and faithful (ones).

15 Καὶ λέγει μοι Τὰ ὕδατα ἃ
And he is saying to me The waters which
εἶδες, οὗ ἡ πόρνη κάθηται, λαοὶ καὶ
you saw, where the harlot is sitting, peoples and
ὄχλοι εἰσὶν καὶ ἔθνη καὶ γλῶσσαι.
crowds they are and nations and tongues.
16 καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ
And the ten horns which you saw and
τὸ θηρίον, οὗτοι μισήσουσιν τὴν πόρνην,
the wild beast, these will hate the harlot,
καὶ ἠρημωμένην ποιήσουσιν αὐτὴν
and having been desolated they will make her
καὶ γυμνήν, καὶ τὰς σάρκας αὐτῆς φάγονται,
and naked, and the fleshes of her they will eat,
καὶ αὐτὴν κατακαύσουσιν ἐν πυρί· 17 ὁ
and her they will burn down in fire; the
γὰρ θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν
for God gave into the hearts of them
ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν
to do the opinion of him, and to do one
γνώμην καὶ δοῦναι τὴν βασιλείαν αὐτῶν
opinion and to give the kingdom of them

but springs from the
seven, and it goes off
into destruction.
12 "And the ten
horns that you saw
mean ten kings, who
have not yet received
a kingdom, but they
do receive authority
as kings one hour
with the wild beast.
13 These have one
thought, and so they
give their power and
authority to the wild
beast. 14 These
will battle with the
Lamb, but, because
he is Lord of lords
and King of kings, the
Lamb will conquer
them. Also, those
called and chosen and
faithful with him [will
do so]."
15 And he says
to me: "The waters
that you saw, where
the harlot is sitting,
mean peoples and
crowds and nations
and tongues. 16 And
the ten horns that
you saw, and the
wild beast, these
will hate the harlot
and will make her
devastated and naked,
and will eat up her
fleshy parts and will
completely burn her
with fire. 17 For
God put [it] into
their hearts to carry
out his thought, even
to carry out [their]
one thought by
giving their kingdom

τῷ θηρίῳ, ἄχρι τελεσθήσονται οἱ λόγοι
to the wild beast, until will be finished the words
τοῦ θεοῦ. 18 καὶ ἡ γυνὴ ἣν εἶδες
of the God. And the woman whom you saw
ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα
is the city the great the (one) having
βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.
kingdom upon the kings of the earth.

18 Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον
After these (things) I saw other angel
καταβαίνοντα ἐκ τοῦ οὐρανοῦ, ἔχοντα
stepping down out of the heaven, having
ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη
authority great, and the earth was lighted up
ἐκ τῆς δόξης αὐτοῦ. 2 καὶ ἔκραξεν ἐν
out of the glory of him. And he cried out in
ἰσχυρᾷ φωνῇ λέγων Ἔπεσεν, ἔπεσεν Βαβυλὼν
strong voice saying She fell, fell Babylon
ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον
the great, and she became dwelling place
δαιμονίων καὶ φυλακὴ παντὸς πνεύματος
of demons and prison of every spirit
ἀκαθάρτου καὶ φυλακὴ παντὸς ὀρνέου
unclean and prison of every bird
ἀκαθάρτου καὶ μεμισημένου, 3 ὅτι
unclean and having been hated, because
ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας
out of the wine of the anger of the fornication
αὐτῆς πέπτωκαν πάντα τὰ ἔθνη, καὶ οἱ
of her have fallen all the nations, and the
βασιλεῖς τῆς γῆς μετ' αὐτῆς
kings of the earth with her
ἐπόρνευσαν, καὶ οἱ ἔμποροι
committed fornication, and the traveling merchants
τῆς γῆς ἐκ τῆς δυνάμεως τοῦ
of the earth out of the power of the
στρήνους αὐτῆς ἐπλούτησαν.
unreined luxury of her they became rich.

4 Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ
And I heard other voice out of the
οὐρανοῦ λέγουσαν Ἐξέλθατε, ὁ λαός
heaven saying Come you out, the people
μου, ἐξ αὐτῆς, ἵνα μὴ
of me, out of her, in order that not
συνκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς,
you should share together to the sins of her,
καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ
and out of the plagues of her in order that not

to the wild beast,
until the words of God
will have been accom-
plished. 18 And the
woman whom you saw
means the great city
that has a kingdom
over the kings of the
earth."
18 After these
things I saw
another angel de-
scending from heaven,
with great authority;
and the earth was
lighted up from his
glory. 2 And he cried
out with a strong
voice, saying: "She
has fallen! Babylon
the Great has fallen,
and she has become
a dwelling place of
demons and a lurking
place of every unclean
exhalation and a
lurking place of every
unclean and hated
bird! 3 For because
of the wine of the an-
ger of her fornication
all the nations have
fallen [victim], and
the kings of the earth
committed fornication
with her, and the
traveling merchants of
the earth became rich
due to the power of
her shameless luxury."
4 And I heard
another voice out of
heaven say: "Get out
of her, my people, if
you do not want to
share with her in her
sins, and if you do not
want to receive part of

λάβητε· 5 ὅτι ἐκολλήθησαν
you should receive; because were glued together

αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ
of her the sins until the heaven, and

ἐμνημόνευσεν ὁ θεὸς τὰ ἀδικήματα αὐτῆς.
called to mind the God the unjust acts of her.

6 ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν,
Give you back to her as also she gave back,

καὶ διπλώσατε τὰ διπλᾶ κατὰ
and double you the double (things) according to

τὰ ἔργα αὐτῆς· ἐν τῷ ποτηρίῳ ᾧ
the works of her; in the cup to which

ἐκέρασεν κεράσατε αὐτῇ διπλοῦν·
she mingled mingle you to her double (thing);

7 ὅσα ἐδόξασεν αὐτὴν καὶ
as many (things) as she glorified herself and

ἐστρηνίασεν, τοσοῦτον δότε αὐτῇ
lived unreined in luxury, so much give you to her

βασανισμὸν καὶ πένθος. ὅτι ἐν τῇ
torment and mourning. Because in the

καρδίᾳ αὐτῆς λέγει ὅτι Κάθημαι
heart of her she is saying that I am sitting

Βασίλισσα, καὶ χήρα οὐκ εἰμί, καὶ πένθος
queen, and widow not I am, and mourning

οὐ μὴ ἴδω· 8 διὰ τοῦτο ἐν μιᾷ
not not I should see; through this in one

ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος
day will come the plagues of her, death

καὶ πένθος καὶ λιμός, καὶ ἐν πυρὶ
and mourning and famine, and in fire

κατακαυθήσεται· ὅτι ἰσχυρὸς Κύριος
she will be burned down; because strong Lord

ὁ θεὸς ὁ κρίνας αὐτήν.
the God the (one) having judged her.

9 καὶ κλαύσουσιν καὶ
And they will weep and

κόψονται ἐπ' αὐτὴν οἱ
they will strike themselves upon her the

βασιλεῖς τῆς γῆς οἱ μετ'
kings of the earth the (ones) with

αὐτῆς πορνεύσαντες καὶ
her having committed fornication and

στρηνιάσαντες, ὅταν
having lived unreined in luxury, whenever

βλέπωσιν τὸν καπνὸν τῆς
they may be looking at the smoke of the

πυρώσεως αὐτῆς, 10 ἀπὸ μακρόθεν
firing of her, from long [way] off

her plagues. 5 For
her sins have massed
together clear up
to heaven, and God
has called her acts
of injustice to mind.
6 Render to her
even as she herself
rendered, and do to
her twice as much,
yes, twice the number
of the things she did;
in the cup in which
she put a mixture
put twice as much of
the mixture for her.
7 To the extent that
she glorified herself
and lived in shameless
luxury, to that extent
give her torment and
mourning. For in
her heart she keeps
saying, 'I sit a queen,
and I am no widow,
and I shall never see
mourning.' 8 That
is why in one day her
plagues will come,
death and mourning
and famine, and she
will be completely
burned with fire,
because Jehovah* God,
who judged her, is
strong.
9 "And the kings
of the earth who
committed fornication
with her and lived
in shameless luxury
will weep and beat
themselves in grief
over her, when they
look at the smoke
from the burning of
her, 10 while they
stand at a distance

8* Jehovah, J[7,8,13,14,16-18,22-24]; Lord, ℵ[c]CSy[h]; but omitted by AVg.

ἑστηκότες διὰ τὸν φόβον τοῦ
(they) having stood through the fear of the

βασανισμοῦ αὐτῆς, λέγοντες Οὐαί οὐαί, ἡ
torment of her, saying Woe woe, the

πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ
city the great, Babylon the city the

ἰσχυρά, ὅτι μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις
strong, because to one hour came the judgment

σου.
of you.

11 καὶ οἱ ἔμποροι τῆς γῆς
And the traveling merchants of the earth

κλαίουσιν καὶ πενθοῦσιν ἐπ' αὐτήν,
are weeping and they are mourning upon her,

ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει
because the full (stock) of them no one is buying

οὐκέτι, 12 γόμον χρυσοῦ καὶ ἀργύρου
not yet, full (stock) of gold and of silver

καὶ λίθου τιμίου καὶ μαργαριτῶν καὶ
and of stone precious and of pearls and

βυσσίνου καὶ πορφύρας καὶ σιρικοῦ καὶ
of fine linen and of purple and of silk and

κοκκίνου, καὶ πᾶν ξύλον θύινον καὶ πᾶν
of scarlet, and every wood thyine and every

σκεῦος ἐλεφάντινον καὶ πᾶν σκεῦος ἐκ
vessel made of ivory and every vessel out of

ξύλου τιμιωτάτου καὶ χαλκοῦ καὶ σιδήρου
wood most precious and of copper and of iron

καὶ μαρμάρου, 13 καὶ κιννάμωμον καὶ ἄμωμον
and of marble, and cinnamon and amomum

καὶ θυμιάματα καὶ μύρον καὶ λίβανον
and incenses and perfumed oil and frankincense

καὶ οἶνον καὶ ἔλαιον καὶ σεμίδαλιν καὶ
and wine and olive oil and fine flour and

σῖτον καὶ κτήνη καὶ πρόβατα, καὶ
wheat and acquired (animals) and sheep, and

ἵππων καὶ ῥεδῶν καὶ σωμάτων, καὶ ψυχὰς
of horses and of coaches and of bodies, and souls

ἀνθρώπων. 14 καὶ ἡ ὀπώρα σου τῆς
of men. And the juicy fruit of you of the

ἐπιθυμίας τῆς ψυχῆς ἀπῆλθεν ἀπὸ σοῦ,
desire of the soul it went off from you,

καὶ πάντα τὰ λιπαρὰ καὶ τὰ
and all the fatty (things) and the

λαμπρὰ ἀπώλετο ἀπὸ σοῦ, καὶ
bright (things) destroyed itself from you, and

οὐκέτι οὐ μὴ αὐτὰ εὑρήσουσιν.
not yet not not them they will find.

because of their fear
of her torment and
say, 'Too bad, too
bad, you great city,
Babylon you strong
city, because in one
hour your judgment
has arrived!'
11 "Also, the
traveling merchants of
the earth are weeping
and mourning over
her, because there is
no one to buy their
full stock anymore,
12 a full stock of
gold and silver and
precious stone and
pearls and fine linen
and purple and silk
and scarlet; and
everything in scented
wood and every sort of
ivory object and every
sort of object out of
most precious wood
and of copper and of
iron and of marble;
13 also cinnamon
and Indian spice and
incense and perfumed
oil and frankincense
and wine and olive
oil and fine flour and
wheat and cattle and
sheep, and horses and
coaches and slaves
and human souls.
14 Yes, the fine
fruit that your soul
desired has departed
from you, and all the
dainty things and the
gorgeous things have
perished from you,
and never again will
people find them.

15 οἱ ἔμποροι τούτων,
The traveling merchants of these (things),
οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ
the (ones) having become rich from her, from
μακρόθεν στήσονται διὰ τὸν φόβον
long [way] off will stand through the fear
τοῦ βασανισμοῦ αὐτῆς κλαίοντες καὶ
of the torment of her (they) weeping and
πενθοῦντες, 16 λέγοντες Οὐαί οὐαί, ἡ πόλις
mourning, saying Woe woe, the city
ἡ μεγάλη, ἡ περιβεβλημένη
the great, the (one) having been thrown about
βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ
fine linen and purple and scarlet, and
κεχρυσωμένη ἐν χρυσίῳ καὶ λίθῳ τιμίῳ
having been gilded in gold and stone precious
καὶ μαργαρίτῃ, 17 ὅτι μιᾷ ὥρᾳ
and pearl, because to one hour
ἠρημώθη ὁ τοσοῦτος πλοῦτος.
was desolated the so much wealth.

καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ
And every steersman and every the (one)
ἐπὶ τόπον πλέων, καὶ ναῦται καὶ
upon place sailing, and nautical ones and
ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ
as many as the sea are working, from
μακρόθεν ἔστησαν 18 καὶ ἔκραξαν
long [way] off they stood and they cried out
βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς
looking at the smoke of the firing of her
λέγοντες Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ;
saying Who like to the city the great?
19 καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς
And they threw dust upon the heads
αὐτῶν καὶ ἔκραξαν κλαίοντες καὶ
of them and they cried out weeping and
πενθοῦντες, λέγοντες Οὐαί οὐαί, ἡ πόλις ἡ
mourning, saying Woe woe, the city the
μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ
great, in which became rich all the (ones)
ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς
having the boats in the sea out of the
τιμιότητος αὐτῆς, ὅτι ἐν μιᾷ ὥρᾳ
preciousness of her, because in one hour
ἠρημώθη.
she was desolated.
20 Εὐφραίνου ἐπ' αὐτῇ, οὐρανέ,
Be you well-minded upon her, heaven,
καὶ οἱ ἅγιοι καὶ οἱ ἀπόστολοι καὶ οἱ
and the holy (ones) and the apostles and the

15 "The traveling
merchants of these
things, who became
rich from her, will
stand at a distance
because of [their] fear
of her torment and
will weep and mourn,
16 saying, 'Too bad,
too bad—the great
city, clothed with fine
linen and purple and
scarlet, and richly
adorned with gold
ornament and pre-
cious stone and pearl,
17 because in one
hour such great riches
have been devastated!'
"And every ship
captain and every
man that voyages
anywhere, and sailors
and all those who
make a living by the
sea, stood at a dis-
tance 18 and cried
out as they looked at
the smoke from the
burning of her and
said, 'What city is
like the great city?'
19 And they threw
dust upon their heads
and cried out, weeping
and mourning, and
said, 'Too bad, too bad
—the great city, in
which all those having
boats at sea became
rich by reason of her
costliness, because in
one hour she has been
devastated!'
20 "Be glad over
her, O heaven, also
YOU holy ones and
YOU apostles and YOU

προφῆται, ὅτι ἔκρινεν ὁ θεὸς τὸ κρίμα
prophets, because judged the God the judgment
ὑμῶν ἐξ αὐτῆς.
of YOU out of her.
21 Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον
And lifted up one angel strong stone
ὡς μύλινον μέγαν, καὶ ἔβαλεν εἰς τὴν
as belonging to mill great, and he threw into the
θάλασσαν λέγων Οὕτως ὁρμήματι βληθήσεται
sea saying Thus to onrush will be thrown
Βαβυλὼν ἡ μεγάλη πόλις, καὶ οὐ μὴ
Babylon the great city, and not not
εὑρεθῇ ἔτι. 22 καὶ φωνὴ κιθαρῳδῶν
she should be found yet. And voice of harpers
καὶ μουσικῶν καὶ αὐλητῶν καὶ σαλπιστῶν
and of musicians and of flutists and of trumpeters
οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι, καὶ πᾶς
not not should be heard in you yet, and every
τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ
artificer of every art not not should be found
ἐν σοὶ ἔτι, καὶ φωνὴ μύλου οὐ μὴ
in you yet, and voice of mill not not
ἀκουσθῇ ἐν σοὶ ἔτι, 23 καὶ φῶς λύχνου
should be heard in you yet, and light of lamp
οὐ μὴ φάνῃ ἐν σοὶ ἔτι, καὶ φωνὴ
not not should shine in you yet, and voice
νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ
of bridegroom and of bride not not should be heard
ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου
in you yet; because the traveling merchants of you
ἦσαν οἱ μεγιστᾶνες τῆς γῆς, ὅτι ἐν τῇ
were the greatest men of the earth, because by the
φαρμακίᾳ σου ἐπλανήθησαν πάντα τὰ
druggery of you were made to err all the
ἔθνη, 24 καὶ ἐν αὐτῇ αἷμα προφητῶν καὶ
nations, and in her blood of prophets and
ἁγίων εὑρέθη καὶ πάντων τῶν
of holy (ones) was found and of all the (ones)
ἐσφαγμένων ἐπὶ τῆς γῆς.
having been slaughtered upon the earth.
19 Μετὰ ταῦτα ἤκουσα ὡς φωνὴν
After these (things) I heard as voice
μεγάλην ὄχλου πολλοῦ ἐν τῷ οὐρανῷ
great of crowd much in the heaven
λεγόντων Ἀλληλουιά· ἡ σωτηρία καὶ ἡ
of (ones) saying Hallelujah; the salvation and the
δόξα καὶ ἡ δύναμις τοῦ θεοῦ ἡμῶν,
glory and the power of the God of us,

prophets, because God
has judicially exacted
punishment for YOU
from her!"
21 And a strong
angel lifted up a stone
like a great millstone
and hurled it into the
sea, saying: "Thus
with a swift pitch will
Babylon the great
city be hurled down,
and she will never be
found again. 22 And
the sound of singers
who accompany
themselves on the
harp and of musicians
and of flutists and
of trumpeters will
never be heard in
you again, and no
craftsman of any trade
will ever be found
in you again, and no
sound of a millstone
will ever be heard in
you again, 23 and
no light of a lamp
will ever shine in you
again, and no voice
of a bridegroom and
of a bride will ever be
heard in you again;
because your traveling
merchants were the
top-ranking men of
the earth, for by your
spiritistic practice
all the nations were
misled. 24 Yes, in
her was found the
blood of prophets and
of holy ones and of all
those who have been
slaughtered on the
earth."
19 After these
things I heard
what was as a loud
voice of a great
crowd in heaven.
They said: "Praise
Jah, YOU people! The
salvation and the
glory and the power
belong to our God,*

1* Our God, אACVgSy[h]; the Lord our God, Textus Receptus and some cursive mss; Jehovah our God, J[7,8,13,14,16,17].

2 ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις
because true and righteous the judgments
αὐτοῦ· ὅτι ἔκρινεν τὴν πόρνην τὴν
of him; because he judged the harlot the
μεγάλην ἥτις ἔφθειρεν τὴν γῆν ἐν τῇ
great who corrupted the earth in the
πορνείᾳ αὐτῆς, καὶ ἐξεδίκησεν τὸ αἷμα
fornication of her, and he avenged the blood
τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς. 3 καὶ
of the slaves of him out of hand of her. And
δεύτερον εἴρηκαν Ἁλληλουιά· καὶ ὁ
second [time] they have said Hallelujah; and the
καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας
smoke of her is stepping up into the ages
τῶν αἰώνων.
of the ages.
4 καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι
And fell the older persons the twenty-
τέσσαρες καὶ τὰ τέσσερα ζῷα,
four and the four living [creatures],
καὶ προσεκύνησαν τῷ θεῷ τῷ καθημένῳ
and they worshiped to the God the (one) sitting
ἐπὶ τῷ θρόνῳ λέγοντες Ἀμήν, Ἁλληλουιά.
upon the throne (they) saying Amen, Hallelujah.
5 καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθεν
And voice from the throne came out
λέγουσα Αἰνεῖτε τῷ θεῷ ἡμῶν,
saying Be you praising to the God of us,
πάντες οἱ δοῦλοι αὐτοῦ, οἱ φοβούμενοι
all the slaves of him, the (ones) fearing
αὐτόν, οἱ μικροὶ καὶ οἱ μεγάλοι.
him, the small (ones) and the great (ones).
6 Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ
And I heard as voice of crowd much
καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν
and as voice of waters many and as voice
βροντῶν ἰσχυρῶν, λεγόντων Ἁλληλουιά,
of thunders strong, of (ones) saying Hallelujah,
ὅτι ἐβασίλευσεν Κύριος ὁ θεὸς ἡμῶν, ὁ
because reigned Lord the God of us, the
παντοκράτωρ. 7 χαίρωμεν καὶ
Almighty. May we be rejoicing and
ἀγαλλιῶμεν, καὶ δώσομεν τὴν δόξαν
may we be exulting, and we shall give the glory
αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ ἀρνίου,
to him, because came the marriage of the Lamb,
καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν,
and the woman of him prepared herself,

2 because his judgments are true and righteous.* For he has executed judgment upon the great harlot who corrupted the earth with her fornication, and he has avenged the blood of his slaves at her hand."
3 And right away for the second time they said: "Praise Jah, YOU people! And the smoke from her goes on ascending forever and ever."
4 And the twenty-four elders and the four living creatures fell down and worshiped God seated upon the throne, and said: "Amen! Praise Jah, YOU people!"
5 Also, a voice issued forth from the throne and said: "Be praising our God, all YOU his slaves, who fear him, the small ones and the great."
6 And I heard what was as a voice of a great crowd and as a sound of many waters and as a sound of heavy thunders. They said: "Praise Jah, YOU people, because Jehovah* our God, the Almighty, has begun to rule as king.
7 Let us rejoice and be overjoyed, and let us give him the glory, because the marriage of the Lamb has arrived and his wife has prepared herself.

2* Jehovah is righteous and his judgments are upright, J[7,8]. 6* Jehovah, J[7,8,13,14,16-18,22-24]; Lord, ℵAVgSy[h].

8 καὶ ἐδόθη αὐτῇ ἵνα
and was given to her in order that
περιβάληται βύσσινον λαμπρὸν
she might be thrown about fine linen bright
καθαρόν, τὸ γὰρ βύσσινον τὰ δικαιώματα
clean, the for fine linen the righteous [acts]
τῶν ἁγίων ἐστίν.
of the holy (ones) is.
9 Καὶ λέγει μοι Γράψον Μακάριοι
And he is saying to me Write Happy
οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ
the (ones) into the supper of the marriage of the
ἀρνίου κεκλημένοι. καὶ λέγει
Lamb (ones) having been called. And he is saying
μοι Οὗτοι οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ
to me These the words true of the God
εἰσίν. 10 καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν
are. And I fell in front of the feet
αὐτοῦ προσκυνῆσαι αὐτῷ. καὶ λέγει
of him to worship to him. And he is saying
μοι Ὅρα μή· σύνδουλός σού εἰμι
to me Be you seeing not; fellow slave of you I am
καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων
and of the brothers of you of the (ones) having
τὴν μαρτυρίαν Ἰησοῦ· τῷ θεῷ
the witness of Jesus; to the God
προσκύνησον· ἡ γὰρ μαρτυρία Ἰησοῦ ἐστὶν
worship you; the for witness of Jesus is
τὸ πνεῦμα τῆς προφητείας.
the spirit of the prophecy.
11 Καὶ εἶδον τὸν οὐρανὸν
And I saw the heaven
ἠνεῳγμένον, καὶ ἰδοὺ ἵππος λευκός,
having been opened up, and look! horse white,
καὶ ὁ καθήμενος ἐπ' αὐτὸν
and the (one) sitting upon it
πιστὸς καλούμενος καὶ ἀληθινός,
faithful (one) (he) being called and true (one),
καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ.
and in righteousness he is judging and he is warring.
12 οἱ δὲ ὀφθαλμοὶ αὐτοῦ φλὸξ πυρός, καὶ
The but eyes of him flame of fire, and
ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά,
upon the head of him diadems many,
ἔχων ὄνομα γεγραμμένον ὃ
(he) having name having been written which
οὐδεὶς οἶδεν εἰ μὴ αὐτός, 13 καὶ
no one has known if not he, and
περιβεβλημένος ἱμάτιον
having been thrown about outer garment

8 Yes, it has been granted to her to be arrayed in bright, clean, fine linen, for the fine linen stands for the righteous acts of the holy ones."
9 And he tells me: "Write: Happy are those invited to the evening meal of the Lamb's marriage." Also, he tells me: "These are the true sayings of God."
10 At that I fell down before his feet to worship him. But he tells me: "Be careful! Do not do that! All I am is a fellow slave of you and of your brothers who have the work of witnessing to Jesus. Worship God; for the bearing witness to Jesus is what inspires prophesying."
11 And I saw the heaven opened, and, look! a white horse. And the one seated upon it is called Faithful and True, and he judges and carries on war in righteousness.
12 His eyes are a fiery flame, and upon his head are many diadems. He has a name written that no one knows but he himself,
13 and he is arrayed with an outer garment

ῥεραντισμένον αἵματι, καὶ κέκληται
having been sprinkled to blood, and has been called

τὸ ὄνομα αὐτοῦ Ὁ Λόγος τοῦ Θεοῦ. 14 καὶ
the name of him The Word of the God. And

τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ
the armies the (ones) in the heaven

ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς,
followed to him upon horses white,

ἐνδεδυμένοι βύσσινον λευκὸν καθαρόν.
having been clothed in fine linen white clean.

15 καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται
And out of the mouth of him is going out

ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ
long sword sharp, in order that in it

πατάξῃ τὰ ἔθνη, καὶ αὐτὸς
he should smite the nations, and he

ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ
will shepherd them in staff made of iron; and

αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου
he is trampling on the press of the wine

τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ τοῦ
of the anger of the wrath of the God of the

παντοκράτορος. 16 καὶ ἔχει ἐπὶ τὸ
Almighty. And he is having upon the

ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα
outer garment and upon the thigh of him name

γεγραμμένον Βασιλεὺς βασιλέων καὶ
having been written King of kings and

Κύριος κυρίων.
Lord of lords.

17 Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν
And I saw one angel having stood in

τῷ ἡλίῳ, καὶ ἔκραξεν ἐν φωνῇ μεγάλῃ
the sun, and he cried out in voice great

λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετομένοις
saying to all the birds the (ones) flying

ἐν μεσουρανήματι Δεῦτε συνάχθητε
in midheaven Hither be you led together

εἰς τὸ δεῖπνον τὸ μέγα τοῦ θεοῦ,
into the supper the great of the God,

18 ἵνα φάγητε σάρκας βασιλέων
in order that you might eat fleshes of kings

καὶ σάρκας χιλιάρχων καὶ σάρκας
and fleshes of chiliarchs and fleshes

ἰσχυρῶν καὶ σάρκας ἵππων καὶ
of strong [men] and fleshes of horses and

τῶν καθημένων ἐπ' αὐτούς, καὶ
of the (ones) sitting upon them, and

σάρκας πάντων ἐλευθέρων τε καὶ δούλων
fleshes of all freemen and and of slaves

sprinkled with blood,
and the name he is
called is The Word of
God. 14 Also, the
armies that were in
heaven were following
him on white horses,
and they were clothed
in white, clean, fine
linen. 15 And out
of his mouth there
protrudes a sharp
long sword, that he
may strike the nations
with it, and he will
shepherd them with a
rod of iron. He treads
too the winepress of
the anger of the wrath
of God the Almighty.
16 And upon his
outer garment, even
upon his thigh, he has
a name written, King
of kings and Lord of
lords.

17 I saw also an
angel standing in the
sun, and he cried out
with a loud voice and
said to all the birds
that fly in midheaven:
"Come here, be
gathered together
to the great evening
meal of God, 18 that
YOU may eat the
fleshy parts of kings
and the fleshy parts of
military commanders
and the fleshy parts
of strong men and
the fleshy parts of
horses and of those
seated upon them,
and the fleshy parts
of all, of freemen
as well as of slaves

καὶ μικρῶν καὶ μεγάλων.
and of little (ones) and of great (ones).

19 Καὶ εἶδον τὸ θηρίον καὶ τοὺς
And I saw the wild beast and the

βασιλεῖς τῆς γῆς καὶ τὰ στρατεύματα
kings of the earth and the armies

αὐτῶν συνηγμένα ποιῆσαι τὸν
of them having been led together to make the

πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ
war with the (one) sitting upon the

ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.
horse and with the army of him.

20 καὶ ἐπιάσθη τὸ θηρίον καὶ μετ'
And was caught the wild beast and with

αὐτοῦ ὁ ψευδοπροφήτης ὁ ποιήσας
it the false prophet the (one) having done

τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς
the signs in sight of it, in which (ones)

ἐπλάνησεν τοὺς λαβόντας τὸ
he made to err the (ones) having received the

χάραγμα τοῦ θηρίου καὶ τοὺς
engraving of the wild beast and the (ones)

προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες
worshiping to the image of it; living

ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ
were thrown the two into the lake of the

πυρὸς τῆς καιομένης ἐν θείῳ.
fire of the [lake] burning in sulphur.

21 καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ
And the leftover (ones) were killed off in the

ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ
long sword of the (one) sitting upon the

ἵππου τῇ ἐξελθούσῃ ἐκ τοῦ
horse to the [sword] having gone forth out of the

στόματος αὐτοῦ, καὶ πάντα τὰ ὄρνεα
mouth of him, and all the birds

ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.
were satisfied out of the fleshes of them.

20 Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ
And I saw angel stepping down out of

τοῦ οὐρανοῦ, ἔχοντα τὴν κλεῖν τῆς ἀβύσσου
the heaven, having the key of the abyss

καὶ ἅλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ.
and chain great upon the hand of him.

2 καὶ ἐκράτησεν τὸν δράκοντα, ὁ ὄφις
And he laid hold of the dragon, the serpent

ὁ ἀρχαῖος, ὅς ἐστιν Διάβολος καὶ Ὁ
the archaic, who is Devil and The

Σατανᾶς, καὶ ἔδησεν αὐτὸν χίλια ἔτη,
Satan, and bound him thousand years,

and of small ones and
great."

19 And I saw the
wild beast and the
kings of the earth
and their armies
gathered together to
wage the war with
the one seated on the
horse and with his
army. 20 And the
wild beast was caught,
and along with it the
false prophet that
performed in front
of it the signs with
which he misled
those who received
the mark of the wild
beast and those who
render worship to
its image. While still
alive, they both were
hurled into the fiery
lake that burns with
sulphur. 21 But the
rest were killed off
with the long sword of
the one seated on the
horse, which [sword]
proceeded out of his
mouth. And all the
birds were filled from
the fleshy parts of
them.

20 And I saw an an-
gel coming down
out of heaven with
the key of the abyss
and a great chain in
his hand. 2 And he
seized the dragon,
the original serpent,
who is the Devil and
Satan, and bound him
for a thousand years.

3 καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ
and he threw him into the abyss, and
ἔκλεισεν καὶ ἐσφράγισεν ἐπάνω αὐτοῦ,
he shut up and he sealed up above him,
ἵνα μὴ πλανήσῃ ἔτι τὰ
in order that not he might make to err yet the
ἔθνη, ἄχρι τελεσθῇ τὰ χίλια ἔτη·
nations, until should be ended the thousand years;
μετὰ ταῦτα δεῖ λυθῆναι
after these (things) it is binding to be loosed
αὐτὸν μικρὸν χρόνον.
him little time.

4 Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ'
And I saw thrones, and they sat down upon
αὐτούς, καὶ κρίμα ἐδόθη αὐτοῖς,
them, and judgment was given to them,
καὶ τὰς ψυχὰς τῶν
and the souls of the (ones)
πεπελεκισμένων διὰ τὴν
having been executed with ax through the
μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ
witness of Jesus and through the word of the
θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ
God, and who not worshiped the
θηρίον οὐδὲ τὴν εἰκόνα αὐτοῦ καὶ οὐκ
wild beast not-but the image of it and not
ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον
they received the engraving upon the forehead
καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ
and upon the hand of them; and they lived and
ἐβασίλευσαν μετὰ τοῦ χριστοῦ χίλια ἔτη.
they reigned with the Christ thousand years.
5 οἱ λοιποὶ τῶν νεκρῶν οὐκ
The leftover (ones) of the dead (ones) not
ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη.
lived until should be ended the thousand years.
αὕτη ἡ ἀνάστασις ἡ πρώτη. 6 μακάριος
This the resurrection the first. Happy
καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ
and holy the (one) having part in the
ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ
resurrection the first; upon these (ones) the
δεύτερος θάνατος οὐκ ἔχει ἐξουσίαν, ἀλλ'
second death not is having authority, but
ἔσονται ἱερεῖς τοῦ θεοῦ καὶ τοῦ χριστοῦ,
they will be priests of the God and the Christ,
καὶ βασιλεύσουσιν μετ' αὐτοῦ τὰ χίλια ἔτη.
and they will reign with him the thousand years.

3 And he hurled him
into the abyss and
shut [it] and sealed
[it] over him, that he
might not mislead the
nations anymore until
the thousand years
were ended. After
these things he must
be let loose for a little
while.

4 And I saw
thrones, and there
were those who sat
down on them, and
power of judging was
given them. Yes, I
saw the souls of those
executed with the ax
for the witness they
bore to Jesus and for
speaking about God,
and those who had
worshiped neither
the wild beast nor
its image and who
had not received
the mark upon their
forehead and upon
their hand. And they
came to life and ruled
as kings with the
Christ for a thousand
years. 5 (The rest
of the dead did not
come to life until the
thousand years were
ended.) This is the
first resurrection.
6 Happy and holy is
anyone having part in
the first resurrection;
over these the
second death has no
authority, but they
will be priests of God
and of the Christ, and
will rule as kings with
him for the thousand
years.

7 Καὶ ὅταν τελεσθῇ τὰ χίλια
And whenever should be ended the thousand
ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς
years, will be loosed the Satan out of the
φυλακῆς αὐτοῦ, 8 καὶ ἐξελεύσεται
prison of him, and he will go out
πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς
to make to err the nations the (ones) in the
τέσσαρσι γωνίαις τῆς γῆς, τὸν Γὼγ καὶ
four corners of the earth, the Gog and
Μαγώγ, συναγαγεῖν αὐτοὺς εἰς τὸν
Magog, to lead together them into the
πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν
war, of which (ones) the number of them
ὡς ἡ ἄμμος τῆς θαλάσσης. 9 καὶ
as the sand of the sea. And
ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς,
they stepped up upon the breadth of the earth,
καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν
and they encircled the encampment of the
ἁγίων καὶ τὴν πόλιν τὴν
holy (ones) and the city the (one)
ἠγαπημένην. καὶ κατέβη πῦρ ἐκ
having been loved. And stepped down fire out of
τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτούς· 10 καὶ
the heaven and it ate down them; and
ὁ διάβολος ὁ πλανῶν αὐτοὺς
the Devil the (one) making to err them
ἐβλήθη εἰς τὴν λίμνην τοῦ πυρὸς καὶ
was thrown into the lake of the fire and
θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ
sulphur, where also the wild beast and the
ψευδοπροφήτης, καὶ βασανισθήσονται
false prophet, and they will be tormented
ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν
of day and of night into the ages of the
αἰώνων.
ages.

11 Καὶ εἶδον θρόνον μέγαν λευκὸν καὶ
And I saw throne great white and
τὸν καθήμενον ἐπ' αὐτοῦ, οὗ ἀπὸ
the (one) sitting upon it, of whom from
τοῦ προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανός,
the face fled the earth and the heaven,
καὶ τόπος οὐχ εὑρέθη αὐτοῖς. 12 καὶ εἶδον
and place not was found to them. And I saw
τοὺς νεκρούς, τοὺς μεγάλους καὶ τοὺς
the dead (ones), the great (ones) and the
μικρούς, ἑστῶτας ἐνώπιον τοῦ θρόνου,
little (ones), having stood in sight of the throne,

7 Now as soon as
the thousand years
have been ended,
Satan will be let loose
out of his prison,
8 and he will go out
to mislead those na-
tions in the four cor-
ners of the earth, Gog
and Ma'gog, to gather
them together for the
war. The number of
these is as the sand
of the sea. 9 And
they advanced over
the breadth of the
earth and encircled
the camp of the holy
ones and the beloved
city. But fire came
down out of heaven
and devoured them.
10 And the Devil
who was misleading
them was hurled into
the lake of fire and
sulphur, where both
the wild beast and the
false prophet [already
were]; and they will
be tormented day and
night forever and ever.

11 And I saw a
great white throne
and the one seated
on it. From before
him the earth and the
heaven fled away, and
no place was found for
them. 12 And I saw
the dead, the great
and the small, stand-
ing before the throne,

καὶ βιβλία ἠνοίχθησαν· καὶ ἄλλο
and little books were opened up; and other
βιβλίον ἠνοίχθη, ὅ ἐστιν τῆς
little book was opened up, which is of the
ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ
life; and were judged the dead (ones) out of
τῶν γεγραμμένων ἐν τοῖς βιβλίοις
the (things) having been written in the little books
κατὰ τὰ ἔργα αὐτῶν. 13 καὶ ἔδωκεν
according to the works of them. And gave
ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν
the sea the dead (ones) the (ones) in
αὐτῇ, καὶ ὁ θάνατος καὶ ὁ ᾅδης ἔδωκαν
it, and the death and the Hades gave
τοὺς νεκροὺς τοὺς ἐν αὐτοῖς, καὶ
the dead (ones) the (ones) in them, and
ἐκρίθησαν ἕκαστος κατὰ τὰ
they were judged each (one) according to the
ἔργα αὐτῶν. 14 καὶ ὁ θάνατος καὶ ὁ
works of them. And the death and the
ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός.
Hades were thrown into the lake of the fire.
οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ
This the death the second is, the
λίμνη τοῦ πυρός. 15 καὶ εἴ τις οὐχ
lake of the fire. And if anyone not
εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς
was found in the book of the life
γεγραμμένος ἐβλήθη εἰς τὴν
(one) having been written was thrown into the
λίμνην τοῦ πυρός.
lake of the fire.

21 Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν
And I saw heaven new and earth
καινήν· ὁ γὰρ πρῶτος οὐρανὸς καὶ ἡ
new; the for first heaven and the
πρώτη γῆ ἀπῆλθαν, καὶ ἡ θάλασσα οὐκ
first earth went off, and the sea not
ἔστιν ἔτι. 2 καὶ τὴν πόλιν τὴν ἁγίαν
is yet. And the city the holy
Ἰερουσαλὴμ καινὴν εἶδον καταβαίνουσαν
Jerusalem new I saw stepping down
ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ θεοῦ,
out of the heaven from the God,
ἡτοιμασμένην ὡς νύμφην
having been prepared as bride
κεκοσμημένην τῷ ἀνδρὶ αὐτῆς.
having been adorned to the male person of her.

and scrolls were
opened. But another
scroll was opened; it
is the scroll of life.
And the dead were
judged out of those
things written in the
scrolls according to
their deeds. 13 And
the sea gave up those
dead in it, and death
and Ha'des* gave
up those dead in
them, and they were
judged individually
according to their
deeds. 14 And death
and Ha'des* were
hurled into the lake of
fire. This means the
second death, the lake
of fire. 15 Further-
more, whoever was
not found written in
the book of life was
hurled into the lake
of fire.

21 And I saw a
new heaven and
a new earth; for the
former heaven and
the former earth had
passed away, and the
sea is no more. 2 I
saw also the holy
city, New Jerusalem,
coming down out
of heaven from
God and prepared
as a bride adorned
for her husband.

13*, 14* Ha'des, אA; *in·fe'rus,* Vg; *in·fer'nus,* Vg[c]; She'ol, Sy[h]J[7,8,11-14,16-18,22]. See App 4B.

3 καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ
And I heard of voice great out of the
θρόνου λεγούσης Ἰδοὺ ἡ σκηνὴ τοῦ θεοῦ
throne saying Look! The tent of the God
μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ'
with the men, and he will tent with
αὐτῶν, καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ
them, and they peoples of him will be, and
αὐτὸς ὁ θεὸς μετ' αὐτῶν ἔσται, 4 καὶ
he the God with them will be, and
ἐξαλείψει πᾶν δάκρυον ἐκ τῶν
he will wipe out every tear out of the
ὀφθαλμῶν αὐτῶν, καὶ ὁ θάνατος οὐκ ἔσται
eyes of them, and the death not will be
ἔτι· οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος
yet; neither mourning nor outcry nor pain
οὐκ ἔσται ἔτι. τὰ πρῶτα ἀπῆλθαν.
not it will be yet. The first (things) went off.
5 καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ
And said the (one) sitting upon the
θρόνῳ Ἰδοὺ καινὰ ποιῶ πάντα. καὶ
throne Look! New I am making all (things). And
λέγει Γράψον, ὅτι οὗτοι οἱ λόγοι
he is saying Write, because these the words
πιστοὶ καὶ ἀληθινοί εἰσιν. 6 καὶ εἶπέν μοι
faithful and true are. And he said to me
Γέγοναν. ἐγὼ τὸ Ἄλφα καὶ τὸ
They have occurred. I the Alpha and the
Ὦ, ἡ ἀρχὴ καὶ τὸ τέλος. ἐγὼ
Omega, the beginning and the end. I
τῷ διψῶντι δώσω ἐκ τῆς
to the (one) thirsting I shall give out of the
πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν.
fountain of the water of the life (as) free gift.
7 ὁ νικῶν κληρονομήσει
The (one) conquering will inherit
ταῦτα, καὶ ἔσομαι αὐτῷ θεὸς καὶ
these (things), and I shall be to him God and
αὐτὸς ἔσται μοι υἱός. 8 τοῖς δὲ
he will be to me son. To the but
δειλοῖς καὶ ἀπίστοις καὶ
cowards and to unbelieving (ones) and
ἐβδελυγμένοις καὶ
to (ones) having been made disgusting and
φονεῦσι καὶ πόρνοις καὶ φαρμακοῖς καὶ
to murderers and to fornicators and to druggers and
εἰδωλολάτραις καὶ πᾶσι τοῖς ψευδέσιν τὸ μέρος
to idolaters and to all the liars the part

3 With that I heard
a loud voice from the
throne say: "Look!
The tent of God is
with mankind, and
he will reside with
them, and they will be
his peoples. And God
himself will be with
them. 4 And he will
wipe out every tear
from their eyes, and
death will be no more,
neither will mourning
nor outcry nor pain be
anymore. The former
things have passed
away."
5 And the One seat-
ed on the throne said:
"Look! I am making
all things new."
Also, he says: "Write,
because these words
are faithful and true."
6 And he said to me:
"They have come to
pass! I am the Al'pha
and the O·me'ga,
the beginning and
the end. To anyone
thirsting I will give
from the fountain of
the water of life free.
7 Anyone conquering
will inherit these
things, and I shall be
his God and he will be
my son. 8 But as for
the cowards and those
without faith and
those who are dis-
gusting in their filth
and murderers and
fornicators and those
practicing spiritism
and idolaters and all
the liars, their portion

αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ
of them in the lake the (one) burning to fire
καὶ θείῳ, ὅ ἐστιν ὁ θάνατος ὁ
and sulphur, which is the death the
δεύτερος.
second.
9 Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων
And came one out of the seven angels
τῶν ἐχόντων τὰς ἑπτὰ φιάλας,
of the (ones) having the seven bowls,
τῶν γεμόντων τῶν ἑπτὰ πληγῶν τῶν
of the (ones) being full of the seven plagues the
ἐσχάτων, καὶ ἐλάλησεν μετ' ἐμοῦ λέγων
last, and he spoke with me saying
Δεῦρο, δείξω σοι τὴν νύμφην τὴν
Hither, I shall show to you the bride the
γυναῖκα τοῦ ἀρνίου. 10 καὶ ἀπήνεγκέν με ἐν
woman of the Lamb. And he bore off me in
πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ
spirit upon mountain great and high, and
ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἰερουσαλὴμ
he showed to me the city the holy Jerusalem
καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ
stepping down out of the heaven from the
θεοῦ, 11 ἔχουσαν τὴν δόξαν τοῦ θεοῦ· ὁ
God, having the glory of the God; the
φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ,
illuminator of it like to stone most precious,
ὡς λίθῳ ἰάσπιδι κρυσταλλίζοντι·
as to stone jasper being clear like crystal;
12 ἔχουσα τεῖχος μέγα καὶ ὑψηλόν, ἔχουσα
(she) having wall great and high, having
πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν
gates twelve, and upon the gates
ἀγγέλους δώδεκα, καὶ ὀνόματα
angels twelve, and names
ἐπιγεγραμμένα ἅ ἐστιν τῶν
having been inscribed which (ones) is of the
δώδεκα φυλῶν υἱῶν Ἰσραήλ· 13 ἀπὸ
twelve tribes of sons of Israel; from
ἀνατολῆς πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ
(sun) rising gates three, and from north
πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς,
gates three, and from south gates three,
καὶ ἀπὸ δυσμῶν πυλῶνες τρεῖς· 14 καὶ
and from (sun) settings gates three; and
τὸ τεῖχος τῆς πόλεως ἔχων θεμελίους
the wall of the city having foundation [stones]

will be in the lake
that burns with fire
and sulphur. This
means the second
death."
9 And there came
one of the seven
angels who had the
seven bowls which
were full of the seven
last plagues, and he
spoke with me and
said: "Come here, I
will show you the
bride, the Lamb's
wife." 10 So he car-
ried me away in [the
power of the] spirit
to a great and lofty
mountain, and he
showed me the holy
city Jerusalem coming
down out of heaven
from God 11 and
having the glory of
God. Its radiance
was like a most
precious stone, as a
jasper stone shining
crystal-clear. 12 It
had a great and lofty
wall and had twelve
gates, and at the gates
twelve angels, and
names were inscribed
which are those of
the twelve tribes of
the sons of Israel.
13 On the east were
three gates, and on
the north three gates,
and on the south
three gates, and on
the west three gates.
14 The wall of the
city also had twelve
foundation stones,

δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν
twelve, and upon them twelve names of the
δώδεκα ἀποστόλων τοῦ ἀρνίου.
twelve apostles of the Lamb.
15 Καὶ ὁ λαλῶν μετ' ἐμοῦ
And the (one) speaking with me
εἶχεν μέτρον κάλαμον χρυσοῦν,
was having measure reed golden,
ἵνα μετρήσῃ τὴν πόλιν καὶ
in order that he might measure the city and
τοὺς πυλῶνας αὐτῆς καὶ τὸ τεῖχος αὐτῆς.
the gates of it and the wall of it.
16 καὶ ἡ πόλις τετράγωνος κεῖται, καὶ
And the city four-cornered is lying, and
τὸ μῆκος αὐτῆς ὅσον τὸ πλάτος. καὶ
the length of it as much as the breadth. And
ἐμέτρησεν τὴν πόλιν τῷ καλάμῳ ἐπὶ
he measured the city to the reed upon
σταδίων δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ
stadia twelve thousand; the length and the
πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστίν.
breadth and the height of it equal (ones) is.
17 καὶ ἐμέτρησεν τὸ τεῖχος αὐτῆς ἑκατὸν
And he measured the wall of it hundred
τεσσεράκοντα τεσσάρων πηχῶν, μέτρον
forty- four of cubits, measure
ἀνθρώπου, ὅ ἐστιν ἀγγέλου. 18 καὶ ἡ
of man, which is of angel. And the
ἐνδώμησις τοῦ τείχους αὐτῆς ἴασπις, καὶ
structure of the wall of it jasper, and
ἡ πόλις χρυσίον καθαρὸν ὅμοιον ὑάλῳ
the city gold clean like to glass
καθαρῷ· 19 οἱ θεμέλιοι τοῦ τείχους
clean; the foundation [stones] of the wall
τῆς πόλεως παντὶ λίθῳ τιμίῳ
of the city to every stone precious
κεκοσμημένοι· ὁ θεμέλιος
(ones) having been adorned; the foundation [stone]
ὁ πρῶτος ἴασπις, ὁ δεύτερος σάπφειρος,
the first (one) jasper, the second (one) sapphire,
ὁ τρίτος χαλκηδών, ὁ τέταρτος
the third (one) chalcedony, the fourth (one)
σμάραγδος, 20 ὁ πέμπτος σαρδόνυξ, ὁ
emerald, the fifth (one) sardonyx, the
ἕκτος σάρδιον, ὁ ἕβδομος
sixth (one) sardius, the seventh (one)
χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ
chrysolite, the eighth (one) beryl, the
ἔνατος τοπάζιον, ὁ δέκατος
ninth (one) topaz, the tenth (one)

and on them the
twelve names of the
twelve apostles of the
Lamb.
15 Now the one
who was speaking
with me was holding
as a measure a golden
reed, that he might
measure the city and
its gates and its wall.
16 And the city lies
foursquare, and its
length is as great as
its breadth. And he
measured the city
with the reed, twelve
thousand furlongs; its
length and breadth
and height are equal.
17 Also, he measured
its wall, one hundred
and forty-four cubits,
according to a man's
measure, at the same
time an angel's.
18 Now the structure
of its wall was jasper,
and the city was pure
gold like clear glass.
19 The foundations
of the city's wall were
adorned with every
sort of precious stone:
the first foundation
was jasper, the
second sapphire, the
third chal·ced'o·ny,
the fourth emerald,
20 the fifth sar'do·nyx,
the sixth sardius, the
seventh chrys'o·lite,
the eighth beryl, the
ninth topaz, the tenth

χρυσόπρασος, ὁ ἑνδέκατος ὑάκινθος, ὁ
chrysoprase, the eleventh (one) hyacinth, the
δωδέκατος ἀμέθυστος· 21 καὶ οἱ δώδεκα
twelfth (one) amethyst; and the twelve
πυλῶνες δώδεκα μαργαρῖται, ἀνὰ εἷς ἕκαστος
gates twelve pearls, up one each
τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου·
of the gates was out of one pearl;
καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον
and the broad way of the city gold
καθαρὸν ὡς ὕαλος διαυγής.
clean as glass through-beamed.

22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ,
And divine habitation not I saw in it,
ὁ γὰρ κύριος, ὁ θεός, ὁ παντοκράτωρ,
the for Lord, the God, the Almighty,
ναὸς αὐτῆς ἐστίν, καὶ τὸ ἀρνίον.
divine habitation of it is, and the Lamb.
23 καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ
And the city not need is having of the
ἡλίου οὐδὲ τῆς σελήνης, ἵνα
sun not-but of the moon, in order that
φαίνωσιν αὐτῇ, ἡ γὰρ δόξα τοῦ
they may be shining to it, the for glory of the
θεοῦ ἐφώτισεν αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ
God lighted up it, and the lamp of it the
ἀρνίον. 24 καὶ περιπατήσουσιν τὰ ἔθνη
Lamb. And will walk about the nations
διὰ τοῦ φωτὸς αὐτῆς· καὶ οἱ βασιλεῖς
through the light of it; and the kings
τῆς γῆς φέρουσιν τὴν δόξαν αὐτῶν εἰς
of the earth are bearing the glory of them into
αὐτήν· 25 καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ
it; and the gates of it not not
κλεισθῶσιν ἡμέρας, νὺξ γὰρ οὐκ ἔσται
should be shut up of day, night for not will be
ἐκεῖ· 26 καὶ οἴσουσιν τὴν δόξαν καὶ τὴν
there and they will bear the glory and the
τιμὴν τῶν ἐθνῶν εἰς αὐτήν. 27 καὶ οὐ
honor of the nations into it. And not
μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν
not might enter into it every common (thing)
καὶ ὁ ποιῶν βδέλυγμα καὶ ψεῦδος,
and the (one) doing disgusting thing and lie,
εἰ μὴ οἱ γεγραμμένοι ἐν τῷ
if not the (ones) having been written in the
βιβλίῳ τῆς ζωῆς τοῦ ἀρνίου.
little book of the life of the Lamb.

chrys'o·prase, the
eleventh hyacinth,
the twelfth amethyst.
21 Also, the twelve
gates were twelve
pearls; each one of
the gates was made
of one pearl. And the
broad way of the city
was pure gold, as
transparent glass.

22 And I did not
see a temple in it,
for Jehovah* God
the Almighty is its
temple, also the Lamb
[is]. 23 And the city
has no need of the sun
nor of the moon to
shine upon it, for the
glory of God lighted it
up, and its lamp was
the Lamb. 24 And
the nations will walk
by means of its light,
and the kings of the
earth will bring their
glory into it. 25 And
its gates will not be
closed at all by day,
for night will not
exist there. 26 And
they will bring the
glory and the honor
of the nations into
it. 27 But anything
not sacred and anyone
that carries on a
disgusting thing and
a lie will in no way
enter into it; only
those written in the
Lamb's scroll of life
[will].

22* Jehovah, J[7,8,13,14,16-18,22,23]; the Lord, ℵAVgSy[h].

22 καὶ ἔδειξέν μοι ποταμὸν ὕδατος ζωῆς
And he showed to me river of water of life
λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ
bright as crystal, going forth out of
τοῦ θρόνου τοῦ θεοῦ καὶ τοῦ ἀρνίου 2 ἐν
the throne of the God and of the Lamb in
μέσῳ τῆς πλατείας αὐτῆς· καὶ τοῦ ποταμοῦ
midst of the broad way of her; and of the river
ἐντεῦθεν καὶ ἐκεῖθεν ξύλον ζωῆς ποιοῦν
herefrom and therefrom wood of life making
καρποὺς δώδεκα, κατὰ μῆνα ἕκαστον
fruits twelve, according to month each
ἀποδιδοῦν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα
giving back the fruit of it, and the leaves
τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.
of the wood into cure of the nations.

3 καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι.
And every thing put down not will be yet.
καὶ ὁ θρόνος τοῦ θεοῦ καὶ τοῦ ἀρνίου
And the throne of the God and of the Lamb
ἐν αὐτῇ ἔσται, καὶ οἱ δοῦλοι αὐτοῦ
in her will be, and the slaves of him
λατρεύσουσιν αὐτῷ, 4 καὶ ὄψονται
will render sacred service to him, and they will see
τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ
the face of him, and the name of him
ἐπὶ τῶν μετώπων αὐτῶν. 5 καὶ νὺξ οὐκ
upon the foreheads of them. And night not
ἔσται ἔτι, καὶ οὐκ ἔχουσιν χρείαν
will be yet, and not they are having need
φωτὸς λύχνου καὶ φῶς ἡλίου, ὅτι Κύριος
of light of lamp and light of sun, because Lord
ὁ θεὸς φωτίσει ἐπ' αὐτούς, καὶ
the God will shed light upon them, and
βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.
they will reign into the ages of the ages.

6 Καὶ εἶπέν μοι Οὗτοι οἱ λόγοι
And he said to me These the words
πιστοὶ καὶ ἀληθινοί, καὶ ὁ κύριος,
faithful (ones) and true (ones), and the Lord,
ὁ θεὸς τῶν πνευμάτων τῶν προφητῶν,
the God of the spirits of the prophets,
ἀπέστειλεν τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς
sent off the angel of him to show to the
δούλοις αὐτοῦ ἃ δεῖ
slaves of him which (things) it is binding

22 And he showed
me a river of
water of life, clear as
crystal, flowing out
from the throne of
God and of the Lamb
2 down the middle
of its broad way. And
on this side of the
river and on that side
[there were] trees of
life producing twelve
crops of fruit, yielding
their fruits each
month. And the leaves
of the trees [were]
for the curing of the
nations.

3 And no more will
there be any curse.
But the throne of God
and of the Lamb will
be in [the city], and
his slaves will render
him sacred service;
4 and they will see
his face, and his
name will be on their
foreheads. 5 Also,
night will be no more,
and they have no need
of lamplight nor [do
they have] sunlight,
because Jehovah* God
will shed light upon
them, and they will
rule as kings forever
and ever.

6 And he said to
me: "These words are
faithful and true; yes,
Jehovah* the God of
the inspired expres-
sions of the prophets
sent his angel forth
to show his slaves
the things that must

5* Jehovah, J[7,8,11-14,16-18,22-24]; Lord, ℵAVgSy[h]. 6* Jehovah, J[7,8,13,14,16-18,22,24]; the Lord, ℵAVgSy[h].

γενέσθαι ἐν τάχει· 7 καὶ Ἰδοὺ ἔρχομαι
to occur in quickness; and Look! I am coming
ταχύ· μακάριος ὁ τηρῶν τοὺς
quickly; happy the (one) observing the
λόγους τῆς προφητείας τοῦ βιβλίου
words of the prophecy of the little book
τούτου.
this.

8 Κἀγὼ Ἰωάννης ὁ ἀκούων καὶ
And I John the (one) hearing and
βλέπων ταῦτα. καὶ ὅτε ἤκουσα καὶ
looking at these (things). And when I heard and
ἔβλεψα, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν
I looked at, I fell to worship in front of the
ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός
feet of the angel of the (one) showing
μοι ταῦτα. 9 καὶ λέγει μοι
to me these (things). And he is saying to me
Ὅρα μή· σύνδουλός σού εἰμι καὶ
Be you seeing not; fellow slave of you I am and
τῶν ἀδελφῶν σου τῶν προφητῶν καὶ
of the brothers of you of the prophets and
τῶν τηρούντων τοὺς λόγους τοῦ
of the (ones) observing the words of the
βιβλίου τούτου· τῷ θεῷ προσκύνησον.
little book this; to the God give your worship.

10 Καὶ λέγει μοι Μὴ σφραγίσῃς
And he is saying to me Not should you seal
τοὺς λόγους τῆς προφητείας τοῦ βιβλίου
the words of the prophecy of the little book
τούτου, ὁ καιρὸς γὰρ ἐγγύς ἐστιν.
this, the appointed time for near is.
11 ὁ ἀδικῶν
The (one) doing unrighteously
ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς
let him do unrighteously yet, and the filthy (one)
ῥυπανθήτω ἔτι, καὶ ὁ δίκαιος
let him be made filthy yet, and the righteous (one)
δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος
righteousness let him do yet, and the holy (one)
ἁγιασθήτω ἔτι.—
let him be made holy yet. —

12 Ἰδοὺ ἔρχομαι ταχύ, καὶ ὁ μισθός
Look! I am coming quickly, and the reward
μου μετ' ἐμοῦ, ἀποδοῦναι ἑκάστῳ ὡς
of me with me, to give back to each (one) as
τὸ ἔργον ἐστὶν αὐτοῦ. 13 ἐγὼ τὸ Ἄλφα
the work is of him. I the Alpha

shortly take place.
7 And, look! I am
coming quickly.
Happy is anyone
observing the words of
the prophecy of this
scroll."
8 Well, I John was
the one hearing and
seeing these things.
And when I had heard
and seen, I fell down
to worship before the
feet of the angel that
had been showing me
these things. 9 But
he tells me: "Be care-
ful! Do not do that!
All I am is a fellow
slave of you and of
your brothers who are
prophets and of those
who are observing the
words of this scroll.
Worship God."
10 He also tells me:
"Do not seal up the
words of the prophecy
of this scroll, for the
appointed time is
near. 11 He that is
doing unrighteousness,
let him do unrigh-
teousness still; and
let the filthy one be
made filthy still; but
let the righteous one
do righteousness still,
and let the holy one
be made holy still.
12 "'Look! I am
coming quickly,
and the reward I
give is with me,
to render to each
one as his work is.
13 I am the Al'pha

καὶ τὸ Ὦ, ὁ πρῶτος καὶ ὁ ἔσχατος,
and the Omega, the first (one) and the last (one),
ἡ ἀρχὴ καὶ τὸ τέλος.— 14 Μακάριοι
the beginning and the end. — Happy
οἱ πλύνοντες τὰς στολὰς αὐτῶν,
the (ones) washing the robes of them,
ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ
in order that will be the authority of them upon
τὸ ξύλον τῆς ζωῆς καὶ τοῖς πυλῶσιν
the wood of the life and to the gates
εἰσέλθωσιν εἰς τὴν πόλιν. 15 ἔξω οἱ
they might enter into the city. Outside the
κύνες καὶ οἱ φαρμακοὶ καὶ οἱ πόρνοι καὶ
dogs and the druggers and the fornicators and
οἱ φονεῖς καὶ οἱ εἰδωλολάτραι καὶ
the murderers and the idolaters and
πᾶς φιλῶν καὶ ποιῶν ψεῦδος.
everyone liking and doing lie.

16 Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου
I Jesus sent the angel of me
μαρτυρῆσαι ὑμῖν ταῦτα ἐπὶ ταῖς
to bear witness to you these (things) upon the
ἐκκλησίαις. ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος
ecclesias. I am the root and the offspring
Δαυείδ, ὁ ἀστὴρ ὁ λαμπρός, ὁ
of David, the star the bright, the
πρωινός.
belonging to morning.

17 Καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν
And the spirit and the bride are saying
Ἔρχου· καὶ ὁ ἀκούων εἰπάτω
Be you coming; and the (one) hearing let him say
Ἔρχου· καὶ ὁ διψῶν
Be you coming; and the (one) thirsting
ἐρχέσθω, ὁ θέλων λαβέτω
let him be coming, the (one) willing let him take
ὕδωρ ζωῆς δωρεάν.
water of life (as) free gift.
18 Μαρτυρῶ ἐγὼ παντὶ
I am bearing witness I to everyone
τῷ ἀκούοντι τοὺς λόγους τῆς
the (one) hearing the words of the
προφητείας τοῦ βιβλίου τούτου· ἐάν
prophecy of the little book this; if ever
τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ
anyone should impose upon them, will impose the
θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς
God upon him the plagues the (ones)
γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ·
having been written in the little book this;

and the O·me'ga, the
first and the last, the
beginning and the
end. 14 Happy are
those who wash their
robes, that the au-
thority [to go] to the
trees of life may be
theirs and that they
may gain entrance
into the city by its
gates. 15 Outside are
the dogs and those
who practice spiritism
and the fornicators
and the murderers
and the idolaters and
everyone liking and
carrying on a lie.'
16 "'I, Jesus, sent
my angel to bear
witness to YOU people
of these things for
the congregations. I
am the root and the
offspring of David,
and the bright morn-
ing star.'"
17 And the spirit
and the bride keep on
saying: "Come!" And
let anyone hearing
say: "Come!" And
let anyone thirsting
come; let anyone
that wishes take life's
water free.
18 "I am bearing
witness to everyone
that hears the words
of the prophecy of
this scroll: If anyone
makes an addition
to these things, God
will add to him the
plagues that are
written in this scroll;

19 καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν
and if ever anyone should take off from the
λόγων τοῦ βιβλίου τῆς προφητείας
words of the little book of the prophecy
ταύτης, ἀφελεῖ ὁ θεὸς τὸ μέρος αὐτοῦ
this, will take off the God the part of him
ἀπὸ τοῦ ξύλου τῆς ζωῆς καὶ ἐκ τῆς
from the wood of the life and out of the
πόλεως τῆς ἁγίας, τῶν
city the holy, of the (things)
γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ.
having been written in the little book this.
20 Λέγει ὁ μαρτυρῶν
Is saying the (one) bearing witness to
ταῦτα Ναί· ἔρχομαι ταχύ.
these (things) Yes; I am coming quickly.
Ἀμήν· ἔρχου, κύριε Ἰησοῦ.
Amen; be you coming, Lord Jesus.
21 Ἡ χάρις τοῦ κυρίου
The undeserved kindness of the Lord
Ἰησοῦ Χριστοῦ μετὰ τῶν ἁγίων.
Jesus Christ with the holy (ones).

19 and if anyone takes anything away from the words of the scroll of this prophecy, God will take his portion away from the trees of life and out of the holy city, things which are written about in this scroll.
20 "He that bears witness of these things says, 'Yes; I am coming quickly.'"
"Amen! Come, Lord Jesus."
21 [May] the undeserved kindness of the Lord Jesus Christ [be] with the holy ones.

Table of the Books of the Greek Scriptures Written During the Common (Christian) Era

Name of Book	Writer	Place Written	Writing Completed (C.E.)
Matthew	Matthew	Palestine	c. 41
Mark	Mark	Rome	c. 60-65
Luke	Luke	Caesarea	c. 56-58
John	Apostle John	Ephesus, or near	c. 98
Acts	Luke	Rome	c. 61
Romans	Paul	Corinth	c. 56
1 Corinthians	Paul	Ephesus	c. 55
2 Corinthians	Paul	Macedonia	c. 55
Galatians	Paul	Corinth or Syrian Antioch	c. 50-52
Ephesians	Paul	Rome	c. 60-61
Philippians	Paul	Rome	c. 60-61
Colossians	Paul	Rome	c. 60-61
1 Thessalonians	Paul	Corinth	c. 50
2 Thessalonians	Paul	Corinth	c. 51
1 Timothy	Paul	Macedonia	c. 61-64
2 Timothy	Paul	Rome	c. 65
Titus	Paul	Macedonia (?)	c. 61-64
Philemon	Paul	Rome	c. 60-61
Hebrews	Paul	Rome	c. 61
James	James (Jesus' brother)	Jerusalem	b. 62
1 Peter	Peter	Babylon	c. 62-64
2 Peter	Peter	Babylon (?)	c. 64
1 John	Apostle John	Ephesus, or near	c. 98
2 John	Apostle John	Ephesus, or near	c. 98
3 John	Apostle John	Ephesus, or near	c. 98
Jude	Jude (Jesus' brother)	Palestine (?)	c. 65
Revelation	Apostle John	Patmos	c. 96

Appendix

1A The Carry-Over of the Divine Name Into the Greek Scriptures (With Twelve Supporting Fragments)

One of the remarkable facts not only about the extant manuscripts of the original Greek text but of many versions, ancient and modern, is the absence of the divine name. In the ancient Hebrew Scriptures that name was represented thousands of times by four letters, יהוה, generally called the Tetragrammaton and represented by the English letters *JHVH* (or, *YHWH*). The exact pronunciation of the name is not known today, but the most popular way of rendering it is "Jehovah." The shorter form of this name is "Jah" (or, "Yah"), and it occurs in many of the names found in the Christian Greek Scriptures, as well as in the exclamation "Alleluia!" or, "Hallelujah!" meaning "Praise Jah, you people!"—Revelation 19:1, 3, 4, 6.

Since the Christian Greek Scriptures were an inspired addition and supplement to the sacred Hebrew Scriptures, this sudden disappearance of the divine name from the Greek text seems inconsistent, especially since James said to the apostles and older disciples at Jerusalem about the middle of the first century C.E.: "Symeon has related thoroughly how God for the first time turned his attention to the nations to take out of them a people for his name." (Acts 15:14) Then in support, James made a quotation from Amos 9:11, 12 where the divine name is used. If Christians are to be a people for God's name, why should his name, represented by the Tetragrammaton, be abolished from the Christian Greek Scriptures? The usual explanation for this no longer holds. It was long thought that the basis for the absence of the divine name in our extant manuscripts was that the name was missing in the Greek *Septuagint* (*LXX*), the first translation of the Hebrew Scriptures, which was begun in the third century B.C.E. This thought was based upon the copies of *LXX* as found in the great manuscripts of the fourth and fifth centuries C.E.: Vatican ms 1209, Codex Sinaiticus, and Codex Alexandrinus. In these the distinctive name of God was rendered by the Greek words Κύριος (*Ky'ri·os*) and Θεός (*The·os'*). This namelessness was viewed as an aid to teaching monotheism.

This theory has been completely disproved by the discovery of a papyrus roll of *LXX* that contains the second half of the book of Deuteronomy. Not one of these fragments shows an example of Κύριος or Θεός being used instead of the divine name, but in each instance the Tetragrammaton is written in square Hebrew characters.

In 1944 a fragment of this papyrus was published by W. G. Waddell in *Journal of Theological Studies,* Vol. 45, pp. 158-161. In 1948, in Cairo, Egypt, two Gilead-trained missionaries of the Watch Tower Bible and Tract Society obtained photographs of 18 fragments of this papyrus and permission from the Société Royale de Papyrologie to publish them. Subsequently, 12 of these fragments appeared in the *New World Translation of the Christian Greek Scriptures,* 1950, pp. 13, 14. Based on the photographs in this publication, the following three studies were produced: (1) A. Vaccari, "Papiro Fuad, Inv. 266. Analisi critica dei Frammenti pubblicati in: 'New World Translation of the Christian Greek Scriptures.' Brooklyn (N. Y.) 1950 page 13s.," published in *Studia*

Patristica, Vol. I, Part I, edited by Kurt Aland and F. L. Cross, Berlin, 1957, pp. 339-342; (2) W. Baars, "Papyrus Fouad Inv. No. 266," published in the *Nederlands Theologisch Tijdschrift,* Vol. XIII, Wageningen, 1959, pp. 442-446; (3) George Howard, "The Oldest Greek Text of Deuteronomy," published in the *Hebrew Union College Annual,* Vol. XLII, Cincinnati, 1971, pp. 125-131.*

Commenting on this papyrus, Paul Kahle wrote in *Studia Evangelica,* edited by Kurt Aland, F. L. Cross, Jean Danielou, Harald Riesenfeld, and W. C. van Unnik, Berlin, 1959, p. 614: "Further pieces of the same papyrus were reproduced from a photo of the papyrus by the *Watch Tower Bible and Tract Society* in the introduction to an English translation of the New Testament, Brooklyn, New York, 1950. A characteristic of the papyrus is the fact that the name of God is rendered by the Tetragrammaton in Hebrew square letters. An examination of the published fragments of the papyrus undertaken at my request by Pater Vaccari resulted in his concluding that the papyrus, which must have been written about 400 years earlier than Codex B, contains perhaps the most perfect Septuagint text of Deuteronomy that has come down to us."

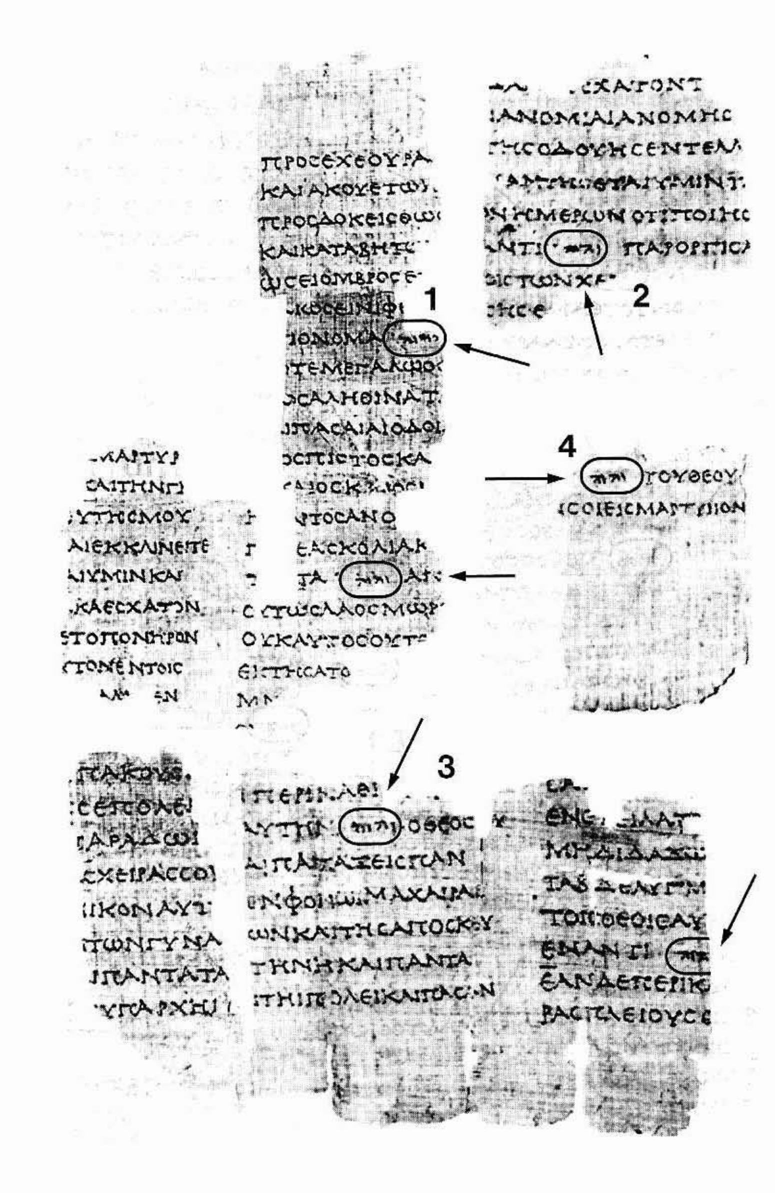
A total of 117 fragments of the *LXX*^P. Fouad Inv. 266^ were published in *Études de Papyrologie,* Vol. 9, Cairo, 1971, pp. 81-150, 227, 228. A photographic edition of all the fragments of this papyrus was published by Zaki Aly and Ludwig Koenen under the title *Three Rolls of the Early Septuagint: Genesis and Deuteronomy,* in the series "Papyrologische Texte und Abhandlungen," Vol. 27, Bonn, 1980.

From the photographs of 12 fragments of this papyrus roll our readers may examine these occurrences of the Tetragrammaton in such an early copy of *LXX.* Authorities fix the date for this papyrus as the first century B.C.E., that is, about two centuries after the *LXX* was begun. This proves that the original *LXX* did contain the divine name wherever it occurred in the Hebrew original. Nine other Greek manuscripts also contain the divine name.—See *NW Ref. Bi.,* pp. 1562-1564.

Did Jesus Christ, and those of his disciples who wrote the Christian Greek Scriptures, have at hand copies of the Greek *Septuagint* with the divine name appearing therein in the form of the Tetragrammaton? Yes! The Tetragrammaton persisted in copies of *LXX* for centuries after Christ and his apostles. Sometime during the first half of the second century C.E., when Aquila's own Greek version was produced, it also showed the Tetragrammaton in archaic Hebrew letters.

Jerome, of the fourth and fifth centuries C.E., in his prologue to the books of Samuel and Kings, said: "And we find the name of God, the Tetragrammaton [יהוה], in certain Greek volumes even to this day expressed in ancient letters." Thus down to the time of Jerome, the chief translator who produced the Latin *Vulgate,* there were Greek manuscripts of translations of the Hebrew Scriptures that still con-

* See pp. 1135, 1136, for photographs of fragments of P. Fouad Inv. No. 266 of Deuteronomy *LXX.* We have numbered these 12 fragments, some of which contain more than one occurrence of the Tetragrammaton encircled. No. 1, on Deuteronomy 31:28 to 32:7, shows the Tetragrammaton on lines 7 and 15; No. 2 (De 31:29, 30) shows it on line 6; No. 3 (De 20:12-14, 17-19) on lines 3 and 7; No. 4 (De 31:26) on line 1; No. 5 (De 31:27, 28) on line 5; No. 6 (De 27:1-3) on line 5; No. 7 (De 25:15-17) on line 3; No. 8 (De 24:4) on line 5; No. 9 (De 24:8-10) on line 3; No. 10 (De 26:2, 3) on line 1; No. 11 in two parts (De 18:4-6) on lines 5 and 6; and No. 12 (De 18:15, 16) on line 3.



tained the divine name in its four Hebrew characters.

If Jesus and his disciples read the Scriptures in their Hebrew original or in the Greek *Septuagint,* they would come across the divine name in its Tetragrammaton form. Did Jesus follow the traditional Jewish custom of the day and read *'Adhonai'* at such places out of fear of profaning the name and violating the Third Commandment? (Exodus 20:7) In the synagogue at Nazareth, when he rose and accepted the book of Isaiah and read those verses of Isaiah (61:1, 2) where the Tetragrammaton is used, did he refuse to pronounce the divine name? Not if Jesus followed his usual disregard for the unscriptural traditions of Jewish scribes. Matthew 7:29 tells us: "He was teaching them as a person having authority, and not as their scribes." In the hearing of his faithful apostles, Jesus prayed to Jehovah God, saying: "I have made your name manifest to the men you gave me out of the world. . . . I have made your name known to them and will make it known."—John 17:6, 26.

The question now before us is: Did Jesus' disciples use the divine name in their inspired writings? That is, Did God's name appear in the original writings of the Christian Greek Scriptures? We have basis for answering yes! Matthew's Gospel account was first written in Hebrew rather than in Greek, as is indicated by Jerome, of the fourth and fifth centuries C.E., who had this to say:

"Matthew, who is also Levi, and who from a publican came to be an apostle, first of all composed a Gospel of Christ in Judaea in the Hebrew language and characters for the benefit of those of the circumcision who had believed. Who translated it after that in Greek is not sufficiently ascertained. Moreover, the Hebrew itself is preserved to this day in the library at Caesarea, which the martyr Pamphilus so diligently collected. I also was allowed by the Nazarenes who use this volume in the Syrian city of Beroea to copy it."—*De viris inlustribus* (*Concerning Illustrious Men*), chapter III. (Translation from the Latin text edited by E. C. Richardson and published in the series "Texte und Untersuchungen zur Geschichte der altchristlichen Literatur," Vol. 14, Leipzig, 1896, pp. 8, 9.)

Matthew made more than a hundred quotations from the inspired Hebrew Scriptures. So where these quotations included the divine name, he would have been obliged faithfully to include the Tetragrammaton in his Hebrew Gospel account. His Hebrew account would correspond closely with the Hebrew version of the 19th century by F. Delitzsch, in which Matthew contains the name Jehovah 18 times. Though Matthew preferred to quote directly from the Hebrew Scriptures rather than from the *LXX,* he could have followed the *LXX* practice and incorporated the divine name at its proper place in the Greek text. All the other writers of the Christian Greek Scriptures also quoted from the Hebrew Scriptures or from the *LXX* at verses where the divine name appears.

Concerning the use of the Tetragrammaton in the Christian Greek Scriptures, George Howard of the University of Georgia, U.S.A., wrote in *Journal of Biblical Literature,* Vol. 96, 1977, p. 63: "Recent discoveries in Egypt and the Judean Desert allow us to see first hand the use of God's name in pre-Christian times. These discoveries are significant for N[ew] T[estament] studies in that they form a literary analogy with the earliest Christian documents and may explain how NT authors used the divine name. In the following pages we will set forth a theory that the divine name,

יהוה (and possibly abbreviations of it), was originally written in the NT quotations of and allusions to the O[ld] T[estament] and that in the course of time it was replaced mainly with the surrogate *κ̅ς̅ [abbreviation for Ky′ri·os,* "Lord"]. This removal of the Tetragram[maton], in our view, created a confusion in the minds of early Gentile Christians about the relationship between the 'Lord God' and the 'Lord Christ' which is reflected in the MS tradition of the NT text itself."

We concur with the above, with *this exception: We do not consider* this view a "theory," but, rather, a presentation of the facts of history as to the transmission of Bible manuscripts.

1B Restoring the Divine Name in the Christian Greek Scriptures

"Jehovah." Heb., יהוה *(YHWH* or *JHVH)*

Following is a list of the 237 places where the name "Jehovah" is restored in the main text of the *New World Translation* of the Christian Greek Scriptures. See the footnotes on these citations for support.

Matthew 1:20, 22, 24; 2:13, 15, 19; 3:3; 4:4, 7, 10; 5:33; 21:9, 42; 22:37, 44; 23:39; 27:10; 28:2; Mark 1:3; 5:19; 11:9; 12:11, 29, 29, 30, 36; 13:20; Luke 1:6, 9, 11, 15, 16, 17, 25, 28, 32, 38, 45, 46, 58, 66, 68, 76; 2:9, 9, 15, 22, 23, 23, 24, 26, 39; 3:4; 4:8, 12, 18, 19; 5:17; 10:27; 13:35; 19:38; 20:37, 42; John 1:23; 6:45; 12:13, 38, 38; Acts 1:24; 2:20, 21, 25, 34, 39, 47; 3:19, 22; 4:26, 29; 5:9, 19; 7:31, 33, 49, 60; 8:22, 24, 25, 26, 39; 9:31; 10:33; 11:21; 12:7, 11, 17, 23, 24; 13:2, 10, 11, 12, 44, 47, 48, 49; 14:3, 23; 15:17, 17, 35, 36, 40; 16:14, 15, 32; 18:21, 25; 19:20; 21:14; Romans 4:3, 8; 9:28, 29; 10:13, 16; 11:3, 34; 12:11, 19; 14:4, 6, 6, 6, 8, 8, 8, 11; 15:11; 1 Corinthians 1:31; 2:16; 3:20; 4:4, 19; 7:17; 10:9, 21, 21, 22, 26; 11:32; 14:21; 16:7, 10; 2 Corinthians 3:16, 17, 17, 18, 18; 6:17, 18; 8:21; 10:17, 18; Galatians 3:6; Ephesians 2:21; 5:17, 19; 6:4, 7, 8; Colossians 1:10; 3:13, 16, 22, 23, 24; 1 Thessalonians 1:8; 4:6, 15; 5:2; 2 Thessalonians 2:2, 13; 3:1; 2 Timothy 1:18; 2:19, 19; 4:14; Hebrews 2:13; 7:21; 8:2, 8, 9, 10, 11; 10:16, 30; 12:5, 6; 13:6; James 1:7, 12; 2:23, 23; 3:9; 4:10, 15; 5:4, 10, 11, 11, 14, 15; 1 Peter 1:25; 3:12, 12; 2 Peter 2:9, 11; 3:8, 9, 10, 12; Jude 5, 9, 14; Revelation 1:8; 4:8, 11; 11:17; 15:3, 4; 16:7; 18:8; 19:6; 21:22; 22:5, 6.

Following is a list of the 72 places where the name "Jehovah" occurs, not in the main text of the *New World Translation* of the Christian Greek Scriptures, but only in the footnotes.

Matthew 22:32; Mark 11:10; Luke 1:2; 2:11, 29, 38; 4:4, 18; John 5:4; Acts 2:30; 7:30, 37; 10:22; 13:43, 50; 14:25; 19:23; 20:25; 22:17; 26:7; Romans 7:6; 10:17; 11:8; 1 Corinthians 7:17; 10:28; 11:23; Galatians 2:6; 3:20; 5:10, 12; Philippians 4:1, 4, 5, 10, 18; Colossians 3:15; 1 Thessalonians 4:9, 16, 17, 17; 5:27; 1 Timothy 2:2, 10; 3:16; 4:7, 8; 5:4, 8; 6:2, 3, 6, 11; 2 Timothy 1:16, 18; 2:14, 22, 24; Titus 2:12; Hebrews 4:3; 9:20; 10:30; 1 Peter 2:13; 3:1, 15; 5:3; 2 Peter 1:3; 2 John 11; Revelation 11:1, 19; 16:5; 19:1, 2.

"Jah," the shorter form of the divine name, occurs in the Greek expression *hal·le·lou·i·a′*, a transliteration of the Hebrew *ha·lelu-Yah′*, "Praise Jah, you people!" —Revelation 19:1, 3, 4, 6; compare *NW Ref. Bi.*, Psalm 104:35 ftn.

2A Jesus—A Godlike One; Divine

John 1:1—"and the Word was a god (godlike; divine)"

Gr., καὶ θεὸς ἦν ὁ λόγος *(kai the·os′ en ho lo′gos)*

1808	"and the word was a god"	*The New Testament, in An Improved Version, Upon the Basis of Archbishop Newcome's New Translation: With a Corrected Text,* London.
1829	"and the Logos was a god"	*The Monotessaron; or, The Gospel History, According to the Four Evangelists,* by John S. Thompson, Baltimore.
1864	"and a god was the Word"	*The Emphatic Diaglott* (J^{21}, interlinear reading), by Benjamin Wilson, New York and London.
1935	"and the Word was divine"	*The Bible—An American Translation,* by J. M. P. Smith and E. J. Goodspeed, Chicago.
1950	"and the Word was a god"	*New World Translation of the Christian Greek Scriptures,* Brooklyn.
1975	"and a god (or, of a divine kind) was the Word"*	*Das Evangelium nach Johannes,* by Siegfried Schulz, Göttingen, Germany.
1978	"and godlike sort was the Logos"*	*Das Evangelium nach Johannes,* by Johannes Schneider, Berlin.
1979	"and a god was the Logos"*	*Das Evangelium nach Johannes,* by Jürgen Becker, Würzburg, Germany.

* Translated from German.

These translations use such words as "a god," "divine," or "godlike" because the Greek word θεός *(the·os′)* is a singular predicate noun occurring before the verb and is not preceded by the definite article. This is an anarthrous *the·os′*. The God with whom the Word, or Logos, was originally is designated here by the Greek expression ὁ θεός, that is, *the·os′* preceded by the definite article *ho*. This is an articular *the·os′*. The articular construction of the noun points to an identity, a personality, whereas a singular anarthrous predicate noun preceding the verb points to a quality about someone. Therefore, John's statement that the Word, or Logos, was "a god" or "divine" or "godlike" does not mean that he was the God with whom he was. It *merely expresses a certain quality* about the Word, or Logos, but it does not identify him as one and the same as God himself.

In the Greek text there are many cases of a singular anarthrous predicate noun preceding the verb, such as those listed in the accompanying chart. In these places translators insert the indefinite article "a" before the predicate noun in order to bring out the quality or characteristic of the subject. Since the indefinite article is inserted before the predicate noun in such texts, with equal justification the indef-

inite article "a" is inserted before the anarthrous θεός in the predicate of John 1:1 to make it read "a god." The Sacred Scriptures confirm the correctness of this rendering.

In his article "Qualitative Anarthrous Predicate Nouns: Mark 15:39 and John 1:1," published in *Journal of Biblical Literature,* Vol. 92, Philadelphia, 1973, on p. 85 Philip B. Harner said that such clauses as the one in John 1:1, "with an anarthrous predicate preceding the verb, are primarily qualitative in meaning. They indicate that the *logos* has the nature of *theos.* There is no basis for regarding the predicate *theos* as definite." On p. 87 of his article, Harner concluded: "In John 1:1 I think that the qualitative force of the predicate is so prominent that the noun cannot be regarded as definite."

Following is a list of instances in the gospels of Mark and John where various translators have rendered singular anarthrous predicate nouns occurring before the verb with an indefinite article to denote the indefinite and qualitative status of the subject nouns:

Scripture Text	*New World Translation*	*King James Version*	*New International Version*	*Revised Standard Version*	*Today's English Version*
Mark					
6:49	an apparition	a spirit	a ghost	a ghost	a ghost
11:32	a prophet	a prophet	a prophet	a real prophet	a prophet
John					
4:19	a prophet	a prophet	a prophet	a prophet	a prophet
6:70	a slanderer	a devil	a devil	a devil	a devil
8:44	a manslayer	a murderer	a murderer	a murderer	a murderer
8:44	a liar	a liar	a liar	a liar	a liar
8:48	a Samaritan	a Samaritan	a Samaritan	a Samaritan	a Samaritan
9:17	a prophet	a prophet	a prophet	a prophet	a prophet
10:1	a thief	a thief	a thief	a thief	a thief
10:13	a hired man	an hireling	a hired hand	a hireling	a hired man
10:33	a man	a man	a mere man	a man	a man
12:6	a thief	a thief	a thief	a thief	a thief
18:37	a king	a king	a king	a king	a king
18:37	a king	a king	a king	a king	a king

2B "Three Witness Bearers"

"For there are three witness bearers, the spirit and the water and the blood, and the three are in agreement."—1 John 5:7, 8.

This rendering is in harmony with the Greek texts by C. Tischendorf (eighth ed., 1872); Westcott and Hort (1881); Augustinus Merk (ninth ed., 1964); José María Bover (fifth ed., 1968); UBS; Nestle-Aland.

After "witness bearers" the cursive mss No. 61 (16th century) and No. 629 (in Latin and Greek, 14th to 15th century) and Vg^{c} add the words: "in heaven, the Father, the Word and the holy spirit; and these three are one. (8) And there are three witness bearers on earth." But these words are omitted by ℵABVgSy^{h,p}.

2C With the Blood of God's Own Son
Acts 20:28—Gr., διὰ τοῦ αἵματος τοῦ ἰδίου
(di·a' tou hai'ma·tos tou i·di'ou)

1903	"with the blood of His own Son"	*The Holy Bible in Modern English,* by F. Fenton, London.
1934	"through the Blood of His own Son"	*The Documents of the New Testament Translated and Historically Arranged,* by G. W. Wade, London.
1950	"with the blood of his own [Son]"	*New World Translation of the Christian Greek Scriptures,* Brooklyn.
1966	"through the death of his own Son"	*Today's English Version,* American Bible Society, New York.
1973	"by the death of his own Son"	*The Translator's New Testament,* British and Foreign Bible Society, London.
1973	"with the blood of his own Son"	*The Better Version of the New Testament,* by Chester Estes, Muscle Shoals, Alabama.

Grammatically, this passage could be translated as in the *King James Version* and the *Douay Version,* "with his own blood." That has been a difficult thought for many. That is doubtless why ACDSy^{h} (margin) (followed by Moffatt's translation) read "the congregation of the Lord," instead of "the congregation of God." When the text reads that way it furnishes no difficulty for the reading, "with his own blood." However, ℵBVg read "God" (articulate), and the usual translation would be 'God's blood.'

The Greek words τοῦ ἰδίου (*tou i·di'ou*) follow the phrase "with the blood." The entire expression could be translated "with the blood of his own." A noun in the singular number would be understood after "his own," most likely God's closest relative, his only-begotten Son Jesus Christ. On this point J. H. Moulton in *A Grammar of New Testament Greek,* Vol. 1 (Prolegomena), 1930 ed., p. 90, says: "Before leaving ἴδιος [*i'di·os*] something should be said about the use of ὁ ἴδιος [*ho i'di·os*] without a noun expressed. This occurs in Jn 1^{11} 13^{1}, Ac 4^{23} 24^{23}. In the papyri we find the singular used thus as a term of endearment to near relations . . . . In *Expos.* VI. iii. 277 I ventured to cite this as a possible encouragement to those (including B. Weiss) who would translate Acts 20^{28} 'the blood of one who was his own.'"

Alternately, in *The New Testament in the Original Greek,* by Westcott and Hort, Vol. 2, London, 1881, pp. 99, 100 of the Appendix, Hort stated: "it is by no means impossible that ΥΙΟΥ [*hui·ou',* "of the Son"] dropped out after ΤΟΥΙΔΙΟΥ [*tou i·di'ou,* "of his own"] at some very early transcription affecting all existing documents. Its insertion leaves the whole passage free from difficulty of any kind."

The *New World Translation* renders the passage literally, adding "Son" in brackets after ἰδίου to read: "with the blood of his own [Son]."

2D

"God, Who Is Over All"
Romans 9:5—Gr., καὶ ἐξ ὧν ὁ χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων, θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας· ἀμήν
(kai ex hon ho khri·stos' to ka·ta' sar'ka, ho on e·pi' pan'ton, The·os' eu·lo·ge·tos' eis tous ai·o'nas; a·men')

1934	"and from whom by physical descent the Christ came. God who is over all be blessed through the ages! Amen."	*The Riverside New Testament,* Boston and New York.
1935	"and theirs too (so far as natural descent goes) is the Christ. (Blessed for evermore be the God who is over all! Amen.)"	*A New Translation of the Bible,* by James Moffatt, New York and London.
1950	"and from whom Christ sprang according to the flesh: God who is over all be blest forever. Amen."	*New World Translation of the Christian Greek Scriptures,* Brooklyn.
1952	"and of their race, according to the flesh, is the Christ. God who is over all be blessed for ever. Amen."	*Revised Standard Version,* New York.
1966	"and Christ, as a human being, belongs to their race. May God, who rules over all, be praised for ever! Amen."	*Today's English Version,* American Bible Society, New York.
1970	"and from them came the Messiah (I speak of his human origins). Blessed forever be God who is over all! Amen."	*The New American Bible,* New York and London.
1972	"and from them, in natural descent, sprang the Messiah. May God, supreme above all, be blessed for ever! Amen."	*The New English Bible,* Oxford and Cambridge

These translations take ὁ ὢν (*ho on*) as the beginning of an independent sentence or clause referring to God and pronouncing a blessing upon him for the provisions he made. Here and in Psalm 67:19 *LXX* the predicate εὐλογητός (*eu·lo·ge·tos'*, "blessed") occurs after the subject θεός (*The·os'*, "God").

In his work *A Grammar of the Idiom of the New Testament,* seventh ed., Andover, 1897, p. 551, G. B. Winer says that "when the subject constitutes the principal notion, especially when it is antithetical to another subject, the predicate may and must be placed after it, cf. Ps. lxvii. 20 Sept [Psalm 67:19 *LXX*]. And so in Rom. ix. 5, if the words ὁ ὢν ἐπὶ πάντων θεὸς εὐλογητός etc. [*ho on e·pi' pan'ton The·os' eu·lo·ge·tos'* etc.] are referred to God, the position of the words is quite appropriate, and even indispensable."

A detailed study of the construction in Romans 9:5 is found in *The Authorship of the Fourth Gospel and Other Critical Essays,* by Ezra Abbot, Boston, 1888, pp. 332-438. On pp. 345, 346, and 432 he says: "But here ὁ ὢν [*ho on*] is separated from ὁ χριστός [*ho khri·stos'*] by τὸ κατὰ σάρκα [*to ka·ta' sar'ka*], which in reading *must* be followed by a pause,—a pause which is length-

ened by the special emphasis given to the κατὰ σάρκα [*ka·ta' sar'ka*] by the τό [*to*]; and the sentence which precedes is complete in itself grammatically, and requires nothing further logically; for it was only as to the flesh that Christ was from the Jews. On the other hand, as we have seen (p. 334), the enumeration of blessings which immediately precedes, crowned by the inestimable blessing of the advent of Christ, naturally suggests an ascription of praise and thanksgiving to God as the Being who rules over all; while a doxology is also suggested by the Ἀμήν [*A·men'*] at the end of the sentence. From every point of view, therefore, the doxological construction seems easy and natural.... The naturalness of a pause after σάρκα [*sar'ka*] is further indicated by the fact that we find a point after this word in all our oldest MSS. that testify in the case,—namely, A, B, C, L.... I can now name, besides the uncials A, B, C, L, . . . at least twenty-six cursives which have a stop after σάρκα, the same in general which they have after αἰῶνας [*ai·o'nas*] or Ἀμήν [*A·men'*]."

Therefore, Romans 9:5 ascribes praise and thanksgiving to God. This scripture does not identify Jehovah God with Jesus Christ.

2E

"Of the Great God and of [the] Savior of Us, Christ Jesus"
Titus 2:13—Gr., τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ
(tou me·ga'lou The·ou' kai so·te'ros he·mon' Khri·stou' I·e·sou')

1719	"of the great God, and of our Saviour Jesus Christ"	*The New Testament of Our Lord and Saviour Jesus Christ,* by Cornelius Nary.
1729	"of the supreme God, and of our saviour Jesus Christ"	*The New Testament in Greek and English,* by Daniel Mace, London.
1808	"of the great God, and of our Saviour Jesus Christ"	*The New Testament, in an Improved Version, Upon the Basis of Archbishop Newcome's New Translation,* London.
1840	"of the great God and of our Saviour Jesus Christ"	*The New Testament Translated From the Text of J. J. Griesbach,* by Samuel Sharpe, London.
1869	"of the great God and of our Saviour Jesus Christ"	*The New Testament: Translated From the Greek Text of Tischendorf,* by George R. Noyes, Boston.
1934	"of the great God and of our Savior Christ Jesus"	*The Riverside New Testament,* Boston and New York.
1935	"of the great God and of our Saviour Christ Jesus"	*A New Translation of the Bible,* by James Moffatt, New York and London.
1950	"of the great God and of our Savior Christ Jesus"	*New World Translation of the Christian Greek Scriptures,* Brooklyn.
1957	"of the great God and of our Savior Jesus Christ" [Translated from French]	*La Sainte Bible,* by Louis Segond, Paris.

1970	"of the great God and of our Savior Christ Jesus"	*The New American Bible,* New York and London.
1972	"of the great God and of Christ Jesus our saviour"	*The New Testament in Modern English,* by J. B. Phillips, New York.

In this place we find two nouns connected by καί (*kai,* "and"), the first noun being preceded by the definite article τοῦ (*tou,* "of the") and the second noun without the definite article. A similar construction is found in 2 Peter 1:1, 2, where, in verse 2, a clear distinction is made between God and Jesus. This indicates that when two distinct persons are connected by καί, if the first person is preceded by the definite article it is not necessary to repeat the definite article before the second person. Examples of this construction in the Greek text are found in Acts 13:50; 15:22; Ephesians 5:5; 2 Thessalonians 1:12; 1 Timothy 5:21; 6:13; 2 Timothy 4:1. This construction is also found in *LXX,* in Proverbs 24: 21. According to *An Idiom Book of New Testament Greek,* by C. F. D. Moule, Cambridge, England, 1971, p. 109, the sense *"of the great God, and of our Saviour Jesus Christ* . . . is *possible* in κοινή [*koi·ne'*] Greek even without the repetition [of the definite article]."

A detailed study of the construction in Titus 2:13 is found in *The Authorship of the Fourth Gospel and Other Critical Essays,* by Ezra Abbot, Boston, 1888, pp. 439-457. On p. 452 of this work the following comments are found: "Take an example from the New Testament. In Matt. xxi. 12 we read that Jesus 'cast out all those that were selling and buying in the temple,' τοὺς πωλοῦντας καὶ ἀγοράζοντας [*tous po·loun'tas kai a·go·ra'zon·tas*]. No one can reasonably suppose that the same persons are here described as both selling and buying. In Mark the two classes are made distinct by the insertion of τούς before ἀγοράζοντας; here it is safely left to the intelligence of the reader to distinguish them. In the case before us [Titus 2:13], the omission of the article before σωτῆρος [*so·te'ros*] seems to me to present no difficulty,—not because σωτῆρος is made sufficiently definite by the addition of ἡμῶν [*he·mon'*] (Winer), for, since God as well as Christ is often called "our Saviour," ἡ δόξα τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν [*he do'xa tou me·ga'lou The·ou' kai so·te'ros he·mon'*], *standing alone,* would most naturally be understood of one subject, namely, God, the Father; but the addition of Ἰησοῦ Χριστοῦ to σωτῆρος ἡμῶν [*I·e·sou' Khri·stou'* to *so·te'ros he·mon'*] changes the case entirely, restricting the σωτῆρος ἡμῶν to a person or being who, according to Paul's *habitual use of language,* is distinguished from the person or being whom he designates as ὁ θεός [*ho The·os'*], so that there was no need of the repetition of the article to prevent ambiguity. So in 2 Thess. i. 12, the expression κατὰ τὴν χάριν τοῦ θεοῦ ἡμῶν καὶ κυρίου [*ka·ta' ten kha'rin tou The·ou' he·mon' kai ky·ri'ou*] would naturally be understood of one subject, and the article would be required before κυρίου if two were intended; but the simple addition of Ἰησοῦ Χριστοῦ to κυρίου [*I·e·sou' Khri·stou'* to *ky·ri'ou*] makes the reference to the two distinct subjects clear without the insertion of the article."

Therefore, in Titus 2:13, two distinct persons, Jehovah God and Jesus Christ, are mentioned. Throughout the Holy Scriptures Jehovah and Jesus are never identified as being the same individual.

2F

Jesus—In Existence Before Abraham
John 8:58—"Before Abraham came into existence, I have been"
Gr., πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί
(prin A·bra·am' ge·ne'sthai e·go' ei·mi')

Fourth/Fifth Century	"before Abraham was, I have been"	Syriac—Edition: *A Translation of the Four Gospels From the Syriac of the Sinaitic Palimpsest,* by Agnes Smith Lewis, London, 1894.
Fifth Century	"before ever Abraham came to be, I was"	Curetonian Syriac—Edition: *The Curetonian Version of the Four Gospels,* by F. Crawford Burkitt, Vol. 1, Cambridge, England, 1904.
Fifth Century	"before Abraham existed, I was"	Syriac *Peshitta*—Edition: *The Syriac New Testament Translated Into English From the Peshitto Version,* by James Murdock, seventh ed., Boston and London, 1896.
Fifth Century	"before Abraham came to be, I was"	Georgian—Edition: *The Old Georgian Version of the Gospel of John,* by Robert P. Blake and Maurice Brière, published in "Patrologia Orientalis," Vol. XXVI, fascicle 4, Paris, 1950.
Sixth Century	"before Abraham was born, I was"	Ethiopic—Edition: *Novum Testamentum . . . Æthiopice* (The New Testament . . . in Ethiopic), by Thomas Pell Platt, revised by F. Praetorius, Leipzig, 1899.

The action expressed in John 8:58 started "before Abraham came into existence" and is still in progress. In such situation εἰμί (*ei·mi'*), which is the first-person singular present indicative, is properly translated by the perfect indicative. Examples of the same syntax are found in Luke 2:48; 13:7; 15: 29; John 5:6; 14:9; 15:27; Acts 15: 21; 2 Corinthians 12:19; 1 John 3:8.

Concerning this construction, *A Grammar of the Idiom of the New Testament,* by G. B. Winer, seventh ed., Andover, 1897, p. 267, says: "Sometimes the Present includes also a past tense (Mdv. 108), viz. when the verb expresses a state which commenced at an earlier period but still continues,—a state in its duration; as, Jno. xv. 27 ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ [*ap' ar·khes' met' e·mou' e·ste'*], viii. 58 πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμι [*prin A·bra·am' ge·ne'sthai e·go' ei·mi*]."

Likewise, *A Grammar of New Testament Greek,* by J. H. Moulton, Vol. III, by Nigel Turner, Edinburgh, 1963, p. 62, says: "The Present which indicates the continuance of an action during the past and up to the moment of speaking is virtually the same as Perfective, the only difference being that the action is conceived as still in progress . . . It is frequent in the N[ew] T[estament]: Lk 2^{48} 13^{7} . . . 15^{29} . . . Jn 5^{6} 8^{58} . . ."

Attempting to identify Jesus with Jehovah, some say that ἐγὼ εἰμί (*e·go' ei·mi'*) is the equivalent of the Hebrew expression *'ani' hu',* "I am he," which is used by God. However, it is to be noted that this Hebrew expression is also used by man, as in 1 Chronicles 21:17.

Further attempting to identify

Jesus with Jehovah, some try to use Exodus 3:14 (*LXX*) which reads: Ἐγώ εἰμι ὁ ὤν (*E·go' ei·mi ho on*), which means "I am The Being," or, "I am The Existing One." This attempt cannot be sustained because the expression in Exodus 3:14 is different from the expression in John 8:58. Throughout the Christian Greek Scriptures Jehovah and Jesus are never identified as being the same person.—See App 2A, 2E.

3A "Fornication"—Every Kind of Unlawful Sexual Intercourse Matthew 5:32—Gr., πορνεία (*por·nei'a*); Lat., *for·ni·ca'ti·o*

The Greek word *por·nei'a* covers a broad meaning. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature,* by W. Bauer, second English ed., by F. W. Gingrich and F. W. Danker, Chicago and London (1979), p. 693, says under the word *por·nei'a* that it means *"prostitution, unchastity, fornication,* of every kind of unlawful sexual intercourse."

Commenting on Jesus' words in Matthew 5:32 and 19:9, the *Theological Dictionary of the New Testament,* Vol. VI, p. 592, says that "πορνεία [*por·nei'a*] refers to extra-marital intercourse." Therefore, the Scriptures use the term *por·nei'a* in connection with married persons. The same dictionary, on p. 594, in connection with Ephesians 5:3, 5, says that Paul "realises that not every one has the gift of continence, 1 C. 7:7. As a protection against the evil of fornication the [single] man who does not have [continence] should take the divinely prescribed way of a lawful marriage, 1 C. 7:2." Hence, the Scriptures use the term *por·nei'a* also in connection with unmarried persons engaging in unlawful sex relations and practices.—See 1 Corinthians 6:9.

B. F. Westcott, coeditor of the Westcott and Hort Greek text, in his work, *Saint Paul's Epistle to the Ephesians,* London and New York, 1906, p. 76, comments on the various meanings of *por·nei'a* in the Scriptures in a note on Ephesians 5:3, saying: "This is a general term for all unlawful intercourse, (I) adultery: Hos. ii. 2, 4 (LXX.); Matt. v. 32; xix. 9; (2) unlawful marriage, I Cor. v. I; (3) fornication, the common sense as here [Ephesians 5:3]." By "the common sense" evidently reference is made to the modern, limited sense involving only unmarried persons.

In addition to this literal meaning, in certain places in the Christian Greek Scriptures *por·nei'a* has a symbolic meaning. Concerning this meaning, *Lexicon Graecum Novi Testamenti,* by F. Zorell, third ed., 1961, column 1106, says under *por·nei'a*: *"apostasy from the true faith, committed either entirely or partially, defection from the one true God Jahve to foreign gods* [4Ki 9:22; Jer 3:2, 9; Ho 6:10 etc.; for God's union with his people was considered like a kind of spiritual matrimony]: Re 14:8; 17:2, 4; 18:3; 19:2." (Brackets and italics his; 4Ki in *LXX* corresponds to 2 Kings in the Masoretic text.)

In the Greek text *por·nei'a* occurs in the following 25 places: Matthew 5:32; 15:19; 19:9; Mark 7:21; John 8:41; Acts 15:20, 29; 21:25; 1 Corinthians 5:1, 1; 6:13, 18; 7:2; 2 Corinthians 12:21; Galatians 5:19; Ephesians 5:3; Colossians 3:5; 1 Thessalonians 4:3; Revelation 2:21; 9:21; 14:8; 17:2, 4; 18:3; 19:2.

The related verb *por·neu'o,* rendered in the *New World Translation* as "practice fornication" or "commit fornication," occurs in the following eight places: 1 Corinthians 6:18; 10:8, 8; Revelation 2:14, 20; 17:2; 18:3, 9.

The related verb *ek·por·neu'o,* rendered in the *New World Translation* as "commit fornication excessively," occurs once, in Jude 7.

The related noun *por'ne,* rendered in the *New World Translation* as "harlot," occurs in the following 12 places: Matthew 21:31, 32; Luke 15:30; 1 Corinthians 6:15, 16; Hebrews 11:31; James 2:25; Revelation 17:1, 5, 15, 16; 19:2.

The related noun *por'nos,* rendered in the *New World Translation* as "fornicator," occurs in the following ten places: 1 Corinthians 5:9, 10, 11; 6:9; Ephesians 5:5; 1 Timothy 1:10; Hebrews 12:16; 13:4; Revelation 21:8; 22:15. *A Greek-English Lexicon,* by H. Liddell and R. Scott, 1968, p. 1450, defines this word as meaning "catamite, sodomite, fornicator, idolater."

3B Christ's Presence (Parousia) Matthew 24:3—Gr., τὸ σημεῖον τῆς σῆς παρουσίας (*to se·mei'on tes ses pa·rou·si'as*)

1864	"the SIGN of THY presence"	*The Emphatic Diaglott* (J[21]), by Benjamin Wilson, New York and London.
1897	"the sign of thy presence"	*The Emphasised Bible,* by J. B. Rotherham, Cincinnati.
1903	"the signal of Your presence"	*The Holy Bible in Modern English,* by F. Fenton, London.
1950	"the sign of your presence"	*New World Translation of the Christian Greek Scriptures,* Brooklyn.

The Greek noun *pa·rou·si'a* literally means a "being alongside," the expression being drawn from the preposition *pa·ra'* (alongside) and *ou·si'a* (a "being"). The word *pa·rou·si'a* occurs 24 times in the Christian Greek Scriptures, namely, in Matthew 24:3, 27, 37, 39; 1 Corinthians 15:23; 16:17; 2 Corinthians 7:6, 7; 10:10; Philippians 1:26; 2:12; 1 Thessalonians 2:19; 3:13; 4:15; 5:23; 2 Thessalonians 2:1, 8, 9; James 5:7, 8; 2 Peter 1:16; 3:4, 12; 1 John 2:28. In these 24 places the *New World Translation* renders *pa·rou·si'a* as "presence."

The related verb *pa'rei·mi* literally means "be alongside." It occurs 24 times in the Christian Greek Scriptures, namely, in Matthew 26:50; Luke 13:1; John 7:6; 11:28; Acts 10:21, 33; 12:20 (ftn); 17:6; 24:19; 1 Corinthians 5:3, 3; 2 Corinthians 10:2, 11; 11:9; 13:2, 10; Galatians 4:18, 20; Colossians 1:6; Hebrews 12:11; 13:5; 2 Peter 1:9, 12; Revelation 17:8. In these places the *New World Translation* renders *pa'rei·mi* as "(be) present" or "present himself."

From the contrast that is made between the presence and the absence of Paul both in 2 Corinthians 10:10, 11 and in Philippians 2:12,

the meaning of *pa·rou·si′a* is plain. Also, from the comparison of the *pa·rou·si′a* of the Son of man with "the days of Noah," in Matthew 24:37-39, it is evident that this word means "presence."

Liddell and Scott's *A Greek-English Lexicon*, 1968, p. 1343, gives as the first definition of *pa·rou·si′a* the English word *presence*. Likewise the *Theological Dictionary of the New Testament*, Vol. V, p. 859, states under the subheading "The General Meaning": "παρουσία [*pa·rou·si′a*] denotes esp[ecially] active presence."

The word *pa·rou·si′a*, "presence," is different from the Greek word *e′leu·sis*, "coming," which occurs once in the Greek text, in Acts 7:52, as *e·leu′se·os* (Lat., *ad·ven′tu*). The words *pa·rou·si′a* and *e′leu·sis* are not used interchangeably. The *Theological Dictionary of the New Testament*, Vol. V, p. 865, noted that "the terms [*pa′rei·mi* and *pa·rou·si′a*] are never used for the coming of Christ in the flesh, and παρουσία never has the sense of return. The idea of more than one *parousia* is first found only in the later Church [not before Justin, second century C.E.] . . . A basic prerequisite for understanding the world of thought of primitive Christianity is that we should fully free ourselves from this notion [of more than one *parousia*]."

Concerning the meaning of this word, Israel P. Warren, D.D., wrote in his work *The Parousia*, Portland, Maine (1879), pp. 12-15: "We often speak of the 'second advent,' the 'second coming,' etc., but the Scriptures never speak of a 'second Parousia.' Whatever was to be its nature, it was something peculiar, having never occurred before, and being never to occur again. It was to be a presence differing from and superior to all other manifestations of himself to men, so that its designation should properly stand by itself, without any qualifying epithet other than the article,—THE PRESENCE.

"From this view of the word it is evident, I think, that neither the English word 'coming' nor the Latin 'advent' is the best representative of the original. They do not conform to its etymology; they do not correspond to the idea of the verb from which it is derived; nor could they appropriately be substituted for the more exact word, 'presence,' in the cases where the translators used the latter. Nor is the radical [root] idea of them the same. 'Coming' and 'advent' give most prominently the conception of an *approach* to us, motion *toward* us; 'parousia' that of *being with* us, without reference to how it began. The force of the former ends with the arrival; that of the latter begins with it. Those are words of motion; this of rest. The space of time covered by the action of the former is limited, it may be momentary; that of the latter unlimited....

"Had our translators done with this technical word 'parousia' as they did with 'baptisma,'—transferring it unchanged,—or if translated using its exact etymological equivalent, *presence*, and had it been well understood, as it then would have been, that there is no such thing as a 'second Presence,' I believe that the entire doctrine would have been different from what it now is. The phrases, 'second advent,' and 'second coming,' would never have been heard of. The church would have been taught to speak of THE PRESENCE OF THE LORD, as that from which its hopes were to be realized, whether in the near future or at the remotest period,—that under which the world was to be made new, a resurrection both spiritual and corporeal should be attained, and justice and everlasting awards administered."

Also, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, by W. Bauer, second English ed., by F. W. Gingrich and F. W. Danker, Chicago and London (1979), p. 630, states that *pa·rou·si′a* "became the official term for a visit of a person of high rank, esp[ecially] of kings and emperors visiting a province." In Matthew 24:3, as well as in other texts such as 1 Thessalonians 3:13 and 2 Thessalonians 2:1, the word *pa·rou·si′a* refers to the royal presence of Jesus Christ since his enthronement as King in the last days of this system of things.

3C "Torture Stake"
Gr., σταυρός (*stau·ros′*); *Lat., crux*

"Torture stake" in Matthew 27:40 is used in connection with the execution of Jesus at Calvary, that is, Skull Place. There is no evidence that the Greek word *stau·ros′* here meant a cross such as the pagans used as a religious symbol for many centuries before Christ.

In the classical Greek the word *stau·ros′* meant merely an upright stake, or pale, or a pile such as is used for a foundation. The verb *stau·ro′o* meant to fence with pales, to form a stockade, or palisade. The inspired writers of the Christian Greek Scriptures wrote in the common (*koi·ne′*) Greek and used the word *stau·ros′* to mean the same thing as in the classical Greek, namely, a simple stake, or pale, without a crossbeam of any kind at any angle. There is no proof to the contrary. The apostles Peter and Paul also used the word *xy′lon* to refer to the torture instrument upon which Jesus was nailed, and this shows that it was an upright stake without a crossbeam, for that is what *xy′lon* in this special sense means. (Acts 5:30; 10:39; 13:29; Galatians 3:13; 1 Peter 2:24) In *LXX* we find *xy′lon* in Ezra 6:11 (1 Esdras 6:31), and there it is spoken of as a beam on which the violator of law was to be hanged, the same as in Acts 5:30; 10:39.

Regarding the meaning of *stau·ros′*, W. E. Vine, in his work *An Expository Dictionary of New Testament Words* (1966 reprint), Vol. I, p. 256, states: "STAUROS (σταυρός) denotes, primarily, an upright pale or stake. On such malefactors were nailed for execution. Both the noun and the verb *stauroō*, to fasten to a stake or pale, are originally to be distinguished from the ecclesiastical form of a two beamed cross. The shape of the latter had its origin in ancient Chaldea, and was used as the symbol of the god Tammuz (being in the shape of the mystic Tau, the initial of his name) in that country and in adjacent lands, including Egypt. By the middle of the 3rd cent. A.D. the churches had either departed from, or had travestied, certain doctrines of the Christian faith. In order to increase the prestige of the apostate ecclesiastical system pagans were received into the churches apart from regeneration by faith, and were permitted largely to retain their pagan signs and symbols. Hence the Tau or T, in its most frequent form, with the cross-piece lowered, was adopted to stand for the cross of Christ."

The Latin dictionary by Lewis and Short gives as the basic meaning of *crux* "*a tree, frame,* or *other wooden instruments of execution,* on which criminals were impaled or hanged." In the writings of Livy, a Roman historian of the first century B.C.E., *crux* means a mere stake.

"Cross" is only a later meaning of *crux*. A single stake for impalement of a criminal was called in Latin *crux sim'plex*. One such instrument of torture is illustrated by Justus Lipsius (1547-1606) in his book *De cruce libri tres*, Antwerp, 1629, p. 19, which we here present.


Crux simplex illustrated

The book *Das Kreuz und die Kreuzigung* (The Cross and the Crucifixion), by Hermann Fulda, Breslau, 1878, p. 109, says: "Trees were not everywhere available at the places chosen for public execution. So a simple beam was sunk into the ground. On this the outlaws, with hands raised upward and often also with their feet, were bound or nailed." After submitting much proof, Fulda concludes on pp. 219, 220: "Jesus died on a simple death-stake: In support of this there speak (a) the then customary usage of this means of execution in the Orient, (b) indirectly the history itself of Jesus' sufferings and (c) many expressions of the early church fathers."

Paul Wilhelm Schmidt, who was a professor at the University of Basel, in his work *Die Geschichte Jesu* (The History of Jesus), Vol. 2, Tübingen and Leipzig, 1904, pp. 386-394, made a detailed study of the Greek word *stau·ros'*. On p. 386 of his work he said: "σταυρός [*stau·ros'*] means every upright standing pale or tree trunk." Concerning the execution of punishment upon Jesus, P. W. Schmidt wrote on pp. 387-389: "Beside scourging, according to the gospel accounts, only the simplest form of Roman crucifixion comes into consideration for the infliction of punishment upon Jesus, the hanging of the unclad body on a stake, which, by the way, Jesus had to carry or drag to the execution place to intensify the disgraceful punishment. . . . Anything other than a simple hanging is ruled out by the wholesale manner in which this execution was often carried out: 2000 at once by Varus (Jos. Ant. XVII 10. 10), by Quadratus (Jewish Wars II 12. 6), by the Procurator Felix (Jewish Wars II 15. 2), by Titus (Jewish Wars VII. 1)."

Evidence is, therefore, completely lacking that Jesus Christ was crucified on two pieces of timber placed at right angles. We do not want to add anything to God's written Word by inserting the pagan cross-concept into the inspired Scriptures, but render *stau·ros'* and *xy'lon* according to the simplest meanings. Since Jesus used *stau·ros'* to represent the suffering and shame or torture of his followers (Matthew 16:24), we have translated *stau·ros'* as "torture stake," to distinguish it from *xy'lon*, which we have translated "stake."

3D The Releasing to Be With Christ

Philippians 1:23—"releasing."
Gr., *a·na·ly'sai;* Lat., *dis·sol'vi*

The verb *a·na·ly'sai* is used as a verbal noun here. It occurs only once more in the Christian Greek Scriptures, in Luke 12:36, where it refers to Christ's return. The related noun *a·na'ly·sis* occurs once, in 2 Timothy 4:6, where the apostle says: "The due time for my releasing is imminent." In Luke 12:36 we have rendered the verb "returns" because it refers to the breaking away and departing of the servants' master from the wedding feast, so dissolving the feast. But here in Philippians 1:23 we have not rendered the verb as "returning" or "departing" but as "releasing." The reason is that the word may convey two thoughts: the apostle's own releasing to be with Christ at his return and the Lord's releasing of himself from heavenly restraints to return as he promised.

In no way is the apostle here saying that immediately at his death he would be changed into a spirit to be with Christ forever. Such getting to be with Christ the Lord will first be possible at Christ's return, when the dead in Christ will rise first, according to the apostle's own inspired statement in 1 Thessalonians 4:15-17. It is to this return of Christ and the apostle's releasing to be always with the Lord that Paul refers in Philippians 1:23. He says there that two things are immediately possible for him, namely, (1) to live on in the flesh and (2) to die. Because of the circumstances to be considered, he expressed himself as being under pressure from these two things, not making known which thing he would select. Then he presents a third thing, which he really desires. There is no question about his desire for this thing as preferable, namely, "the releasing," for it means his being with Christ.

Therefore, the expression *to a·na·ly'sai*, "the releasing," cannot be applied to the apostle's death as a human creature and his departing from this life. It must refer to the events at the time of Christ's return and presence (see App 3B) and the rising of all those dead in Christ to be with him forever.

4A

"Soul"—A Living Creature, Human or Animal; Life as an Intelligent Person; Other Uses

Gr., ψυχή (*psy·khe'*); Lat., *a'ni·ma;* Heb., נפש (*ne'phesh*)

In the Christian Greek Scriptures the Greek word *psy·khe'* occurs by itself 102 times, first in Matthew 2:20. This includes Ephesians 6:6 and Colossians 3:23, where it is in the expression "whole-souled." Additionally it is used in many compound Greek words such as in Philippians 2:2, 19; 1 Thessalonians 5:14. The *New World Translation* consistently renders *psy·khe'* as "soul." This uniform rendering by the same English word proves very enlightening as to how the inspired writers used *psy·khe'* and what properties they ascribed to it.

In the Hebrew Scriptures the Hebrew word *ne'phesh* occurs 754 times, first in Genesis 1:20. The *New World Translation* consistently renders it "soul," and in each case it proves understandable in the light of its context. The use of this one Hebrew word in many different contexts helps us to ascertain the basic idea inherent in the word as the Bible writers used it, namely, that it is a person, an individual, or a lower creature; or, the life that a person or an animal enjoys as such. This is totally different from what the ancient Egyptians, Babylonians, Greeks, and Romans religiously and philosophically called a soul.

To aid in understanding the uses of "soul," we have grouped below, under various headings, texts where "soul" occurs.

Animals are souls

Revelation 8:9

A living person or individual is a soul

Acts 2:41, 43; 7:14; 27:37
Romans 13:1
1 Corinthians 15:45
1 Peter 3:20
2 Peter 2:14

The creature soul is mortal, destructible

Matthew 2:20; 10:28, 28; 26:38
Mark 3:4; 14:34
Luke 6:9; 17:33
John 12:25
Acts 3:23
Romans 11:3
Hebrews 10:39
James 5:20
Revelation 8:9; 12:11; 16:3

Life as an intelligent person

Matthew 6:25; 10:39; 16:25
Mark 8:35; 10:45; 12:30
Luke 2:35; 10:27; 12:20; 14:26; 21:19
John 10:15; 12:25; 13:38; 15:13
Acts 15:26; 20:10, 24; 27:10, 22
Romans 16:4
Philippians 2:30
1 Thessalonians 2:8
James 1:21
1 Peter 1:22; 2:11, 25
1 John 3:16

Soul delivered from Hades ("hell")

Acts 2:27

Soul distinguished from spirit

Philippians 1:27
1 Thessalonians 5:23
Hebrews 4:12

God has soul

Matthew 12:18
Hebrews 10:38

4B

"Hades," "Sheol" The Common Grave of Mankind; Gravedom

Gr., ᾅδης (*hai'des*); Lat., *in·fer'nus;* Heb., שאול (*she'ohl'*); Syr., *shiul*

The Ten Occurrences of Hades

"Hades," perhaps meaning "the unseen place," occurs ten times in the *New World Translation* of the Christian Greek Scriptures, namely, in Matthew 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Revelation 1:18; 6:8; 20:13, 14.

In Acts 2:27, Peter's quotation of Psalm 16:10 shows Hades is the equivalent of Sheol and is applied to the common grave of mankind (in contrast with the Greek word *ta'phos,* an individual grave). The Latin word corresponding to Hades is *in·fer'nus* (sometimes *in'fe·rus*). It means "that which lies beneath; the lower region," and well applies to gravedom. It is thus a fitting approximation of the Greek and Hebrew terms.

In the inspired Scriptures the words "Hades" and "Sheol" are associated with death and the dead, not with life and the living. (Revelation 20:13) In themselves these words contain no thought or hint of pleasure or pain.

The Sixty-Six Occurrences of Sheol

"Sheol" occurs 66 times in the *New World Translation* of the Hebrew Scriptures, namely, in Genesis 37:35; 42:38; 44:29, 31; Numbers 16:30, 33; Deuteronomy 32:22; 1 Samuel 2:6; 2 Samuel 22:6; 1 Kings 2:6, 9; Job 7:9; 11:8; 14:13; 17:13, 16; 21:13; 24:19; 26:6; Psalm 6:5; 9:17; 16:10; 18:5; 30:3; 31:17; 49:14, 14, 15; 55:15; 86:13; 88:3; 89:48; 116:3; 139:8; 141:7; Proverbs 1:12; 5:5; 7:27; 9:18; 15:11, 24; 23:14; 27:20; 30:16; Ecclesiastes 9:10; Song of Solomon 8:6; Isaiah 5:14; [7:11]; 14:9, 11, 15; 28:15, 18; 38:10, 18; 57:9; Ezekiel 31:15, 16, 17; 32:21, 27; Hosea 13:14, 14; Amos 9:2; Jonah 2:2; Habakkuk 2:5.

The occurrences of "Sheol" in the Hebrew Scriptures cover the 65 times it occurs in *Biblia Hebraica Stuttgartensia,* 1977, and one instance in Isaiah 7:11, where the text reads "Sheol" by a slight change in vowel pointing. In all cases the *New World Translation* uses "Sheol" for the Hebrew word *she'ohl'*. The Greek *Septuagint* generally renders *she'ohl'* as *hai'des.*

While several derivations for the Hebrew word *she'ohl'* have been offered, apparently it is derived from the Hebrew verb שאל (*sha·'al'*), meaning "to ask" or "to request." This would indicate Sheol to be the place (not a condition) that asks for or demands all without distinction, as it receives the dead of mankind within it. (See *NW Ref. Bi.,* Genesis 37:35 and Isaiah 7:11 ftns.) It is in the earth and is always associated with the dead, and plainly means the common grave of mankind, gravedom, or the earthly (not sea) region of the dead. In contrast, the Hebrew word *qe'ver* means an individual grave or burial place.—Genesis 23:4, 6, 9, 20.

4C

"Gehenna"—Symbol of Complete Destruction

Gr., γέεννα (*ge'en·na*); Lat., *ge·hen'na;*
Heb., גי הנם (*geh hin·nom'*, "valley of Hinnom")

"Gehenna" means "Valley of Hinnom," for it is the Greek form of the Hebrew *geh hin·nom'*. In Joshua 18:16, where "valley of Hinnom" occurs, *LXX* reads "Gehenna." It occurs 12 times in the Christian Greek Scriptures, first appearing in Matthew 5:22. The *New World Translation* renders it "Gehenna" in all its occurrences, namely, in Matthew 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; James 3:6.

The valley of Hinnom lay to the west and south of ancient Jerusalem. (Joshua 15:8; 18:16; Jeremiah 19:2, 6) Under the later kings of Judah it was used for the idolatrous worship of the pagan god Molech, to which god human sacrifices were offered by fire. (2 Chronicles 28:3; 33:6; Jeremiah 7:31, 32; 32:35) To prevent its use again for such religious purposes, faithful King Josiah had the valley polluted, particularly the part called Topheth. —2 Kings 23:10.

The Jewish commentator David Kimhi (1160?–1235?), in his comment on Psalm 27:13, gives the following historical information concerning "Gehinnom": "And it is a place in the land adjoining Jerusalem, and it is a loathsome place, and they throw there unclean things and carcasses. Also there was a continual fire there to burn the unclean things and the bones of the carcasses. Hence, the judgment of the wicked ones is called parabolically Gehinnom."

The valley of Hinnom became the dumping place and incinerator for the filth of Jerusalem. Bodies of dead animals were thrown in to be consumed in the fires to which sulphur, or brimstone, was added to assist the burning. Also bodies of executed criminals, who were considered undeserving of a decent burial in a memorial tomb, were thrown in. If such dead bodies landed in the fire they were consumed, but if their carcasses landed upon a ledge of the deep ravine their putrefying flesh became infested with worms, or maggots, which did not die until they had consumed the fleshy parts, leaving only the skeletons. Therefore, to have one's dead body cast into Gehenna was considered the worst kind of punishment. From the literal Gehenna and its significance, the symbol of 'the lake burning with fire and sulphur' was drawn.—Revelation 19:20; 20:10, 14, 15; 21:8.

No living animals or human creatures were pitched into Gehenna to be burned alive or tormented. Hence, the place could never symbolize an invisible region where human souls are tormented eternally in literal fire or attacked forever by undying worms. Because the dead criminals cast there were denied a decent burial in a memorial tomb, the symbol of the hope of a resurrection, Gehenna was used by Jesus and his disciples to symbolize *everlasting destruction, annihilation from God's universe,* or *"second death," an eternal punishment.*

All of this harmonizes with Jehovah's attributes of justice and love. —Compare Exodus 34:6, 7; 1 John 4:8.

4D

"Tartarus"

2 Peter 2:4—"By throwing them into Tartarus"
Gr., *Tar·ta·ro'sas;* Lat., *de·trac'tos in Tar'ta·rum*

"Tartarus" is found only in 2 Peter 2:4. It is included in the Greek verb *tar·ta·ro'o,* and so in rendering the verb, the phrase "by throwing them into Tartarus" has been used.

In the *Iliad,* by the ancient poet Homer, the word *tar'ta·ros* denotes an underground prison as far below Hades as the earth is below heaven. Those confined in it were not human souls, but the lesser gods, spirits, namely, Cronus and the other Titans who had rebelled against Zeus (Jupiter). It was the prison established by the mythical gods for the spirits whom they had driven from the celestial regions, and it was below the Hades where human souls were thought to be confined at death. In mythology *tar'ta·ros* was the lowest of the lower regions and a place of darkness. It enveloped all the underworld just as the heavens enveloped all that was above the earth. Therefore, in pagan Greek mythology *tar'ta·ros* was reputed to be a place for confining, not human souls, but Titan spirits, and a place of darkness and abasement.

The use of *tar'ta·ros* in such places as Job 40:20; 41:23, 24 in *LXX* (40:15; 41:31, 32 in *NW*) makes it plain that the word was used to signify a low place, yes, the "lowest part" of the abyss.

The inspired Scriptures do not consign any human souls to *tar'ta·ros* but consign there only spirit creatures, namely, "the angels that sinned." Their being cast into *tar'ta·ros* denotes the deepest abasement for them while they are still living. This serves as punishment for their sin of rebellion against the Most High God. The apostle Peter associates darkness with their low condition, saying that God "delivered them to pits of dense darkness to be reserved for judgment."—2 Peter 2:4.

The pagans in their mythological traditions concerning Cronus and the rebellious Titan gods presented a distorted view regarding the abasement of rebellious spirits. In contrast, Peter's use of the verb *tar·ta·ro'o,* "cast into Tartarus," does not signify that "the angels that sinned" were cast into the pagan mythological Tartarus, but that they were abased by the Almighty God from their heavenly place and privileges and were delivered over to a condition of deepest mental darkness respecting God's bright purposes. Also, they had only a dark outlook as to their own eventuality, which the Scriptures show is everlasting destruction along with their ruler, Satan the Devil. Therefore, Tartarus denotes the lowest condition of abasement for those rebellious angels.

In the inspired Scriptures, Tartarus bears no relationship to Hades, which is the common grave of the human dead. The sinful angels and the dead human souls are not associated together in *tar'ta·ros* as a place of eternal conscious torment of creatures. Tartarus will pass away when the Supreme Judge destroys the rebellious angels presently in that condition of abasement.

5A Repellent Questions Indicating Objection
Matthew 8:29—"What have we to do with you, Son of God?"

This question of the demons to Jesus is an ancient idiomatic form of question that is found in the Hebrew Scriptures in eight places, namely, in Joshua 22:24; Judges 11:12; 2 Samuel 16:10; 19:22; 1 Kings 17:18; 2 Kings 3:13; 2 Chronicles 35:21; Hosea 14:8. In the Christian Greek Scriptures as well as in the Syriac version a literal translation is made of the ancient Hebrew expression, and it occurs six times, namely, in Matthew 8:29; Mark 1:24; 5:7; Luke 4:34; 8:28; John 2:4. Literally translated, the question in Matthew 8:29 reads: "What is there to us and to you?" and means, "What is there in common between us and you?" "What do we and you have in common?" or, as rendered above, "What have we to do with you?"

In every case in the Scriptures, Hebrew and Greek, it is a repellent form of question, indicating objection to the thing suggested, proposed, or suspected. This is supported by the positive form of putting the matter in Ezra 4:3 (1 Esdras 5:67, *LXX*): "You have nothing to do with us in building a house to our God." Literally, "It does not pertain to you and to us to build a house to our God." The same form of expression in the imperative mood is the request made to Pilate by his wife concerning Jesus, who was up before her husband for trial, in Matthew 27:19: "Have nothing to do with that righteous man." Literally: "Let there be nothing between you and that righteous man."

Couched in that very common form, Jesus' question to his mother in John 2:4 cannot be excluded from the one category. It bears all the features of repellency or resistance to his mother in proposing his course for him. So in his case we have rendered it the same as in all other cases of the like question: "What have I to do with you, woman? My hour has not yet come."

5B Jesus Resurrected on the Day "After the Sabbath"
Matthew 28:1—"After the sabbath"
Gr., Ὀψὲ . . . σαββάτων (*o·pse′ . . . sab·ba′ton*)

J. H. Thayer, in *A Greek-English Lexicon of the New Testament*, fourth ed., Edinburgh (1901), p. 471, says: "ὀψὲ σαββάτων, *the sabbath having just passed, after the sabbath*, i.e. at the early dawn of the first day of the week—(an interpretation absolutely demanded by the added specification τῇ ἐπιφωσκ. κτλ. [*tei e·pi·pho·sk(ou′sei) ktl.*, "when it was growing light" etc.]), Mt. xxviii. 1." Also, *Lexicon Graecum Novi Testamenti*, by F. Zorell, third ed., 1961, column 969, says: *"post* [after]: ὀφὲ σαββάτων Mt 28:1 'post sabbatum' ['after the sabbath']." And *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, by W. Bauer, second English ed., 1979, p. 601, says under ὀψέ: *"after* ὀψὲ σαββάτων *after the Sabbath* Mt 28:1."

5C "Covenant" Used in the Ancient Hebrew Sense
Hebrews 9:16—Gr., διαθήκη (*di·a·the′ke*)

1887	"for where a covenant *is*, the death of the covenant-victim to come in is necessary"	*The Holy Bible*, by Robert Young, Edinburgh.
1897	"For where a covenant is it is necessary for the death to be brought in of him that hath covenanted"	*The Emphasised Bible*, by J. B. Rotherham, Cincinnati.
1950	"For where there is a covenant, the death of the human covenanter needs to be furnished."	*New World Translation of the Christian Greek Scriptures*, Brooklyn.

The word *di·a·the′ke* occurs 33 times in the Greek text, namely, in Matthew 26:28; Mark 14:24; Luke 1:72; 22:20; Acts 3:25; 7:8; Romans 9:4; 11:27; 1 Corinthians 11:25; 2 Corinthians 3:6, 14; Galatians 3:15, 17; 4:24; Ephesians 2:12; Hebrews 7:22; 8:6, 8, 9, 9, 10; 9:4, 4, 15, 15, 16, 17, 20; 10:16, 29; 12:24; 13:20; Revelation 11:19. The *New World Translation* renders the Greek word *di·a·the′ke* as "covenant" in these 33 places.

The word *di·a·the′ke* occurs in quotations from the Hebrew Scriptures seven times, namely, in Romans 11:27 (from Isaiah 59:21); Hebrews 8:8 (from Jeremiah 31:31), 9 (twice, from Jeremiah 31:32), 10 (from Jeremiah 31:33); 9:20 (from Exodus 24:8); 10:16 (from Jeremiah 31:33). In these seven quoted texts the Hebrew word in the Masoretic text is ברית (*berith′*, "covenant"), and the Greek word in *LXX* is διαθήκη (*di·a·the′ke*).

Although the obvious meaning of *di·a·the′ke* in the Christian Greek Scriptures is in the ancient Hebrew sense of "covenant," many modern translators render *di·a·the′ke* in Hebrews 9:16, 17 as "will" or "testament." They thus indicate that the writer of the book of Hebrews intended a change of meaning for this Greek word.

However, the *Cyclopedia of Biblical, Theological, and Ecclesiastical Literature*, by John McClintock and James Strong, Grand Rapids, Michigan, 1981 reprint, Vol. II, p. 544, states: "The Sept. having rendered בְּרִית (which never means *will* or *testament*, but always *covenant* or *agreement*) by διαθήκη consistently throughout the O. T., the N. T. writers, in adopting that word, may naturally be supposed to intend to convey to their readers, most of them familiar with the Greek O. T., the same idea. . . . In the confessedly difficult passage, Heb. ix, 16, 17, the word διαθήκη has been thought by many commentators absolutely to require the meaning of *will* or *testament*. On the other side, however, it may be alleged that, in addition to what has just been said as to the usual meaning of the word in the N. T., the word occurs twice in the context, where its meaning must necessarily be the same as the translation of בְּרִית, and in the unquestionable sense of *covenant*

(comp. διαθήκη καινή [*di·a·the'ke kai·ne'*, "new covenant"], Heb. ix, 15, with the same expression in viii, 8; and διαθήκη, ix, 16, 17, with ver. 20, and Exod. xxiv, 8)."

Likewise, B. F. Westcott, coeditor of the Westcott and Hort Greek text, in his work *The Epistle to the Hebrews*, London, 1892, p. 300, wrote the following:

"The Biblical evidence then, so far as it is clear, is wholly in favour of the sense of 'covenant,' with the necessary limitation of the sense of the word in connexion with a Divine covenant. When we pass to the consideration of the sense of διαθήκη in c. ix. 15 ff. one preliminary remark offers itself. The connexion of *vv.* 15—18 is most close: *v.* 16 ὅπου γάρ [*ho'pou gar*, "For where"] . . . : *v.* 18 ὅθεν οὐδέ [*ho'then ou·de'*, "Consequently neither"]. . . .

"This connexion makes it most difficult to suppose that the keyword (διαθήκη) is used in different senses in the course of the verses, and especially that the characteristic of a particular kind of διαθήκη, essentially different from the πρώτη διαθήκη [*pro'te di·a·the'ke*, "former covenant"] of *vv.* 15, 18, should be brought forward in *v.* 16. For it is impossible to maintain that the sacrifices with which the Old Covenant was inaugurated could be explained on the supposition that it was a 'Testament.' Nor does it appear that it could be called a 'Testament' in any sense.

"It is then most reasonable to conclude that διαθήκη has the same sense throughout, and that the sense is the otherwise universal one of 'covenant,' unless there are overwhelming arguments against such a view."

Therefore, in Hebrews 9:16, 17, the Greek word *di·a·the'ke* has the same meaning as in the surrounding verses, namely, "covenant," corresponding to the Hebrew word *berith'*. These verses are imbedded in the apostle's discussion of the Mosaic Law covenant as compared with its antitype, the new covenant. Paul speaks of the mediator ("covenanter") dying in order for the covenant to become legal and binding. In the case of the Law covenant, the animal victims took the place of Moses, the mediator of the Law covenant, their blood substituting for his in legalizing and making the covenant operative. Correspondingly, in the case of the new covenant, Jesus Christ, the mediator of the new covenant, actually gave his perfect human life in sacrifice. When he shed his blood in death, the new covenant was validated.

5D The Expressions "The Old Testament" and "The New Testament"

2 Corinthians 3:14—Gr., ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης (*e·pi' tei a·na·gno'sei tes pa·lai·as' di·a·the'kes*); Lat., *in lectione veteris testamenti*

1611	"in the reading of the old testament"	*King James Version.*
1808	"at the reading of the old covenant"	*The New Covenant, Commonly Called the New Testament: Translated From the Greek,* by Charles Thomson, Philadelphia.

1869	"when the old covenant is read"	*The New Testament: Translated From the Greek Text of Tischendorf,* by George R. Noyes, Boston.
1950	"at the reading of the old covenant"	*New World Translation of the Christian Greek Scriptures,* Brooklyn.
1972	"when the lesson is read from the old covenant"	*The New English Bible,* Oxford and Cambridge.

Today it is a common practice to refer to the Scriptures written in Hebrew and Aramaic as "The Old Testament." This is based on the reading in 2 Corinthians 3:14 in the Latin *Vulgate* and the *King James Version*. The Christian Greek Scriptures are commonly called "The New Testament." It is to be noted that in 2 Corinthians 3:14 the word *di·a·the'kes* means "covenant," as in the other 32 places where it occurs in the Greek text. —See App 5c.

Concerning the meaning of the Latin word *testamentum* (genitive, *testamenti*), Edwin Hatch, in his work *Essays in Biblical Greek*, Oxford, 1889, p. 48, states that "in ignorance of the philology of later and vulgar Latin, it was formerly supposed that 'testamentum,' by which the word [*di·a·the'ke*] is rendered in the early Latin versions as well as in the Vulgate, meant 'testament' or 'will,' whereas in fact it meant also, if not exclusively, 'covenant.'" Likewise, in *A Bible Commentary for English Readers by Various Writers*, edited by Charles Ellicott, New York, Vol. VIII, p. 309, W. F. Moulton wrote that "in the old Latin translation of the Scriptures *testamentum* became the common rendering of the word [*di·a·the'ke*]. As, however, this rendering is very often found where it is impossible to think of such a meaning as *will* (for example, in Ps. lxxxiii, 5, where no one will suppose the Psalmist to say that the enemies of God 'have arranged a *testament* against Him'), it is plain that the Latin *testamentum* was used with an extended meaning, answering to the wide application of the Greek word."

In view of the above, the rendering "old testament" in the *King James Version* in 2 Corinthians 3:14 is incorrect. Many modern translations correctly read "old covenant" at this point. Here the apostle Paul is not referring to the Hebrew and Aramaic Scriptures in their entirety. Neither does he mean that the inspired Christian writings constitute a "new testament (covenant)." The apostle is speaking of the old Law covenant, which was recorded by Moses in the Pentateuch and which makes up only a part of the pre-Christian Scriptures. For this reason he says in the next verse, "whenever Moses is read."

Therefore, there is no valid basis for the Hebrew and Aramaic Scriptures to be called "The Old Testament" and for the Christian Greek Scriptures to be called "The New Testament." Jesus Christ himself referred to the collection of sacred writings as "the Scriptures." (Matthew 21:42; Mark 14:49; John 5:39) The apostle Paul referred to them as "the holy Scriptures," "the Scriptures," and "the holy writings." (Romans 1:2; 15:4; 2 Timothy 3:15) In harmony with the inspired utterance in Romans 1:2, the *New World Translation* contains in its title the expression "the Holy Scriptures."

6 Main Events of Jesus' Earthly Life

The Four Gospels Set in Chronological Order

6A Jesus' Preministry Days

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
3 B.C.E.	Temple, Jerusalem	Birth of John the Baptizer foretold to Zechariah			1:5-25	
c. 2 B.C.E.	Nazareth; Judea	Birth of Jesus foretold to Mary, who visits Elizabeth			1:26-56	
2 B.C.E.	Judean hill country	Birth of John the Baptizer; his desert life (later)			1:57-80	
		Genealogies of Jesus	1:1-17		3:23-28	
2 B.C.E., c. Oct. 1	Bethlehem	Birth of Jesus	1:18-25		2:1-7	1:14
	Near Bethlehem	Angel announces good news; shepherds visit babe			2:8-20	
	Bethlehem, Jerusalem	Jesus circumcised (8th day), presented in temple (40th day)			2:21-38	
1 B.C.E. or 1 C.E.	Jerusalem; Bethlehem; Nazareth	Astrologers; flight to Egypt; babes killed; Jesus' return	2:1-23		2:39, 40	
12 C.E.	Jerusalem	Twelve-year-old Jesus at the Passover; goes home			2:41-52	
29, spring	Wilderness, Jordan	Ministry of John the Baptizer	3:1-12	1:1-8	3:1-18	1:6-8, 15-28

6B The Beginning of Jesus' Ministry

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
29, fall	Jordan River	Baptism of Jesus	3:13-17	1:9-11	3:21-23	1:32-34
	Judean wilderness	Fasting and temptation of Jesus	4:1-11	1:12, 13	4:1-13	
	Bethany beyond Jordan	John the Baptizer's testimony concerning Jesus				1:15, 29-34
	Upper Jordan	First disciples of Jesus				1:35-51
	Cana of Galilee; Capernaum	Jesus' first miracle; he visits Capernaum				2:1-12
30, Passover	Jerusalem	Passover celebration; drives traders from temple				2:13-25
	Jerusalem	Jesus' discussion with Nicodemus				3:1-21
	Judea; Aenon	Jesus' disciples baptize; John to decrease				3:22-36
	Tiberias	John imprisoned; Jesus goes from Judea to Galilee	4:12; 14:3-5	1:14; 6:17-20	3:19, 20; 4:14	4:1-3
	Sychar, in Samaria	En route to Galilee, Jesus teaches the Samaritans				4:4-42

6C Jesus' Great Ministry in Galilee

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
	Galilee	First announces, "The kingdom of the heavens has drawn near"	4:17	1:14, 15	4:15	4:43-45
	Cana; Nazareth; Capernaum	Heals boy; reads commission; rejected; moves to Capernaum	4:13-16		4:16-31	4:46-54
	Sea of Galilee, near Capernaum	Call of Simon and Andrew, James and John	4:18-22	1:16-20	5:1-11	
	Capernaum	Heals demoniac, Peter's mother-in-law, many others	8:14-17	1:21-34	4:31-41	
	Galilee	First tour of Galilee, with the four now called	4:23-25	1:35-39	4:42, 43	
	Galilee	Leper healed; multitudes flock to Jesus	8:2-4	1:40-45	5:12-16	
	Capernaum	Heals paralytic	9:1-8	2:1-12	5:17-26	
	Capernaum	Call of Matthew; feast with tax collectors	9:9-17	2:13-22	5:27-39	
	Judea	Preaches in Judean synagogues			4:44	
31, Passover	Jerusalem	Attends feast; heals man; rebukes Pharisees				5:1-47

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
	Returning from Jerusalem(?)	Disciples pluck ears of grain on the Sabbath	12:1-8	2:23-28	6:1-5	
	Galilee; Sea of Galilee	Heals hand on Sabbath; retires to seashore; heals	12:9-21	3:1-12	6:6-11	
	Mountain near Capernaum	The 12 are chosen as apostles		3:13-19	6:12-16	
	Near Capernaum	The Sermon on the Mount	5:1–7:29		6:17-49	
	Capernaum	Heals army officer's servant	8:5-13		7:1-10	
	Nain	Raises widow's son			7:11-17	
	Galilee	John in prison sends disciples to Jesus	11:2-19		7:18-35	
	Galilee	Cities reproached; revelation to babes; yoke kindly	11:20-30			
	Galilee	Feet anointed by sinful woman; illustration of debtors			7:36-50	
	Galilee	Second preaching tour of Galilee, with the 12			8:1-3	
	Galilee	Demoniac healed; league with Beelzebub charged	12:22-37	3:19-30		
	Galilee	Scribes and Pharisees seek a sign	12:38-45			
	Galilee	Christ's disciples his close relatives	12:46-50	3:31-35	8:19-21	
	Sea of Galilee	Illustrations of sower, weeds, others; explanations	13:1-53	4:1-34	8:4-18	
	Sea of Galilee	Windstorm stilled in the crossing of the lake	8:18, 23-27	4:35-41	8:22-25	
	Gadara, SE of Sea of Galilee	Two demoniacs healed; swine possessed by demons	8:28-34	5:1-20	8:26-39	
	Probably Capernaum	Jairus' daughter raised; woman healed	9:18-26	5:21-43	8:40-56	
	Capernaum(?)	Heals two blind men and a mute demoniac	9:27-34			
	Nazareth	Revisits city where reared, and is again rejected	13:54-58	6:1-6		
	Galilee	Third tour of Galilee, expanded as apostles sent	9:35–11:1	6:6-13	9:1-6	
	Tiberias	John the Baptizer beheaded; Herod's guilty fears	14:1-12	6:14-29	9:7-9	
Passover of 32 near (John 6:4)	Capernaum(?); NE Sea of Galilee	Apostles return from preaching tour; 5,000 fed	14:13-21	6:30-44	9:10-17	6:1-13
	NE Sea of Galilee; Gennesaret	Attempt to crown Jesus; he walks on sea; cures	14:22-36	6:45-56		6:14-21
	Capernaum	Identifies "bread of life"; many disciples fall away				6:22-71
32, after Passover	Probably Capernaum	Traditions that make void God's Word	15:1-20	7:1-23		7:1
	Phoenicia; Decapolis	Near Tyre, Sidon; then to Decapolis; 4,000 fed	15:21-38	7:24–8:9		
	Magadan	Sadducees and Pharisees again seek a sign	15:39–16:4	8:10-12		
	NE Sea of Galilee; Bethsaida	Warns against leaven of Pharisees; heals blind	16:5-12	8:13-26		
	Caesarea Philippi	Jesus the Messiah; foretells death, resurrection	16:13-28	8:27–9:1	9:18-27	
	Probably Mt. Hermon	Transfiguration before Peter, James, and John	17:1-13	9:2-13	9:28-36	
	Caesarea Philippi	Heals demoniac that disciples could not heal	17:14-20	9:14-29	9:37-43	
	Galilee	Again foretells his death and resurrection	17:22, 23	9:30-32	9:43-45	
	Capernaum	Tax money miraculously provided	17:24-27			
	Capernaum	Greatest in Kingdom; settling faults; mercy	18:1-35	9:33-50	9:46-50	
	Galilee; Samaria	Leaves Galilee for Festival of Booths; everything set aside for ministerial service	8:19-22		9:51-62	7:2-10

6D Jesus' Later Ministry in Judea

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
32, Festival of Booths	Jerusalem	Jesus' public teaching at Festival of Booths				7:11-52
	Jerusalem	Teaching after Festival; cures blind				8:12–9:41
	Probably Judea	The 70 sent to preach; their return, report			10:1-24	
	Judea; Bethany	Tells of neighborly Samaritan; at home of Martha, Mary			10:25-42	
	Probably Judea	Again teaches model prayer; persistence in asking			11:1-13	
	Probably Judea	Refutes false charge; shows generation condemnable			11:14-36	
	Probably Judea	At Pharisee's table, Jesus denounces hypocrites			11:37-54	
	Probably Judea	Discourse on God's care, ministers' faithfulness			12:1-59	
	Probably Judea	Heals crippled woman on Sabbath; three illustrations			13:1-21	
32, Festival of Dedication	Jerusalem; beyond Jordan	Jesus at Festival of Dedication; Fine Shepherd				10:1-39

6E Jesus' Later Ministry Beyond Jordan

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
	Beyond Jordan	Many put faith in Jesus				10:40-42
	Perea (or, Beyond Jordan)	Teaches in cities, villages, moving toward Jerusalem			13:22	
	Perea	Kingdom entrance; Herod's threat; house desolate			13:23-25	
	Probably Perea	Humility; illustration of grand evening meal			14:1-24	
	Probably Perea	Counting the cost of discipleship			14:25-35	
	Probably Perea	Illustrations: lost sheep, lost coin, prodigal son			15:1-32	
	Probably Perea	Illustrations: unrighteous steward, rich man and Lazarus			16:1-31	
	Probably Perea	Forgiveness and faith; good-for-nothing slaves			17:1-10	
	Bethany	Lazarus raised from the dead by Jesus				11:1-46
	Jerusalem; Ephraim	Caiaphas' counsel against Jesus; Jesus withdraws				11:47-54
	Samaria; Galilee	Heals and teaches en route through Samaria, Galilee			17:11-37	
	Samaria or Galilee	Illustrations: importunate widow, Pharisee and tax collector			18:1-14	
	Perea	Swings down through Perea; teaches on divorce	19:1-12	10:1-12		
	Perea	Receives and blesses children	19:13-15	10:13-16	18:15-17	
	Perea	Rich young man; illustration of laborers in vineyard	19:16–20:16	10:17-31	18:18-30	
	Probably Perea	Third time Jesus foretells his death, resurrection	20:17-19	10:32-34	18:31-34	
	Probably Perea	Request for James' and John's seating in Kingdom	20:20-28	10:35-45		
	Jericho	Passing through Jericho, he heals two blind men	20:29-34	10:46-52	18:35-43	
	Outskirts of Jericho	Visits Zacchaeus; illustration of the ten minas			19:1-28	

6F Jesus' Final Ministry at Jerusalem

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
Nisan 8, 33	Bethany	Arrives at Bethany six days before Passover				11:55–12:1

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
Nisan 9	Bethany	Feast at Simon the leper's house; Mary anoints Jesus; Jews come to see Jesus and Lazarus	26:6-13	14:3-9		12:2-11
	Bethany-Jerusalem	Christ's triumphal entry into Jerusalem	21:1-11, 14-17	11:1-11	19:29-44	12:12-19
Nisan 10	Bethany-Jerusalem	Barren fig tree cursed; second temple cleansing	21:18, 19, 12, 13	11:12-17	19:45, 46	
	Jerusalem	Chief priests and scribes scheme to destroy Jesus		11:18	19:47, 48	
	Jerusalem	Discussion with Greeks; unbelief of Jews				12:20-50
Nisan 11	Bethany-Jerusalem	Barren fig tree found withered	21:19-22	11:19-25		
	Jerusalem, temple	Christ's authority questioned; illustration of two sons	21:23-32	11:27-33	20:1-8	
	Jerusalem, temple	Illustrations of wicked cultivators, marriage feast	21:33–22:14	12:1-12	20:9-19	
	Jerusalem, temple	Catch questions on tax, resurrection, commandment	22:15-40	12:13-34	20:20-40	
	Jerusalem, temple	Jesus' silencing question on Messiah's descent	22:41-46	12:35-37	20:41-44	
	Jerusalem, temple	Scathing denunciation of scribes and Pharisees	23:1-39	12:38-40	20:45-47	
	Jerusalem, temple	The widow's mite		12:41-44	21:1-4	
	Mount of Olives	Prediction of Jerusalem's fall; Jesus' presence; end of system	24:1-51	13:1-37	21:5-36	
	Mount of Olives	Illustrations of ten virgins, talents; sheep and goats	25:1-46			
Nisan 12	Jerusalem	Religious leaders plot Jesus' death	26:1-5	14:1, 2	22:1, 2	
	Jerusalem	Judas bargains with priests for Jesus' betrayal	26:14-16	14:10, 11	22:3-6	
Nisan 13 (Thursday afternoon)	Near and in Jerusalem	Arrangements for the Passover	26:17-19	14:12-16	22:7-13	
Nisan 14	Jerusalem	Passover feast eaten with the 12	26:20, 21	14:17, 18	22:14-18	
	Jerusalem	Jesus washes the feet of his apostles				13:1-20
	Jerusalem	Judas identified as traitor and is dismissed	26:21-25	14:18-21	22:21-23	13:21-30
	Jerusalem	Memorial supper instituted with the 11	26:26-29	14:22-25	22:19, 20, 24-30	[1Co 11: 23-25]
	Jerusalem	Denial by Peter and dispersion of apostles foretold	26:31-35	14:27-31	22:31-38	13:31-38
	Jerusalem	Helper; mutual love; tribulation; Jesus' prayer				14:1–17:26
	Gethsemane	Agony in the garden; Jesus' betrayal and arrest	26:30, 36-56	14:26, 32-52	22:39-53	18:1-12
	Jerusalem	Trial by Annas, Caiaphas, Sanhedrin; Peter denies	26:57–27:1	14:53–15:1	22:54-71	18:13-27
	Jerusalem	Judas the betrayer hangs himself	27:3-10		[Acts 1: 18, 19]	
	Jerusalem	Before Pilate, then Herod, and then back to Pilate	27:2, 11-14	15:1-5	23:1-12	18:28-38
	Jerusalem	Delivered to death, after Pilate seeks his release	27:15-30	15:6-19	23:13-25	18:39–19:16
Died c. 3 p.m. Friday	Golgotha, Jerusalem	Jesus' death on a torture stake, and accompanying events	27:31-56	15:20-41	23:26-49	19:16-30
	Jerusalem	Jesus' body removed from the torture stake and buried	27:57-61	15:42-47	23:50-56	19:31-42
Nisan 15	Jerusalem	Priests and Pharisees get guard for tomb	27:62-66			
Nisan 16	Jerusalem, and vicinity	Jesus' resurrection, and events of that day	28:1-15	16:1-8	24:1-49	20:1-25
	Jerusalem; Galilee	Subsequent appearances of Jesus Christ	28:16-20	[1Co 15:5-7]	[Acts 1: 3-8]	20:26–21:25
Iyyar 25	Mount of Olives, near Bethany	Jesus' ascension, 40th day after his resurrection	[Acts 1:9-12]		24:50-53	

7A Background of Biblical Greek

Biblical Greek (*koi·ne′*) is the language in which the Christian Greek Scriptures were originally written (aside from Matthew's Gospel, which was written first in Hebrew) and in which also appeared the first complete translation of the Hebrew Scriptures, namely, the Greek *Septuagint*. As to structure, Greek is an *inflectional* language, achieving variety in expression by means of stems, prefixes, and endings.

Koi·ne′ developed from the classical Attic Greek. While Attic Greek contained many vernacular expressions, the *Koi·ne′* added many more, making it more cosmopolitan and simplifying the grammar. While avoiding the artificial and pedantic style of some of the classical writers, the penmen of the Christian Greek Scriptures nevertheless used many classical words, elevating the *koi·ne′* Greek, in dignity and restraint, far above the common everyday *Koi·ne′* in the nonliterary Greek papyri, found mostly in Egypt.

Further, the Greek vocabulary is quite abundant and exact, enabling the Greek writer to make fine differentiation and to convey just the shade of meaning that he desires. For example, Greek makes a distinction between ordinary knowledge, *gno′sis* (1 Timothy 6:20), and intensified knowledge, *e·pi′gno·sis* (1 Timothy 2:4), also between *al′los* (John 14:16), meaning "another" of the same kind, and *he′te·ros*, meaning "another" of a different kind. (Galatians 1:6) Therefore, the *koi·ne′* Greek gained a richer, fuller, and more spiritual meaning in the contexts of the inspired Scriptures.

7B Features of Biblical Greek

The Greeks borrowed their alphabet from the Hebrew alphabet, which is apparent from the fact that the Greek letters (of about the seventh century B.C.E.) resembled the Hebrew characters (of about the eighth century B.C.E.). They also had the same general order. Further, the pronunciation of the names is very similar. For example: *Al′pha* (Greek) and *′A′leph* (Hebrew); *Be′ta* (Greek) and *Behth* (Hebrew); *Del′ta* (Greek) and *Da′leth* (Hebrew). However, *Koi·ne′* had 24 letters in contrast to just 22 letters in Hebrew. In adapting the Semitic alphabet to the Greek language, certain Semitic consonants were allotted to vowel sounds.

Early Greek was first written from right to left, as Hebrew is to this day, and then alternately from right to left and from left to right, back and forth from line to line. Later, all lines were written from

left to right as in English today. Sometimes, in the beginning, the lines were written either from the bottom of the page upward or from the top downward, but gradually all lines came to be written from left to right successively from the top to the bottom.

NOUNS

Nouns are declined according to case, gender, and number. Related words, such as pronouns and adjectives, are declined to agree with their antecedents or that which they modify.

In *koi·ne′* Greek there are five cases. In English there is usually no change in form for nouns except in the possessive case and in number. (Pronouns, however, are subject to more changes.) But in *Koi·ne′* each case usually requires a different form or ending, making the language much more complicated than English in this respect.

THE ARTICLE

There are three genders in the Greek language: masculine, feminine, and neuter. Declension of the definite article, which corresponds with the English *the*, appears in these three genders, and the gender as well as the number and case of the definite article must agree with that of the noun to which it applies.

In Greek there are five cases: nominative, genitive, dative, accusative, and vocative. However, the definite article does not have a vocative case. But when, in addressing a person or thing, the nominative case is used instead of the vocative, then the nominative case of the definite article may be used along with it, as, for example, in John 20:28.

Below we set out the declension of the definite article:

Singular Number

CASE	MASC.	FEM.	NEUT.	ENGLISH
Nom.	ὁ	ἡ	τό	the
Gen.	τοῦ	τῆς	τοῦ	of the
Dat.	τῷ	τῇ	τῷ	to the
Acc.	τόν	τήν	τό	the

Plural Number

CASE	MASC.	FEM.	NEUT.	ENGLISH
Nom.	οἱ	αἱ	τά	the
Gen.	τῶν	τῶν	τῶν	of the
Dat.	τοῖς	ταῖς	τοῖς	to the
Acc.	τούς	τάς	τά	the

In English there are both a definite article ("the") and an indefinite article ("a," "an"). *Koi·ne′* Greek has but a single article, which is in some respects the equivalent of the definite article "the" in English. Whereas the English definite article "the" is never inflected, the Greek definite article is inflected as to case, gender, and number, just as the nouns are. In this regard, Greek stands in striking contrast with two of the languages quite close to it, Sanskrit and Latin, neither of which has the article.

The Greek article is used to set off not only substantives, as with English, but also infinitives, adjectives, adverbs, phrases, clauses, and even whole sentences. The use of the article with an adjective is found in the Greek at John 10:11, where the literal rendering would be: "I am the shepherd the fine [one]." This is stronger than merely "I am the fine shepherd." It is like putting "fine" in italics.

An example of the article being applied in Greek to an entire clause is found at Romans 8:26, where the phrase "what we should pray for as we need to" is preceded by the arti-

cle in the neuter gender. Literally, the phrase would read *"the* for what we should pray." To get the thought across in English, it is helpful to add the words "problem of." The definite article focuses matters in such a way that the problem is brought together as a distinct issue. Thus, the rendering "For the [problem of] what we should pray for as we need to we do not know" (*New World Translation*) gives more accurately the flavor of the writer's thought.

VERBS

Greek verbs are built from verbal roots primarily by means of stems and prefixes, suffixes, and endings. They are conjugated according to voice, mood, tense, person, and number. Increased understanding of the *Koi·ne′* in recent years, particularly with regard to verbs, has enabled translators to bring out better the real flavor and meaning of the Christian Greek Scriptures than was possible in the older versions. Some of the more interesting features regarding Greek verbs and their influence on Bible understanding are as follows:

Voice

English has only two voices for its verbs, that is, the active and the passive voices, but Greek has also a distinctive "middle voice." In this voice the subject participates in the results of the action or, at times, produces the action. The middle voice stresses the interest of the agent in the action of the verb.

The middle voice was also used with an intensive force. It served a purpose similar to italics in English. Paul said, after being told that bonds and tribulations awaited him when he got to Jerusalem: "Nevertheless, I do not make my soul of any account as dear to me, if only I may finish my course and the ministry that I received of the Lord Jesus." (Acts 20:22-24) Here the verb for "make," *poi·ou′mai,* is in the middle voice. Paul is saying, not that he does not value his life, but that the fulfilling of his ministry is far more important. That is *his* conclusion, regardless of what others may think.

The middle voice is used at Philippians 1:27: "Only behave [or, carry on as citizens] in a manner worthy of the good news about the Christ." The verb *po·li·teu′o,* "to live in a free state," is, in this text, in the middle voice, *po·li·teu′e·sthe,* "to carry on as citizens," that is, to *participate* in declaring the good news. Roman citizens generally took an active part in the affairs of the state, for Roman citizenship was highly prized, particularly in cities whose inhabitants had been given citizenship by Rome, as was the case in Philippi. So Paul is here telling Christians that they must not be inactive, merely being in the position of Christians, but that they must also participate in Christian activity, thereby proving themselves worthy of the good news. This is in harmony with his later words to them: "As for us, our citizenship exists in the heavens." —Philippians 3:20.

Tenses

Another important and distinctive characteristic of Greek, contributing to its exactness, is its use of verb tenses. Verbs and their tenses involve two elements: *kind* of action (the more important) and *time* of action (of less importance). There are three principal ways of viewing action in the Greek language, each with modifying characteristics: (1) action as continuous

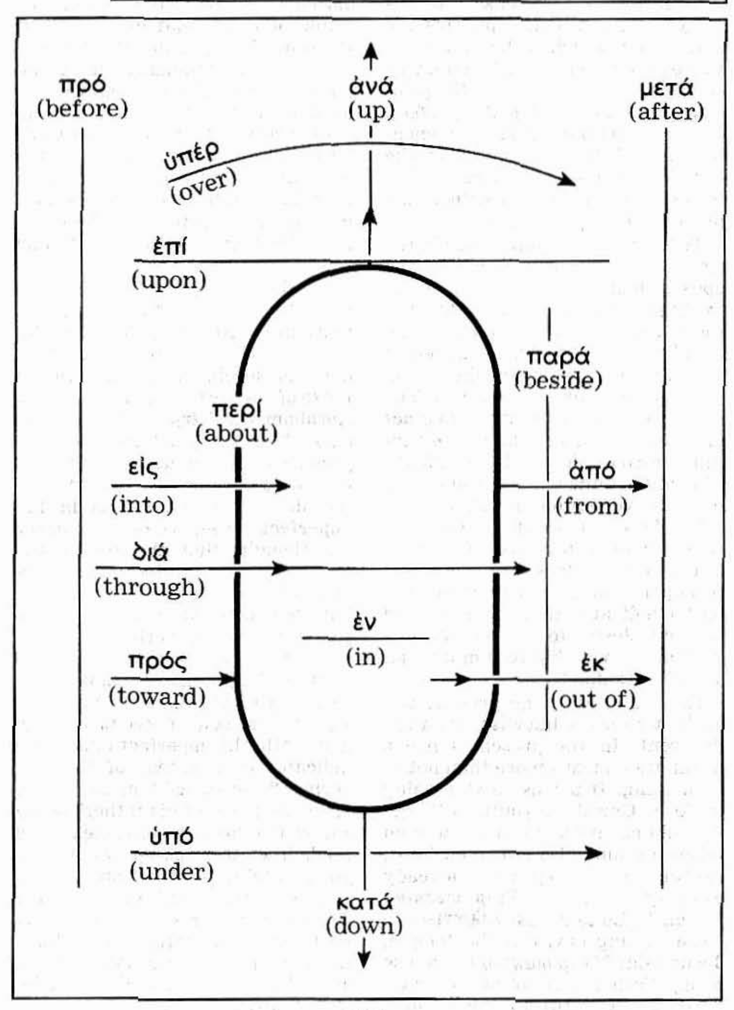
("to be doing"), represented basically in the *present* tense, the primary force of which is progressive action or that which habitually or successively recurs; (2) action as complete ("to have done"), the principal tense here being the *perfect,* (3) action as punctiliar or momentary ("to do"), represented in the *aorist.* There are, of course, other tenses, such as the imperfect, the pluperfect, and the future.

To illustrate the difference in the Greek tenses: At 1 John 2:1, the apostle John says: "If any man sin, we have an advocate with the Father" (*King James Version*). The Greek verb for "sin" is in the aorist tense, hence the time of the action is punctiliar or momentary. The aorist tense here points to one act of sinning, whereas the present infinitive would denote the condition of being a sinner, or continuous or progressive action in sinning. So John does not speak of someone carrying on a practice of sinning but of one who does "commit *a sin.*" (Compare Matthew 4:9, where the aorist indicates that the Devil did not ask Jesus to do constant or continuous worship to him but "an *act* of worship.")

In prohibitions, the present and aorist tenses are likewise distinctly different. In the present tense a prohibition means more than not to do a thing. It means to *stop* doing it. Jesus Christ, en route to Golgotha, did not merely tell the women following him, "Do not weep," but, rather, since they were already weeping, he said: *"Stop weeping* for me." (Luke 23:28) Likewise, to those selling doves in the temple, Jesus said: *"Stop making* the house of my Father a house of merchandise!" (John 2:16) In the Sermon on the Mount he said: *"Stop being anxious"* about what you will eat, drink, or wear. (Matthew 6:25) On the other hand, in the aorist a prohibition was a command against doing something at any given time or moment. Jesus is shown as telling his hearers: "So, *never be anxious* [that is, do not be anxious at any moment] about the next day." (Matthew 6:34) Here the aorist is used in order to indicate that the disciples should not be anxious at any time.

Another example of the need to take into consideration the Greek tense in translating is found at Hebrews 11:17. Some translations ignore the special significance in the tense of the verb. With reference to Abraham the *King James Version* says: "He that had received the promises offered up his only begotten *son."* The Greek verb here translated "offered up" is in the imperfect tense, which may carry the thought that the action was intended or attempted but not realized or accomplished. Hence, in harmony with what actually happened, the Greek verb is more appropriately rendered "attempted to offer up." Likewise, in Luke 1:59, speaking of the time of circumcision of the son of Zechariah and Elizabeth, the imperfect tense used indicates that instead of the rendering, "they called him Zacharias, after the name of his father" (*King James Version*), the passage should read, "they *were going to call* [the young child] by the name of its father, Zechariah" (*New World Translation*). This is in harmony with what actually took place, namely, that he was named John, according to the angel Gabriel's instructions.—Luke 1:13.

7C Diagram Illustrating Basic Meanings of Greek Prepositions



7D Greek Alphabet and Transliterations

Greek Alphabet

Letter	Name	English Equivalent*
Α α	*Al'pha*	*a*
Β β, ϐ	*Be'ta*	*b*
Γ γ	*Gam'ma*	*g*, hard, as in begin#
Δ δ	*Del'ta*	*d*
Ε ε	*E'psi·lon*	*e*, short, as in met
Ζ ζ	*Ze'ta*	*z*
Η η	*E'ta*	*e*, long, as in they
Θ θ, ϑ	*The'ta*	*th*
Ι ι	*I·o'ta*	*i* as in machine
Κ κ	*Kap'pa*	*k*
Λ λ	*Lam'bda*	*l*
Μ μ	*My*	*m*
Ν ν	*Ny*	*n*
Ξ ξ	*Xi*	*x*
Ο ο	*O'mi·kron*	*o*, short, as in lot
Π π	*Pi*	*p*
Ρ ρ	*Rho*	*r*
Σ σ, ς^Δ	*Sig'ma*	*s*
Τ τ	*Tau*	*t*
Υ υ	*Y'psi·lon*	*y* or *u*,■ French u or German ü
Φ φ	*Phi*	*ph* as in phase
Χ χ	*Khi*	*kh* as in el*kh*orn
Ψ ψ	*Psi*	*ps* as in lips
Ω ω	*O·me'ga*	*o*, long, as in note

Transliteration has reference to the spelling of Greek words with letters of the English alphabet. In most instances it is simply a letter-for-letter substitution, *b* for β, *g* for γ, and so on. This is also true of the Greek vowels, *a* for α, *e* for ε, *e* for η, *i* for ι, *o* for ο, *y* for υ and *o* for ω.

Diphthongs

The above general rule of letter-for-letter substitution also applies to most diphthongs. The Greek letter *Y'psi·lon* (υ) is an exception, as in the following instances:

αυ	*au*
υι	*ui*
ευ	*eu*
ηυ	*eu*
ου	*ou*

However, there are occasions when what may at first appear to be a diphthong will have a diaeresis (¨) over the second letter. The diaeresis shows that it does not really form a diphthong with the vowel preceding it. Thus the *Y'psi·lon* with a diaeresis is transliterated *y*, not *u*, as in the following instances:

αϋ	*ay*
ωϋ	*oy*
εϋ	*ey*
αϊ	*ai*
οϋ	*oy*
οϊ	*oi*
ηϋ	*ey*

* Pronunciation shown here differs from modern Greek.
\# Before κ, ξ, χ, or another γ, it is nasal, and pronounced like *n* in thi*n*k.
Δ Used only at the end of a word when *Sig'ma* occurs.
■ *Y'psi·lon* is *u* when it is part of a diphthong.

Some vowels (α, η, ω) have a small *I·o'ta* (ι) (called an *I·o'ta subscript*) written beneath them. In transliterating these Greek forms the *I·o'ta* (or *i*) is not placed below the line, but next to and following the letter under which it appears. Thus ᾳ is *ai*, ῃ is *ei* and ῳ is *oi*.

Accent marks

There are three types of accents in Greek: the acute (´), the circumflex (˜ or ˆ) and the grave (`). In the Greek these appear over the vowel of the syllables they accentuate. However, in this publication the accent mark in transliterations comes at the end of the accented syllable, and only one mark is used for all three types of Greek accents. Λόγος is thus marked *lo'gos;* ζῷον would be *zo'on.*

Syllables

As an aid to pronunciation, either a dot or the accent mark is used to separate all syllables in transliterations. A Greek word has as many syllables as it has vowels or diphthongs. Thus λόγος (*lo'gos*) has two vowels and therefore two syllables. The two vowels of a diphthong make one syllable, not two. Πνεῦμα (*pneu'ma*) has one diphthong (*eu*) and one other vowel (*a*) and thus has two syllables.

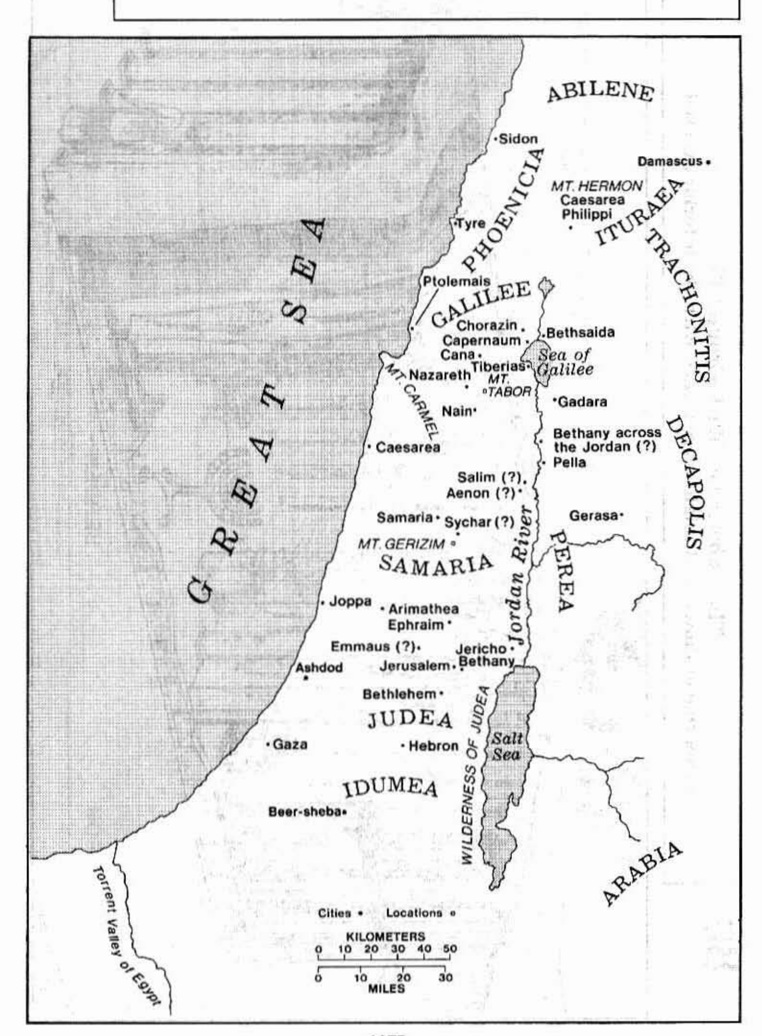
In syllable division, the following rules have been observed: (1) When a single consonant occurs in the middle of a word, it is placed with the following vowel in the next syllable. Πατήρ would be *pa·ter'*. (2) Sometimes a combination of consonants appears in the middle of a Greek word. If this same combination of consonants can be used to start a Greek word, it may also begin a syllable. For instance, κόσμος would be divided *ko'smos*. The *sm* is kept with the second vowel. This is because many Greek words—like *Smyr'na*—open with those same two consonants. However, when a certain combination of consonants is found in the middle of a word and there is no Greek word beginning with that same combination, they are separated. Thus βύσσος is transliterated herein as *bys'sos*, since *ss* does not start any Greek word.

Breathing marks

A vowel at the beginning of a word requires either a "smooth" breathing mark (’), or a "rough" breathing mark (‘). The "smooth" breathing mark (’) may be disregarded in transliteration; the "rough" breathing mark (‘) calls for an *h* to be added at the start of the word. If the first letter is capitalized, these breathing marks occur before the word. In that case, ’I becomes *I*, while ‘I is transliterated as *Hi*. When words begin with the small letters, the breathing marks appear over the first, or, in the case of most diphthongs, over the second letter. Therefore αἰών becomes *ai·on'*, while ἁγνός is *ha·gnos'* and αἱρέομαι is *hai·re'o·mai*.

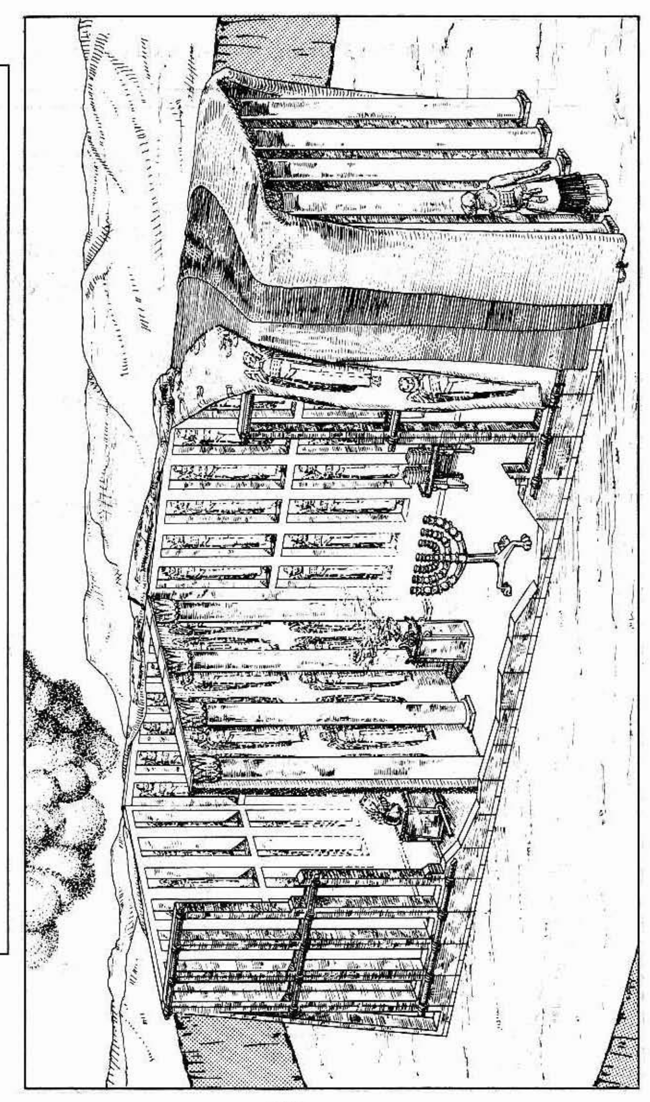
Additionally, the Greek letter *Rho* (ρ), transliterated *r*, always requires a "rough" breathing mark (‘) at the start of a word. So ῥαββεί is *rhab·bei'*.

8A Palestine During the Ministry of Jesus



8B

The Tabernacle, With Ground Plan
(Tabernacle shown as it might have looked with the interior exposed)



BENJAMIN EPHRAIM MANASSEH

GERSHONITES

WEST

GAD

NAPHTALI

Ark

MOST HOLY

Curtain

Altar of Incense

Lampstand

HOLY

Table

Screen

REUBEN

KOHATHITES

SOUTH

NORTH

MERARITES

DAN

Courtyard

Basin

Altar of Burnt Offering

SIMEON

ASHER

Gate

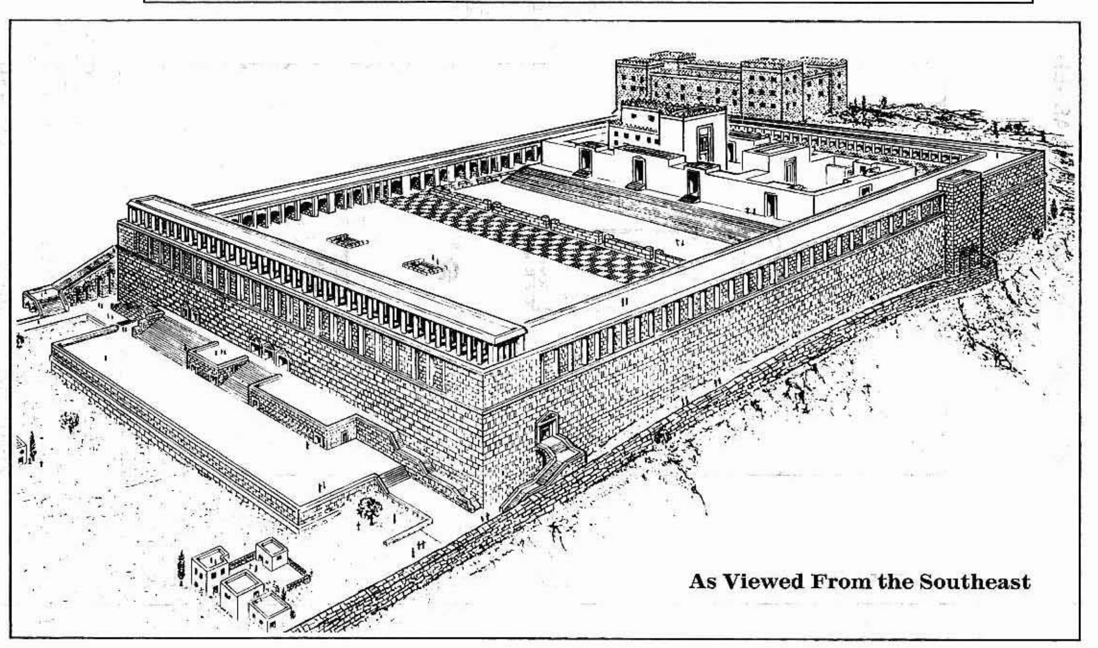
EAST

AARON

METERS
0 2 4 6 8
0 5 10 15 20 25
FEET

ZEBULUN JUDAH ISSACHAR

8c Temple Rebuilt by Herod, With Ground Plan



As Viewed From the Southeast

Tyropoeon Valley

Bridge

Gate

Gate

Gate

Tower (Fortress) of Antonia

Gate

Barrier (Soreg)

Court of Priests

Temple

Court of Israel

Court of Women

Gate

Royal Colonnade

Gate

Court of the Gentiles

Solomon's Colonnade

Gate

Kidron Valley

MT. OF OLIVES

1 Most Holy
2 Holy
3 Altar of Burnt Offering
4 Molten Sea

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Caesarea Philippi
ITURAEA
TRACHONITIS
Ptolemais
GALILEE
Chorazin
Capernaum
Bethsaida
Cana
Sea of Galilee
Tiberias
MT. CARMEL
Nazareth
Nain
Gadara
Caesarea
Bethany across the Jordan (?)
DECAPOLIS
Pella
Salim (?)
Aenon (?)
Gerasa
Samaria
MT. GERIZIM
Sychar (?)
Jordan River
SAMARIA
Joppa
Arimathea
PEREA
Ephraim
Jericho
Emmaus (?)
Jerusalem
Bethphage
Bethany
Bethlehem
JUDEA
WILDERNESS OF JUDEA
Hebron
Salt Sea
IDUMEA
ARABIA
PAUL'S TRAVELS
First Missionary Journey
Second Missionary Journey
Third Missionary Journey
Journey to Rome
(BLACK SEA)
THE GREAT SEA
BITHYNIA
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CILICIA
SYRIA
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